

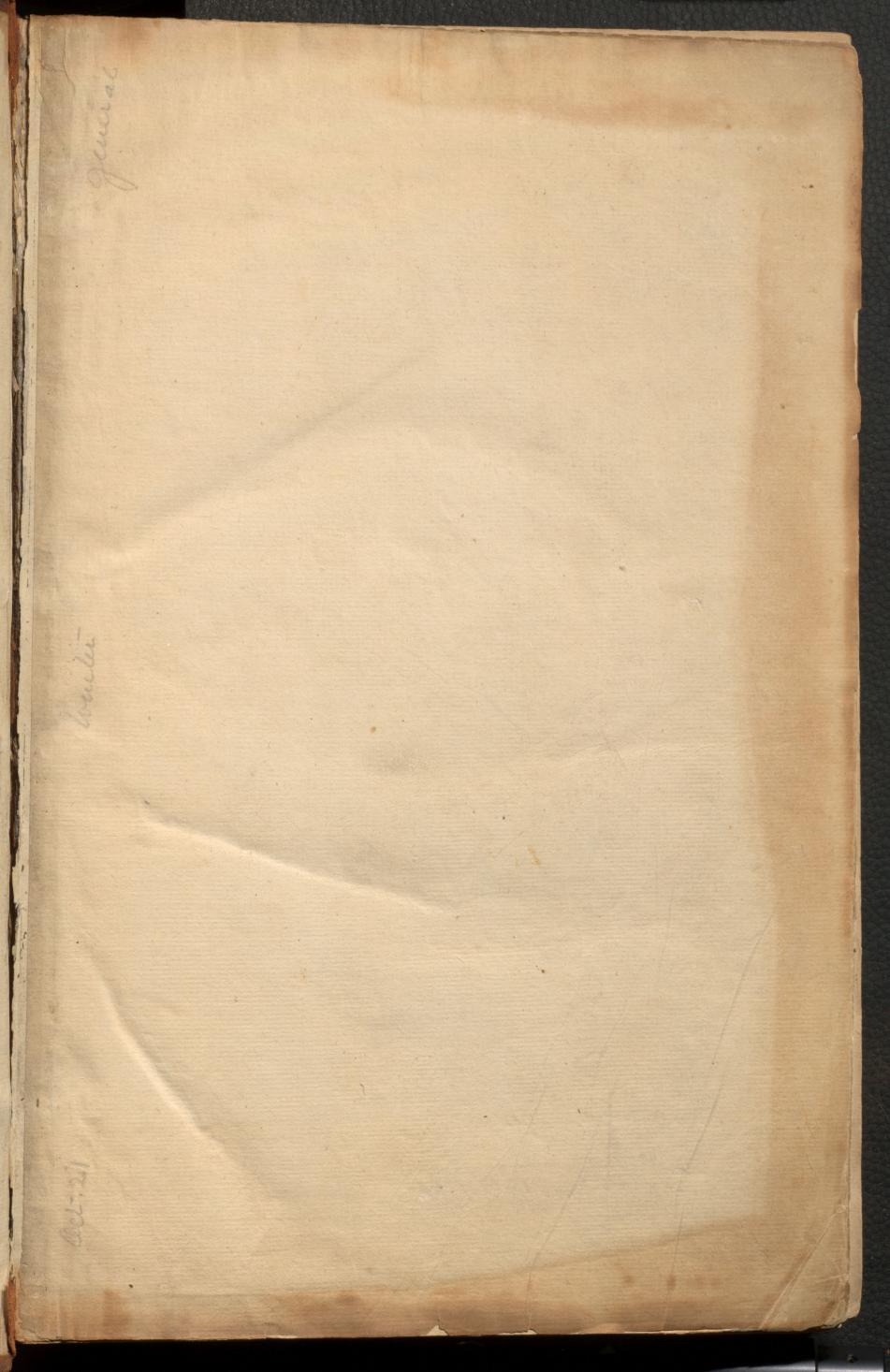


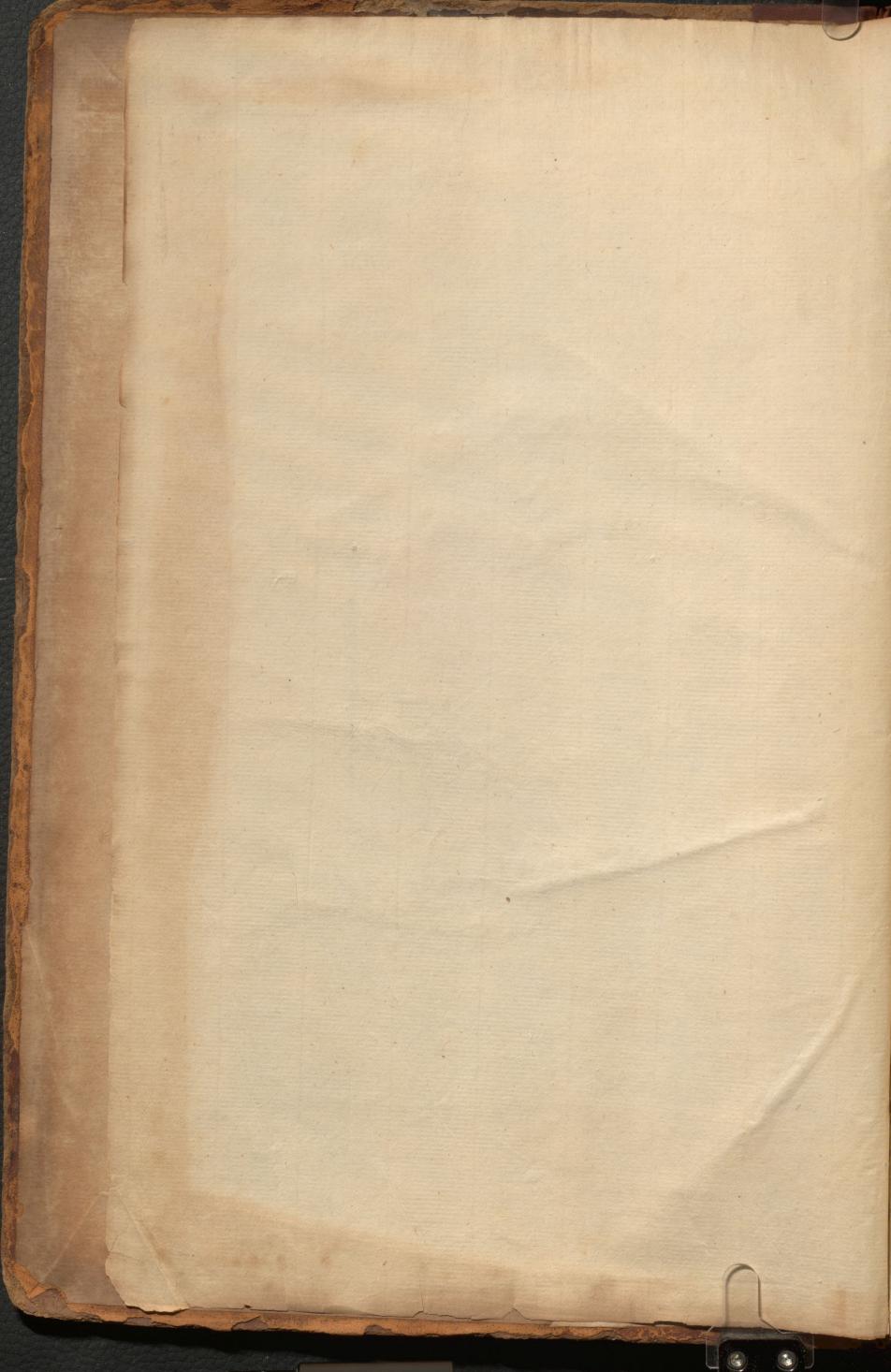
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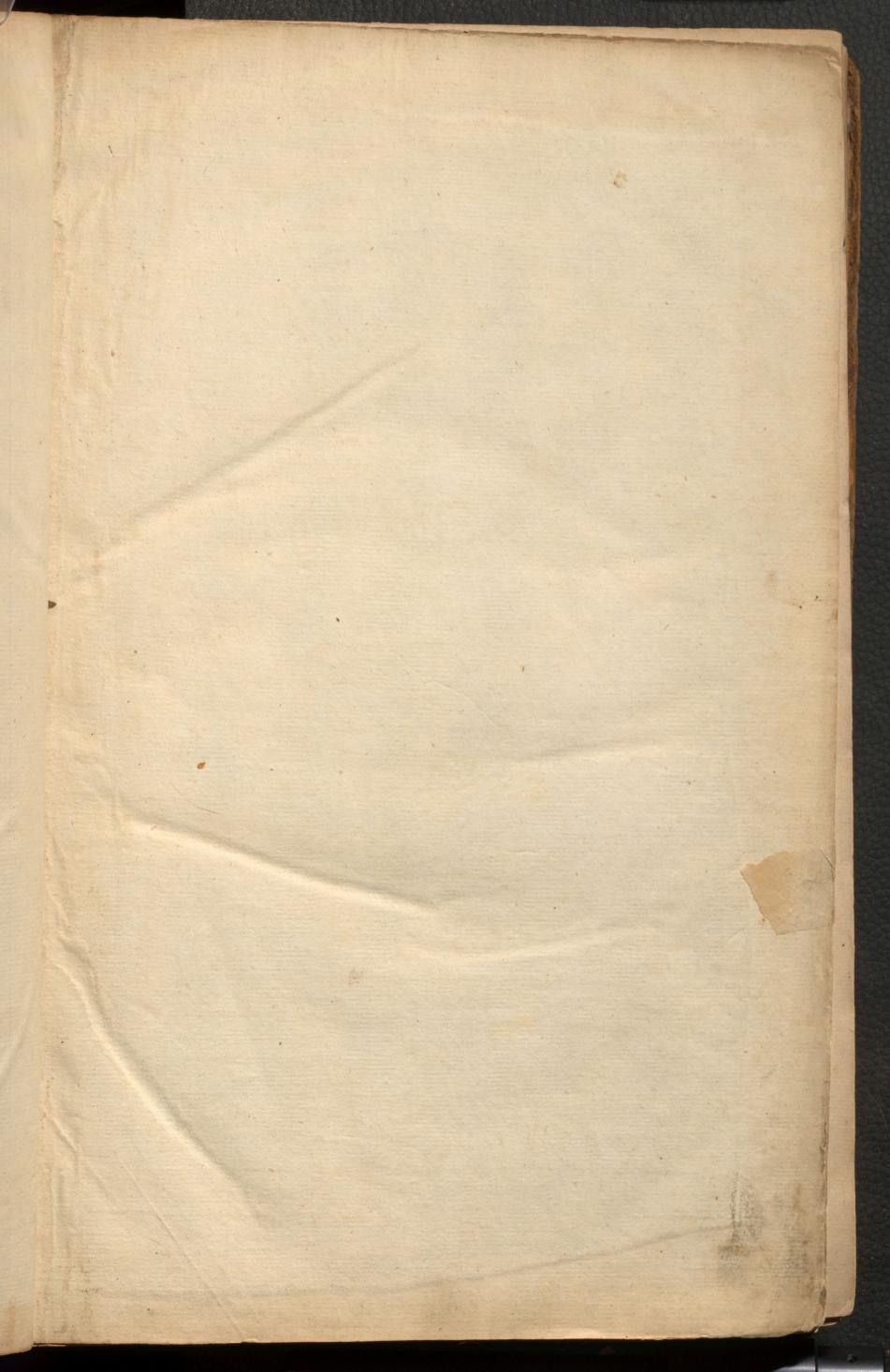
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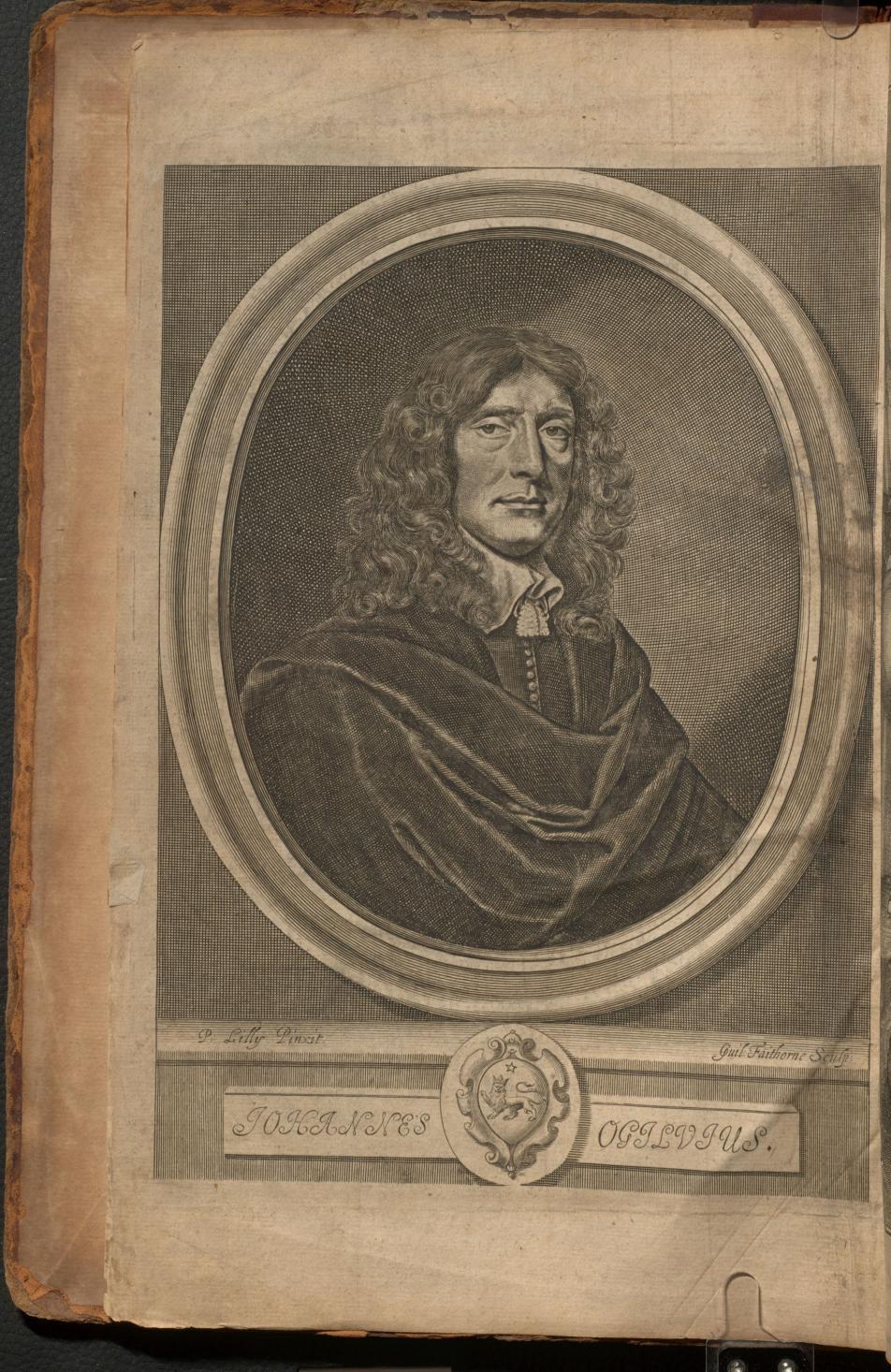
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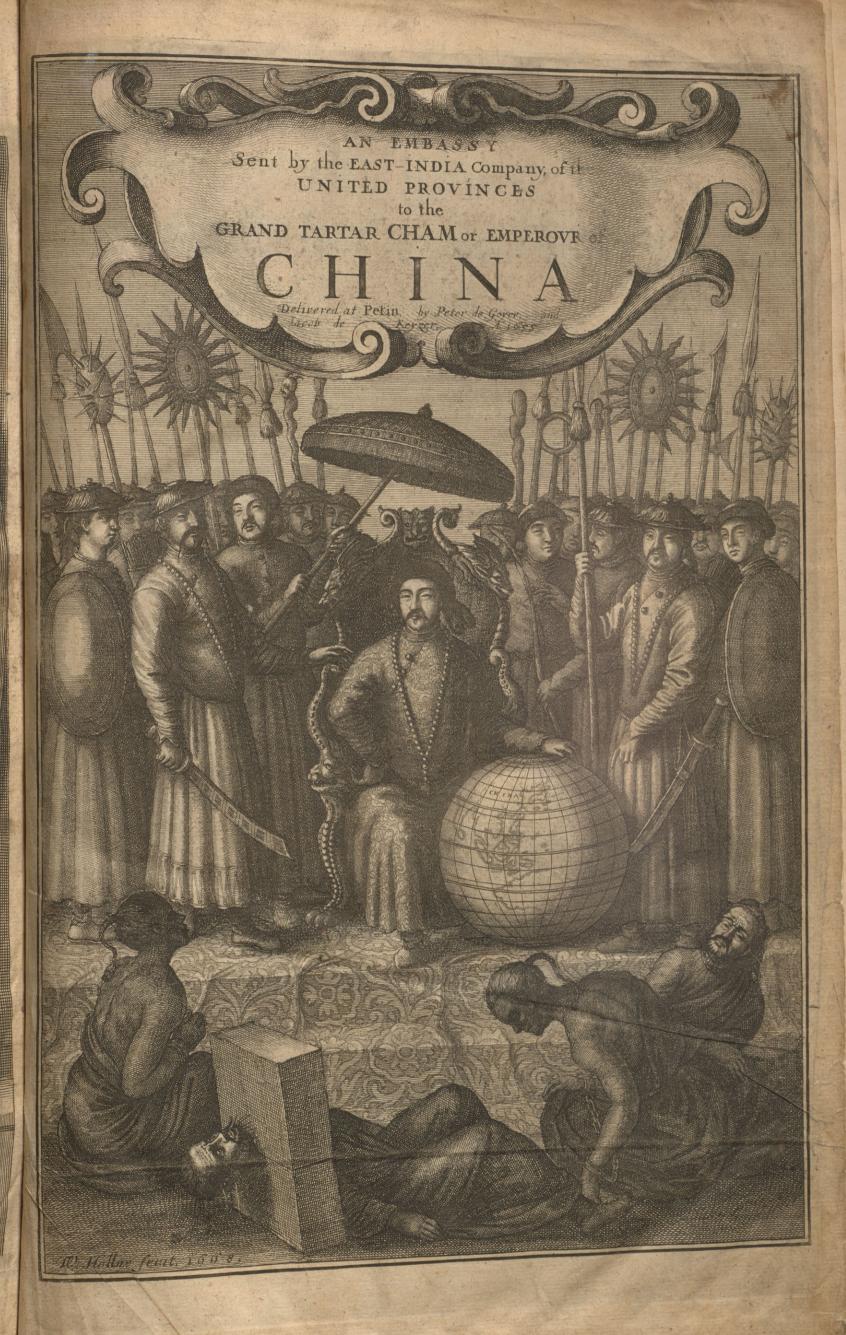
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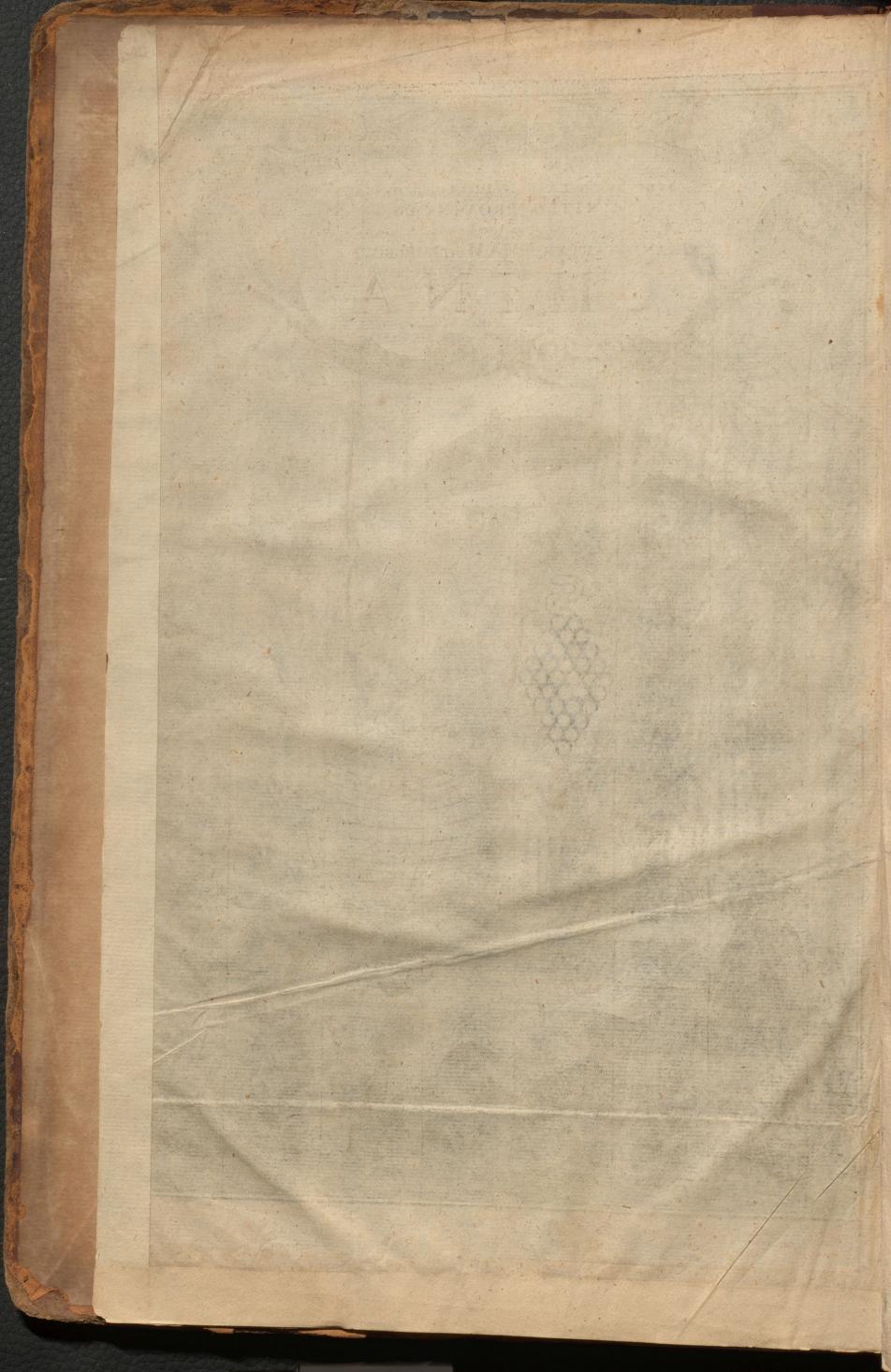












AN

EMBASSY

FROM THE

East-India Company

OF THE

UNITED PROVINCES,

TO THE

Grand Tartar Cham

EMPEROUR OF

CHINA,

Delivered by their Excellcies

PETER De GOYER, and JACOB De KEYZER,

At his Imperial City of

PEKING.

WHEREIN

The CITIES, TOWNS, VILLAGES, PORTS, RIVERS, &c. In their Passages from CANTON to PEKING,

Are Ingeniously Described by Mr. JOHN NIETHOFF, Steward to the AMBASSADOURS.

ALSO

An Epistle of Father JOHN ADAMS their Antagonist, concerning the whole Negotiation.

WITH

An Appendix of several Remarks taken out of Father ATHANASIUS KIRCHER.

Englished and set forth with their several Sculptures, by JOHN OGILBY, Esq; Master of his Majesties Revels in the Kingdom of Ireland.

LONDON,

Printed by John Macock for the Author, MDCLXIX.

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Eaft-India Company

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Grand Tartar Cham

EMPEROUR OF

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Prince over the March La vice Actions

CHARLES R.

HARLES, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c.
To all Our loving Subjects, of what degree, condition or Scotland, France and Ireland, Defender of the Faith, &c. quality soever, within Our Kingdoms and Dominions, Greeting. Whereas upon the humble Request of Our Trusty and Wel-beloved Servant, JOHN OGILBY, Esquire, We were Graciously pleased by Our Warrant of the 25. of May, in the seventeenth Year of Our Reign, to grant bim the sole Privilege and Immunity of Printing in fair Volumes, Adorned with Sculptures, Virgil Translated, Homer's Iliads, Æsop Paraphrased, and Our Entertainment in Passing through Our City of London, and Coronation, together with Homer's Odysses, and his fore-mentioned Æsop with his Additions and Annotations in Folio, with a Probibition, that none should Print or Re-print the same in any Volumes, without the Consent and Approbation of him, the said John Ogilby, his Heirs, Executors, or Assigns, within the term of Fifteen Years next ensuing the Date of Our said Warrant; And whereas the said John Ogilby hath humbly besought Us to grant bim farther Licence and Authority, to have the sole Privilege of Printing Homer's Works in the Original, Adorned with Sculptures, a Second Collection of Æsop's Fables Paraphrased, and Adorned with Sculptures, the Embassy of the Neatherland East-India Company to the Emperour of China with Sculptures, and an Octavo Virgil in English without Sculptures, heretofore by him Printed: We taking it into Our Princely Consideration, and for his farther Incouragement, have thought sit to grant, and We do hereby give and grant him the sole Privilege of Printing the Said Books: and We do by these Presents streightly charge, probibit and forbid all our Subjects to Print or Re-print the said Books in any Volumes, or any of them, or to Copy or Counterfeit any the Sculptures or Ingravements therein, within the term of Fifteen Years next ensuing the Date of these Presents, without the Consent and Approbation of the said John Ogilby, bis Heirs, Executors, or Assigns; as they and every of them so offending will answer the contrary at their utmost Perill: whereof the Wardens and Company of Stationers of Our City of London are to take particular notice, that due Obedience be given to this Our Royall Com-Given under Our Signet and Sign Manuall, at Our Court at White-hall, the 20. day of March, in the 19. Year of Our Reign, 166%.

By his MAJESTIE'S Command.

ARLINGTON.

CHARLESTA

SECHARLES, by the Character Coat, King of Electronic Sept Lind Plance and Ireland, Differer of the Land, etc. To all Give loving Subjects to what degree, conduction or quality forver, writing Our Kengdoms and Dominions, Greening Wheness spon the familie Request of Our Trufty and Welbeloved Services John Odille, Ligure Weiner Gracions (1) physfed by Our Wainant of the 24. of May, in the Seventeenth Tear of Our Reign, to given bin the fole Privilege and Institutes of Printing to fair Rohmos, Adamed with Scalenger, Virgil Transfered Homer's Illads, Miop Paraphraid, and Charlingtonian in Par jung through Our City of London, and Corenation, takestor most, 120-mer's Odylles, and his for mountained. Elop a thin Makingur and Manotations in Polio, with a Probibition that rome food!! Frid or Resent the same in any Volumes, without the Conson and Aspenhanion of him, the faid John Ogilly, his Lines, Esecutore, or Mogue, uniden the term of Fifteen Years neve enfing the Pare of Our faid Warrans And whereas the faid John Ogilby hath brendly before the Us to graps tim farther Licence and Ambority, to bave the fole Privilege of Printing Homer's Franks in the Original, Adorned with Southwess, a Second Collection of Attop's Fables Paraphrafed, and Admined spirt Sculptures, the Embally of the Meatherland East-India Company to the Emperous of China with Sculptures, and as Office Virgilin English mirkout Sculptures, boretofore by him Printed; We taking it mis Our Princely Consideration and for his farther Incommognism barothon by the rograms, and the do bereby give and grans from the fole Privalege of Principality faid Books: and We do by these Englans shreighely charge, probibite and Subject to Print or Reprint of Joid Books in any Volumes, or any of their, or to Copy or Courses sit any the Sculptures or Ingravements therein within the tarm of Edicen Tears next enfing the Date of these Presents, marbant the Consent and Amnobation of the faid John Ogilby, this Heirs, Evections, or Affigues; is they and every of their so offending will answer the courses at their namest Perille repercusate Wardens and Company of Stationers of Our City of London are to rate particular notice, that due Obedience he given to this Our Royall Come and. - Given neader Our Signer and Sign Minnall, at Our Court at Thire hall, the 20, day of March, lathe 19, 2 ag of On River, 1663,

ELIE MATESTIE'S Communication

ARTINOTON



EXACT RELATION OFTHE

EMBASSY sent by the East-India-Company OF THE

UNITED PROVINCES,

TO THE

GRAND TARTAR CHAM,

OR

EMPEROUR

Landie a villad

Delivered at P E K I N G, the Imperial City, &c.



HE Lacedamonians were a People, who by their Laws The severe and Customs were strictly prohibited from Travelling Laws of the out of their own Countrey; lest so degenerating in manners (as they supposed) they might fall into a more loofe and irregular course of life, and by the acquaintance of the various Modes of several Forein Nations, flight the strictness of their own severer Establishments.

Neither would they permit that any Strangers should refide amongst them, lest they by Conversation should be imbu'd with their novelties and opinions. Which more to strengthen; What Citizen soever that did not educate his Children according to their own fetled Laws, was immediately pronounced incapable of the priviledges belonging to his Countrey. So great a love had this Nation to their Native soil, and such the aversion engrassed in them from

their very Cradles, to Forein Parts, that a Youth only once asking the way to Pilea by order of the Magistracy, suffer'd condign punishment presently upon the

ipot.

But these severer wayes and starch'd formalities were, both by the other Greeks and the Romans, utterly exploded, who knowing better things, readily indulged licence to Travell where they might best improve either Wealth, Literature, or Observation. And also we find by their most ancient and accurate Writers, that they neither spared cost, study, nor pains, to be replenished with remote and transmarine Imbelishments both of Arts, Science, and Industry.

When the Emperour Trajan after the Parthian war, busied himself in a Philosophical inquisition, concerning the wonders of the Deep, and occult nature of the Ocean, a fudden Storm happening, hurried him from Coasting far into the Offin, where he beheld a Fleet standing for India, whereof being informed, he fetching a deep figh, faid, Ab that I were young again, and could refume my former vigour, then would I vifit

those distant Regions, and penetrate the Avenues of the Oriental World. Y ? A d M I

King Mithridates, who after a long Contest with the Romans, having re-setled himfelf in his Throne, resolved not only of the well-managing of affairs at home, but of the enlarging of his Dominions abroad, whereupon he made himself Master (of which not any Prince had done before) of the Neighbouring Scythians, who had never till then been absolutely subdued. This great Work finish'd, and so mighty a Nation brought under, he diverted himself to Travell; not only to make a superficial view of Cities and Situations, Vulgarities and various humors, adherent to several Nations; but also of their Scholastick knowledge, and Politick Governments; on which account he past through all Pontus, Cappadocia, and most Parts of Asia.

Tacitus the Famous Roman Historian, enumerating the many Vertues of Germanicus, fayes, That he greedy of Knowledge, especially of Forein Transactions, made his Tour through Greece, Thrace, Asia, and Armenia; but thus much not satisfying the curiofity of this Prince, he Voyaged into Ægypt under pretence of setling the Government of that Kingdom; but rather to have a visual speculation of the Antiquities

reported to be there.

Democritus no less inquisitive of making search beyond his own Home, after the Death of his Father Damastopus, parted with a no unplentifull Patrimony for a scarce considerable summe, to furnish out the expences of his outward-bound Travels in quest of Science; who first addrest himself to the Egyptian Priests, next the Chaldaans, after to the Gymnosophists in India, from whose Magazines and the then Fountains of Learning he returned rich, being Freighted with a full Cargo both of Divine and Moral Principles.

Let Plato Prince of Philosophers stand for all, who in like manner penetrated the Bowels of Ægypt, and other more distant Countreys; returning as plentifully fur-

nished with their several observations and acquirements.

Inclinations no less vigorous hath of late been observed in Europe, but with more fuccess; who not being bounded by Herculean Bars, past so far through (till then) the unmeasured Atlantick, that they lighted upon a new World, a flourishing Hesperides, Regions whose Sands were Gold, Earth Plate, and Rivers Silver, a Paradice extended to the Arctick and Antarctick Circles, with several other Countries and Islands that reach almost the utmost latitude of either Poles, out-shining all the Fables of Antiquity, and boldest Tales of their Poetick dreams; so that

the Ancients are not to stand in any competition with our Modern Discoverers, who found out in less then one Century far more then they in their many thousand years.

Whilest I contemplated the laudable actions and great enterprises of famous Navigators, I conceived my felf to be obliged to put in my Mite, and not to conceal some special remarks, being taken by me with no small care and pains in a Countrey as

little known to Europe as any.

After my return from the West Indies, where I had some time remained, my occafions invited me from home a contrary course to the East Indies; where not long after my arrival at Batavia, it was ordered by the General Maatzuyker, and the honourable Council then residing there, to send Peter de Goyer and Jacob Keysar as Embassadours with Credentials, and a confiderable train of Attendants, to Peking in China, to the Grand Cham of Tartary, the now Emperour of China, impowering to negotiate concerning a Free and Mutual Commerce with them in his Kingdoms and Territories.

Whereupon receiving also commands to attend this Embassy, I had thrown into my hands (as I conceived) fit opportunity to make a more exact discovery of the Genius and Manners of the People, and Customs of the Place, and Countreys supposed by all Geographers to be the richest in the World, and where any Stranger formerly durst never attempt. And herein (without any breach of modesty) I dare boldly affirm, that nothing confiderable flipt my Observation relating to my design, and that especially in taking accurate Maps and Sketches, not onely of the Countreys and Towns, but also of Beasts, Birds, Fishes, and Plants, and other rarities never divulged (as I am informed) heretofore.

But now to remove fome Obstructions, and so cleer the way, that Posterity may not be bereaved of the fruit of these my endeavours, I find my felf highly necessitated to relate what passed in this undertaking, with as much candour and brevity as

the work may possibly require.

But before I engage my felf, it feems also not amiss to fet forth briefly the division of the Universal Globe, and likewise the Etymology or Derivation of the word China, the condition of the Soil, and the extent thereof, and lastly the ten Provinces of the fifteen into which that Country divides it felf, and the Towns and Cities through

which we did not pass.

The Terraqueous Globe comprehending Sea and Land, Rivers and Lakes, stands The division of the Globe. divided by modern Geographers into two Semi-Orbs, viz. the Old, and New World. The old contains Europe, Asia, and Africa: the new, America, not much less in extent to all those vast Regions discovered before; named so from Americus Vesputius a Florentine, but indeed first found out by Christopher Columbus a Genoan, furnished out for so great an Expedition by Ferdinand and Isabel King and Queen of Castile and Aragon, in the Year 1492. But five years after Americus voyaging, made his approches higher into those unknown Confines, and so got by a lucky hit, or fomething in his name, the honour of Denomination of the Moiety of the World from the prime Discoverer, to whom so great a glory belonged: since vulgarly called the West Indies, not improperly, the East being by Sea found by us about the fame time.

Under our new World may also be comprised those vast Southern Coasts and Streights of Magelan, first lighted on by Ferdinandus Magelanus in the year 1520, in his Circumnavigation of the Universe; which forty five years after Sir Francis Drake, and next Sir Thomas Bendish, Englishmen, made a further inspection into; and in the

the Year 1600 Oliver van Noord a Hollander past, but of later years a Spaniard, Firdinand de Quier, out-shot them all by a more ample Discovery then all the former.

Asia divided.

Asia (not to make mention of any other Divisions of the World, being impertinent to the following Discourse) stands bounded on the North by the Tartaric Sea, on the East with the great Indian Ocean called Eous, and on the South with the same: on the West with the Arabian Gulph, and the slip of Land situated betwixt this Gulph and the Mediterranean Sea; the extent of which from the Hellespont as far as Mallasta, the utmost Town of Traffick in India, confists of 1300 Dutch miles: the breadth from the Arabian Gulph to the Cape of Tabin 1220 Dutch miles.

All Asia, which the Ancients divide into Asia the Great and Asia the Less, modern Computors part into five Divisions, Persia, the Turkish Empire, India, (to which they

cast in the adjacent Isles) Tartary, and China.

What concerns the Name of China, or the further part of Asia, much time and pains have been spent and taken by several Historians both old and new, as also by the Natives of the Countrey and Foreiners, to give the true derivation thereof, and the feveral names by which China has been formerly called, to whom I shall refer my

self to satisfie the curiosity of the Reader in this particular.

That these are the People whom Ptolemy calls Chineses, both the Constitution of the Countrey, and the Name by which it is known at this time, may suffice to prove the truth thereof; for that which in Spanish is writ China, in Italian is called Cina, in High Dutch Tschina, and in Low Dutch and Latin Sina. The difference in the pronuntiation of the word China and Sina betwixt us and the Spaniards is not much; but in regard it falls somewhat hard to those people to pronounce the Ch, they therefore make use of the Greek letter x. The Tartars call this Kingdom Catay, and sometimes Mangin; but this name rather denotes the Inhabitants themselves then the Countrey: for Mangin fignifies in their Language a wilde and uncivillized People, and with this word the Tartars often deride the Chineses. This Country was likewise formerly called Catay by Marcus Panwelz a Venetian, who was the first Discoverer thereof in part. But the most known name by which that Kingdom is called at present by those of Europe is China. The reason why that Kingdom has been called by so many several names may be supposed to be this, from an ancient custom observed amongst them, that who oever gets the Soveraignty over them, presents the Kingdom with a new name according to his pleasure. Amongst the rest we read, that formerly this further part of Asia, or China, was called Thau, Tu, Tha, Sciam, Cheu, as also Han; Thau, which fignifies Boundleis broad; Tu, Rest; Tha, Great; Sciam, Curious; Cheu, Perfeet; Han, the Milky way.

Long before the Conquest of China by the Tartars in their last invasion, and the deposing of the Emperour of China, (viz. when the Soveraignty of the Kingdom was in the Family of Ciu) China was called by the Chineses Min, which fignifies Perspicuty, or Brightness. Afterwards they added to the word Min the syllable Ta, and called it then Tamin, or (as some write) Taming, which signifies The Kingdom of great Brightness. For above 300 years this Kingdom bore the name of Tai-jven, and at this time it is called by the Tartars, who possess this Kingdom under the Great Cham,

Taicing.

But though this Kingdom of China doth often change its Lord and Name, the Chineses however have time out of mind called it by two other particular names, as Chung choa, and Chungque; the first whereof signifies The Middle Kingdom; and the other,

The

the Middle Garden. The reason why the Chineses gave their Kingdom these Names, may be supposed to be this; in regard that formerly they did verily believe that the Heaven was round, the Earth sour-square, and in the middle point thereof lay their Kingdom. Wherefore when they first saw the Maps of Europe, they took it very ill, that their Kingdom was not placed in the middle, but in the further part of the East. And therefore when Mathias Riceius a Jesuite, had in China made a Map of all the whole World, he so ordered his adulation, that the Kingdom of China fell to be in the middle. But most of the Chineses do now acknowledge this their great errour, and blush, convinc'd of so much Ignorance. And though the Chineses themselves have thus called their Kingdom by several Names (according as the Family which Governed over them hapned to change) yet their Neighbours that live upon the confines take no notice of their alterations, neither follow the Chineses therein; for those of Conchenchina and Siam, call this Kingdom Cin; the Islanders of Japan, Than, the Tartars, Han, and the Turks, Saraceners; and other Western People, Cataium.

Some conceive that this name is originally from Sioni, in respect Sina, in their China, whence Language signifies a most Brave and Famous Country. Others opposing, will have this Kingdom to derive its name from the Inhabitants of the City Chinchen, because these people drive only a constant Trade by Sea to most places of Asia; so that the Portuguesses and Indians by leaving out of the same letters of the

word Chinchen, might eafily give it the name of China.

But those are in a very great errour, that will have the word China to be derived from a certain word Cinch, which by the Chineses is very much used. The falseness of this affertion will clearly appear from hence, in that the Chineses, who trade with the Indians, or Portuguesses to those places, and go with their Ships to India, us'd on the score of civility and kind respect to greet each other in their Mothers Tongue, not with the name of Cinch, but Sia.

Now that which appears to me to be a most probable truth, amongst the various opinions of Writers, is that which the Jesuite Martinus Martinis (a Man of great Learning and Skill in the Antiquities of China) has afferted in the Sixth

Book of his History of China; the words whereof are as follows.

I shall not (fays he) let this pass unmentioned, which seems to me most likely, that not only by the Indians, but also by Strangers, the name China took rife and original from the Generation, Family, or Branch of Cina, who Governed in China, in the 246. year before the Birth of Christ: So that we ought not to call it China, but rather the Kingdom of Sinen or Cinen: For in the time of those Kings which proceeded from this Branch, the name of Siners was first made known by Strangers, and especially by the Indians. By the Indians the name of China afterwards came into use, and was followed by the Portuguesses after the Conquest of India: Forthis Family of Cina Governed over the greatest part of the Siners, who lived toward the West, and continually had Wars with Forreigners: When afterwards the Court or feat of the Kingdom was planted there, received the name of the Kingdom of China. This Family of Gina being risen to the highest pitch of all Prosperity, proved after a great Invader of others Territories; infomuch that it feems no wonder that Strangers and remote Nations had the name of Cina so frequent among them. And though the Sineses call this farther part of Afia, or Cina by several names, according as the Governing Families that happen to change; yet however Forreigners do reserve the first name which they heard. And this is my opinion concerning the Original of the name Sina; and according to this affertion the first letter of the word ought to be writ, not with an S. but with a C.

All

The Division

All China was formerly divided by the Chinese Emperour Xunus into 12 Provinces; afterwards the Emperour Yva, who took upon him the Government after the death of Xunus, about 260 years before the Incarnation of our Saviour, reduced all China into Nine Provinces, which only at that time comprehended the Northern Parts of China, and had for their Confines the River Kiang. But after that they had Conquered the Southern parts by degrees, and had somewhat civilized the Inhabitants, the whole Kingdom of China was divided into 15 Provinces: Amongst these also they reckon the Province of Leaotung, which is situated on the West of Peking, where the great Wall begins, and the Hanging Island of Corea; both which pay Tribute to the Emperour. There are several other Islands beside, which pay also Tribute: Amongst which the Island Haman is the chiefest, lying in the Sea over against the Province of Quangsi. Among the Islands which are Tributary to this Kingdom, is also accounted the Island Formosa, which the Chineses call Lienkien, and situated over against the Province of Foken; as also the Island of Cheuxan, over against the Province of Chekiang, a very famous place for Trading. But of this more at large hereafter.

Six of the 15 Provinces verge upon the Sea, as Peking, Xantung, Kiangnan, or Nanking, Chekiang, Foking, and Quantung: From hence toward the North lye the Midland Countries, as Quangh, Kiangh, Huquang, Honan, and Xanfi; and toward the West the other four, Xensi, Suchen, Queichen, and Junnan.

Lastly, This Empire which comprehends 15 Kingdoms, is also divided into the South and North China: South China the Tartars call the Kingdom of Mangin, and North China the Kingdom of Catay. In the first are 9 Kingdoms, and in the last 6; or 8, if so be you will reckon amongst them the Kingdom of Leaotung, and

the Hanging Island of Corea.

By what has been already said, it doth clearly appear how far those are mistaken who write of another Empire beyond China, which they call Catay; as likewise of several Towns, as Quinsay, Cambaln, and many other fictions; whereas in truth beyond that great Wall, no other people live but Tartars, who have no fixed abodes, but wander up and down the Countries in Waggons, and fo Travel from place to place; as may be found at large in the Writings of those who have sufficiently consuted this great errour and mistake, as Virgantius, Martinus Martinii, in his Atlas of China. Amongst the rest the Jesuits have likewise found by experience, that beyond the Empire of China no Monarchy of Catay is to be found; insomuch that the same People, whom we call Chineses, are by the Persians called Cataiens. This same mistake has been likewise sufficiently and Learnedly confuted with undeniable Arguments, by the most Learned Faceb Gool, a Person of extraordinary knowledge in all Arts of Literature, and especially in the Oriental Languages, and at present Professor of the Arabian Tongue in the University at Leyden, in his Appendix to the Atlas of China.

The Kingdom of China is so surrounded with Islands about it, and on the East and South with Seas, that it seems almost to be a four square, only two great Mountains thrust themselves out to the Sea-ward, which in the Chinese Language are called Tung. The one lies by the Town of Ningpo, from whence you may sayl in forty hours to the Island of Japan; the other great Hill is in the Province

of Zantung, near to the Town of Tengohen.

Chinasituated in the surthest part of Asia, borders towards the East, South, and West, upon the great Indian Sea, and is called Tung by the Chineses, which signifies Easterly. And on the North it is separated from the Kingdoms of Ninche, and Nicolhan, by that famous Wall which was made by those of China against the Invasion of the Tartars. What higher up toward the North it has for Frontiers, the Kingdom of Taniju, and a Wilderness called Samo, which separates the

North-

North-side of this China from the Kingdoms of Samahan and Cascar. Upon the other Provinces fituated toward the South, join the Kingdoms of Presbyter John, Geo, (which by the Chineses are called by one common name Sifan) as also Tibet, Laos, and Mien. Likewise China reaches as far as Brangale, and to some part of Tartary, and the Mountains of Damascus, which separates it from Tartary and

The furthest extent of China (taken in the breadth) begins in the South upon The extent, the Island Hainan; which lies in 18 Degrees Northern latitude: from thence it reaches toward the North to 42 Degrees; insomuch that China in the breadth extends it till 22 Degrees, that is, 330 Dutch Leagues. Its length begins in the 900 and 90 English Miles Province of Junnan, at 120 Degrees, and ends in the East at the Mountain of the Town Ningpo, called by the Portuguesses Nampo, at 132 Degrees: So that

this Part confists of 450 Leagues in longitude.

China is not a little adorned in regard of the adjacent Kingdoms, the natural Miles. 1350 English and strong Forts whereby this Kings Realm stands entirely protected against all violence from without, that the like is hardly to be seen elsewhere; neither are there any Advenues found leading to this Monarchy, infomuch that they are fo well provided and guarded, that it seems to be a world within it self, and segregation from all the rest, as well toward the South as the East; and where the Sea borders hath fo many Islands, Banks, Flatts, and blind Rocks, that it is altogether unsafe to approach China on that side with any Great Ships of Men of War. On the West, what toward the South, lye the Woods and Hills of Damascus, which are so thick and high, that it is altogether unpenetrable on that side, and which separate China from the next bordering Asia, and the lesser Neighbouring Kingdoms; all which adds to the Defence and Protection of this Empire. Toward the North and West it is also sufficiently secured against all Invasions, by the Sandy and dry Flatts of Samo, which endanger all Vessels that attempt any landing in those Parts. Lastly, this Kingdom has toward the North a great Wall, which the Family and Branch of Cina built against the Invasion of the Tartars 215 years before the Birth of Christ; but in what condition this Wall is at present, and how far it extends, we shall treat at large in the Description of the Province of Peking.

In respect the Soveraignty over the 15 Kingdoms of this China, belongs at present to a Monarch, the great Cham of Tartary; I shall give you an account of the number of all the great and little Cities situated in all these Dominions.

First of all, they sum up in this whole Empire 145 Capital Cities, which out-shine the rest both in Greatness and Glory. Under the command of this Emperour are 1331 small Cities, amongst which 148 may be compared in Magnitude, Beauty, and People, with the chief Cities. Beside these, there are 32 great Cities more, which are not subject to any other, yet they must not bear the name of Capital, though they command over 63 small Cities. Beside all thele, there are 3 Cities more for the Officers and Commanders of the Militia to dwellin. The Forts and Castles are 159. beside which 17 great Carrison Cities, and 66 small Garrison Towns, which are never without full Companies, and of Souldiers, who are permitted to inhabit promiscuously amongst the Burgers.

There is no distinguishing by the greatness and largeness of the Cities, the one from the other; for some of the small ones exceed some others of the great and prime Cities, both in largeness, wealth, and people: But according to the worth and dignity of the Governours, and the priviledges of the place, she bears the precedency, and is reckoned amongst the chief Cities. No place must presume to take up the name of a City, but what is Walled in; for every inferiour Town or Situation subjects to the next adjacent Capital City. Most of the

Cities in China are built after one fashion and form, commonly four square, with broad and high Walls, adorned with quadruple Towers, placed at an equal diffrance, round about which runs a deep Mote, and that also is surrounded with a Mud or Earthen Wall. Each City has a double Gate, and two double Doors, whereof the first stands directly over against the second, that there is no seeing through the last, though you stand in the first: Betwixt these two Gates, opens most commonly a large Court, where they Discipline their Militia: Upon the Gates are likewise built Great Watch-Towers where the Souldiers keep night Sentinel. Most of the Cities have very great Suburbs belonging to them, which are as full of people as within the Wall. Without the Battlements each Metropolis hath a delightful Plain, curiously adorned with Towers, Trees, and other Embellishments most pleasant to the Eye: The Country every where swarms with people, so that wheresoever you travel, you shall meet continually with Crowds of Men, Women, and Children.

As now these 15 Kingdoms seem not only to exceed all other parts of the world for the number of most rare Edifices and Rich Cities, so they are likewise no less abounding in People; for the most Populous Country of all Europe stands not in

competition with this.

Those that will take the pains to look into the Chinese Pole or Register-Books, wherein is exactly set down the number of the People of each Province (except those of the Royal Family) will find that it amounts to the number of 58 millions, 900 and forty thousand, two hundred and 84 Persons; neither need you wonder which way this can be made out; for every Master of a Family is obliged upon a great penalty to hang out a little board over his door, upon which he must set down the number of his Houshold, and their condition, Oc. And to prevent all fraud, one is appointed over every tenth house, whom they call Titang, which signifies the Tenthman or Tyther. His Office consists in taking an account of the number of the persons upon the board; and if the Master of the Family sail to make that known truly, he is to acquaint the Governour of the City with the abuse.

Having spoken thus much of the Situation, Division, and Extent of China; I shall add in short what these sisteen Provinces pay Annually in Taxes one with another; as also how many Capital, Great, Little, and Garrison Cities are in each of the Ten. And lastly, what each Province, Division, or Shier disburseth

yearly in Taxes to the Emperour of China.

No man possesses a foot of Land in all this Empire without paying to the Emperour something out of it; so that we need not wonder, that over and above the common expences which are made upon the account of Petty Kings, Vice-Roys, and Military Officers, there are more then threescore Millions of Crowns brought yearly into the Emperours Cosses. The whole summe amounts to 150 Millions of Crowns, whereof he cannot dispose as he pleaseth, but the Money is brought into the Treasury: And if the King at any time desires a supply, in writing to the Treasurer he is not to deny the payment of it.

The Revenue by Taxes.

The Provinces bring in yearly in Taxes 32 millions 2 hundred 7 thousand four hundred and 47 bags of Rice; and one bag is enough to serve 100 men for one day. 40 hundred 9 thousand nine hundred 49 pounds of Raw Silk. 71 hundred 2 thousand four hundred and 36 Rowls of Cloth made of Hemp. 63 thousand seven hundred and 70 Bales of Cottons. 1 hundred 91 thousand seven hundred and 30 Rowls of wrought Silk. But the City of Huchen buys off this Tax yearly for the sum of sive hundred thousand Crowns.

The Provinces bring in likewise 1 million 7 hundred 94 thousand two hundred and 61 weight of Salt; each weight is to be reckoned at one hundred twenty and

four

four pounds, amounting in all to 1 hundred 87 millions 6 hundred 88 thousand 3 hundred 64 pounds; 32 millions 4 hundred 18 thousand 6 hundred 27

Trusses of Hay and Straw for the Kings Stables, beside all other Taxes.

The other Ten Provinces of China I did not see in my Journey, yet however I shall give you an account of the Taxes which the great and lesser Cities thereof pay yearly to the Emperour; their names are these, Zansi the second Province of the sisteen, Xensi the third, Honan the sisth, Suchen the sixth, Huquang the seventh, Chekiang the tenth, Fokien the eleventh, Quangsi the thirteenth, Quichen the source of the sixth, and Imman the sisteenth.

The Second Kingdom of ZANSI.

His Province lies Westward of Peking, and is neither so large nor popu- The Situation lous, but more Fruitsul, and of more Antiquity, because (if credit may of Zansi. be given to the Historians of China) the Chineses derive from hence their first rise and original.

On the North this Province has for Confines the great Wall which reaches from East to West through the whole Country; behind which lies the Kingdom of Tamyn and the Sandy Wilderness of Samo: The West side of this Province lyes upon the Yellow River, which runs from North to South, and is separated by the

same from the Province of Xensi.

This Province produces the sweetest and fairest Grapes of all Asia; however the Chineses make no Wine of them, but only dry, and so bring them to the Market through all China. In this Country of Zansi (which is very remarkable and worthy of observation) are through the whole Country great store of Firewells, even in the same manner as the Water-wells are in Europe, which they use for the dressing of Meat after this manner; the mouth of the Well is stopped very close, and only a place lest open to set the Pot upon, by which means the Pot boyls without any trouble. This Province likewise produces good store of Coal, which they dig out of the Hills, as in England and at Luyk in the Netherlands, which serves the Inhabitants for Firing, who likewise use Stoves in their Houses, made after the manner of those in Holland.

In this Country of Zansi are 5 Capital Cities, 92 small Cities, and several Forts. The 5 Capital Cities are Taiynen, Pingiaen, Taitung, Lugan, and Fuenchen.

1. Taiyuen commands over 25 Civies, as, Taiyuen, Tatywen, Jucu, Taco, Ki, Sinkin, Congyven, Kiaoching, Venxui, Loping, Che, Tingsiang, Tai, Utai, Kiechi,

Cofan, Fan, Hing, Paote, and Hiang.

2. Pingiaen commands over 34 Cities, as, Pingyaen, Siangling, Hungtung, Feuxan, Chaoching, Taiping, Yoiang, Jeching, Kioiao, Fuensi, Pu, Pu, Lincin, Yungho, Yxi, Vauciuen, Hocin, Kiai, Ganye, Hia, Venhi, Pinglo, Juiching, Kiang, Yuenkio, Ho, Kie, Hiangning, Cie, Taning, Xeleu, Yangho. Amongst these, Pu, Kiai, Ho, Kie and Cie are the chiefest.

3. Taitung commands over II Cities, as Taitung, Hoaigien, Hoenyuen, Ing, Xanin, So, Maye, Guei, Quangling, Quangchang, and Lingkien: Whereof Ing, So,

and Guei are the chiefest.

4. Lugan commands over eight Cities, as Lugan, Caneu, Timlieu, Siangheng, Luching, Huquan, Liching, and Pingxun.

5. Fuenchen commands likewise over eight Cities, as Fuenchen, Hiaoy, Pin-

giao, Kiakien, Ninghiang, Lingxa, Inugning, and Lin.

Beside these great Cities there are three other Corporations in this City, as Sin, Laao, and Ca. These Towns are not much inseriour to the Cities, and so esteemed

esteemed by the Chineses; but yet they are not preferred to that dignity of the

Cities, though they have a command over some lesser Towns.

For the safety of the ways, and defence of the great Wall, there are 14 strong Forts in this Country which are surrounded with strong Walls; their names are these, Gueiguen, Jeuguei, Coguei, Maye, Vanglin, Janghon, Caoxon, Tienching, Chinlu, Cuigynen, Pinglin, Chungtun, Geutung, and Tungxing.

The Pole or Register Book of this Kingdom reckons five hundred 89 thousand, nine hundred and fifty nine Families, and five hundred eighty four thousand and 15 fighting men. That which this Country pays in Taxes yearly to the Emperour, consists of twenty two hundred seventy four thousand and twenty two Bags of Rice, of fifty pounds of fine Linnen, of four thousand seven hundred and seventy filk Stuffs; four hundred and twenty thousand weight of Salt, and five and thirty hundred forty four thousand eight hundred and fifty bundles of Hay, befide several other Taxes.

The Third Kingdom of XENSI.

of Xensi.

Mongst the Northern Dominions is this Xensi, which is very great, chiefly situated toward the West, upon the height of thirty Degrees, and borders upon the Kingdoms of Presbyter John, Casker, and Tibet, which are called by one name in the Chinese Tongue, Sifan. Westward the borders extend beyond the Tartare Kingdom of Taniju; betwixt which, and this Country, the great Wall and some Forts make a separation, which doth not run through all this Country, but only to the side of the Yellow River. The remaining part of this Country situated on the other bank of the River, has no wall for its defence, but dry and barren Sand-fields, and the Yellow River, and sufficient Fortifications.

Eastward this Xensi is likewise bounded with this Yellow River, which runs through the Country. Southward lye very high Mountains, which are as strong Bulwarks, and separate this Province from the Provinces of Honan, Sucheu, and

Huguang.

Want of Rain makes this Country very dry; but yet it produces great store of Wheat, Barly, and Turkish Corn, but very little Rice. The Beasts feed all winter upon Corn. It abounds with Sheep and Goats, which they shear three times a year, in the Spring, in Summer, and in Harvest; and of the Wooll they make themselves Clothes. In this Country they make great store of Musk, which grows in the Navel of a Beast, not much unlike to a young Hind; the slesh whereof the Chineses eat as other Meat: When this Deer goes to Rutting, the Cod swells like a Bile that is full of matter, which exuperation consisting of a thin hairy purse, is then taken out with all its precious stuffe by the Natives. True it is, that all the purses which are brought to us, are not the right and pure Navels; for the cunning Chineses know very well when they empty the purse, how to fill up the same again with counterfeit Musk. There is likewise Gold found in this Country, which is not fetched from the Mines (for those the Emperour will not suffer to be opened, there being both Gold and Silver Mines) but from the sides of rivers and shallow waters.

In this Country are eight Capital Cities, one hundred and seven small Cities, beside Castles and Forts; the eight Capital Cities are these; Sigan, Fungciang, Hangehung, Pingleang, Cunchang, Linijao, Kingyang, and Jengan.

1. Sigan commands over 36 Cities, as Sigan, Hienyang, Hingping, Linchang, Kingijang, Caolong, Hu, Lantien, Lino, Xang, Chingan, Tung, Chaoye, Hoyang, Ching, Ching, Pexny, Hanching, Hoa, Hoyan, Gueinan, Puching, Conan, Hoxanijang,

Xangnan, Tao, Sanyuen, Tungquoa, Fuping, Kien, Fungcinen, Vucung, Jungxeu, Fuen, Xunhoa, Xanxuy, Changwu.

2. Fungciang commands over eight Cities, Fungciang, Kixan, Paoki, Fu-

fung, Muy, Linieu, Lung, and Pingijang.

3. Hanchung commands over 15 Towns, as Hanchung, Paoching, Chingu, Yang, Sihiang, Fungmien, Niengkiang, Lioyang, Hinggan, Pingli, Xeciuen, Sinijang, Haniju, Peho, and Cuijang.

4. Pingleang commands over ten Cities, as Pingleang, Cungfin, Hoating, Chiny-

ven, Kuyven, Knig, Lingtai, Choangleang, Limgte, and Cingning.

5. Cungchang commands over seventeen Cities, as Chungchang, Ganting, Hoeining, Tungguei, Chang, Ningywen, Fokiang, Siho, Ching, Cin, Cingan, Cingxui, Li, Kiai, Ven, Hoei, Leangtang.

6. Linijao commands over five Cities, as Linijao, Gueiyven, Lan, Kin, Ho.

7. Kingyang commands over five Towns, as Kingyang, Hoxi, Hoan, Ning, and Chuining.

8. Jengan commands over nineteen Cities, as Jengan, Gansai, Canciven, Ganting, Paogan, Ychuen, Jenchuen, Jenchang, Cingkien, Fen, Cochuen, Chungpu,

Ykiun, Suite, Miche, Kia, Upao, Xinmo, and Fuco.

Beside these great and small Cities in this Province, there are likewise several Magazines which lye scattered up and down, some within the great Wall and some without. The chiefest of these Forts are these nine, as Xachen, Xanchen, Jungchang, Leangchen, Choanglang, Sining, Chiny, Culang. These sollowing 14 are small ones, as Hingnia, Ningniachung, Yaochen, Ninchen, Hochen, Cinglu, Tulin, Chinfan, Xetu, Hantung, Pinglu, Mingxa, Guei, and Sengqui.

The Chinese Register reckons in this Province the number of the Families to be no less then eight hundred thirty one thousand fifty one; and nine and thirty hundred and thirty four thousand one hundred seventy six Fighting

Men.

The Taxes which this Country pays, are nineteen hundred nine and twenty thousand and fifty seven Bags of Wheat, and three hundred threescore and five thousand weight of fine Linnen; nine thousand two hundred and 18 pound of all sorts of wrought Silks; seventeen thousand two hundred and seventy pounds of Cotton; eight hundred and twenty thousand seven hundred and seventy pound of Callicoes; besides sisteen hundred and sourteen thousand seven hundred forty nine Trusses of Hay for the Kings Stables.

The Fifth Province of HONAN.

THE Province of Honan lies East and South-east with Nanking, North The Situation and North-east with Peking, and some parts of Xantung, and South Southwest with Hucang, but Westward it borders upon the Province of Suchen, and with the remaining part of Xensi.

In this fifth Province we find eight great Cities, one hundred small Cities, befide Forts and Castles: The eight great Cities are Caifung, Queite, Shangte,

Gueiheoi, Hoaiking, Honan, Nanijang, and Juning.

1. Caifung bears the command over four and thirty Cities, as Caifung, Chinlieu, Ki, Tunghiu, Taikng, Gueixi, Gueichuen, Jenlin, Fuken, Chungmen, Jangun, Juenun, Fungkieu, Jencin, Laniang, Chin, Xangaxui, Sihoa, Hiangching, Jenching, Chaggio, Ju, Sinching, Mie, Shing, Jungiang, Jungee, Hoin, Suxui, Ifung.

2. Queite governs over nine Cities, Queite, Ningling, Loye, Hiaye, Jungching,

Cin, Jucking, Hianching, Xeching.

3. Changte

3. Changte commands over seven Cities, Changte, Tanchin, Linchang, Lin, Cu, Vugan, and Xe.

4. Gueihoei commands over six Cities, as Gueihoei, Coching, Sinchiang, Hockia,

Ki, and Hoei.

5. Hoaikuing commands over fix Cities, as Hoaikuing, Ciyven, Sievun, Vuche, Meng, Ven.

6. Honan commands over fourteen Cities, as Honan, Jensu, Cung, Mengein, Yyang, Tenfung, Jungning, Singan, Nuenchi, Coe, Xen, Lingpao, Xeuhiang, Luxi.

7. Nanijang commands over thirteen Cities, as Nanijing, Chinping, Tang, Pieyang, Tungpe, Nanchao, Tengo, Nuihiang, Sinije, Chechun, Yu, Vuxang, and Ye. 8. Juning commands over thirteen Cities, as Juning, Hanchai, Sipnig, Sincai,

Siuping, Chinijang, Sinigang, Loxan, Kioxan, Quango, Quangxan, Cuxi, Sce, and

Xangching.

The great City Ju, which though not preferred by the Chineses to the dignity of a Capital City, yet however commands over five small Cities, as Ju, Luxan, Kia, Paofung, and Yyang. The yearly Revenue, according to the Toll-book of the Emperour, which this Country brings in, amounts to five hundred eighty nine thousand two hundred and ninety six Families; and sifty one hundred six thou-

fand two hundred and seventy fighting Men.

The Income of the Revenue amounts yearly to twenty four hundred fourteen thousand four hundred and seventy seven Bags of Rice; twenty three thousand five hundred and nine pound of fine unwrought Linnen; of nine thoufand nine hundred fifty nine pound of several forts of Silk; of three hundred forty one pound of Cottons, which are very scarce in this Country; and lastly, of twenty two hundred fourscore and eight thousand seven hundred forty four Trusses of Hay for the Kings Stables.

The Sixth Kingdom of SUCHEU.

His Territory of Suchen is very large and fruitful; which Eastward The Situation bordereth upon Huquang, Southward upon Queicken, North-east and by North upon Xensi, North-west upon Prester John's Country, Westward upon Tibet, and Southward upon the Province of Inunan.

In this whole Province are eight chief Cities, one hundred twenty four great and little Cities, four Garrison Cities, beside several other Towns and Places.

The eight Capital Cities are Chingtu, Paoning, Xunging, Sinchen, Chunking,

Queichen, Lunggan, and Mahn.

1. Chingtu commands over thirty little Cities, as Chingtu, Xaanglieu, Venkiang, Sinfan, Sinlu, Kintang, Ginxeu, Chingping, Pi, Cu, Nuikiang, Quou, Peng, Cungning, Gan, Kien, Cuyang, Cungking, Sincin, Han, Xefan, Miencho, Teyang, Mien, Changning, Lokiang, Mieu, Vencheuen, Guei, and Pao.

2. Pagning commands over ten Cities, as Pagning, Cangki, Nanpu, Quangyven,

Pa, Chaoboa, Tungkiang, Kien, Cutung, Mankiang.

3. Xunking has under its command ten Cities, as Xunking, Sike, Jungxan, Ylnug, Quanggan, Kin, Tacho, Gochi, Linxui.

4. Sinchen commands likewise over ten Cities, as Sinchen, Kingfu, Fuxun, Nanki, Hinguen, Changning, Junlien, Cung, Cao, and Lukehang.

5. Chunking commands over twenty Cities, as Chunking, Kiangein, Changxen, Taco, Juncheuen, Kikiang, Nancheuen, Kinkiang, Ho, Tungleang, Tingguen, Piexan, Chung, Fungtu, Tienkiang, Fen, Fulung, and Pinxui.

6. Queichen commands over thirteen Cities, as Queichen, Coxan, Tachang, Taming, Junyang, Vau, Cai, Ta, Sinning, Leangxan, Kieuxi, Tunchiang, Taiping.

7. Lunggan commands over three Cities, as Lunggan, Kiangyeu, Xeciven, and over several Forts.

8. Mahu is alone without having any City under its command.

The great Cities are fix, Tungchenen, Muichen, Kiating, Kiung, Linchen, Yachen. And though these six great Cities might very well deserve the name and dignity of Capital Cities, in regard of their largeness and number of Inhabitants; yet they do not enjoy that dignity, because this Province is to have no more Capital Cities as Peking, and Nanking.

The first great City Tungchenen commands over eight other Cities; the second great City Muichen over four; the third great City Kinting over seven; the fourth great City Kinng over three; the fifth great City Linchen over four; and

the fixth great City Tachen commands likewise over four Cities.

The four chief Garrison Cities are Tinchuen, Uniung, Usa, and Chinhiung.

Beside which there are 35 small Garrison Cities and Forts.

This Country produces much Silk and other tich Commodities; it is very large and fruitful, having the great Rivet of Kiang running quite through it; in some places it is mountainous, but yet it wants neither for Trees nor Vallies; from hence comes only the right radix China, or the China root, for that which grows in other places of China is wild and good for nothing; from hence comes likewise that incomparable root called Rhubarb, which the people of Tibet and Mogar, who drive the Trade in this Province, send from thence to Europe. Here are likewise found two forts of Amber stones, namely, the Red and Yellow; which last is found also upon other Coasts. The people here are very cunning in counterseiting of Amber, which they do with so much skill, that they sell it oftentimes for the right, it being impossible to discern it, being not much inseriour unto it either in sight or goodness. Iron, Tin, and Lead, are likewise fetched from the Mountains in great quantities; among which (the wonder is) are great store of Salt-pits, that produce so much Salt, that the Inhabitants know not how to spend one third part of it.

The Toll-book wherein the number of the people of this Country is set down, mentions no less then four hundred fixty four thousand one hundred twenty nine Families, and twenty two hundred four thousand one hundred and seventy Fighting men, without reckoning the Souldiers who are very numerous

in the Country.

That which this Province pays in Taxes to the Emperour yearly, confifts of fixty one hundred fix thousand fix hundred and fixty bags of Rice, of fix thousand three hundred and thirty nine pounds of wrought and unwrought Silks, of seventy four thousand eight hundred and fifty one pounds of Cottons, of one hundred forty nine thousand one hundred seventy seven weight of Salt, beside other Taxes paid to his Imperial Majesty in some parts of this Province.

The Seventh Kingdom of HUCANG.

His Province of Hucang borders toward the North upon the Province of The Situation Honan, North-west upon Xensi, Westward upon Suchen, toward the South of Hucang. upon Quangsy, South-west upon Queichen, Eastward upon Kiangsi, and South-east upon Quantung.

In this Province are fifteen brave Metropolises, above a hundred small Cities, and a world of Villages and Cottages, beside the Garrison Towns and Forts.

The fifteen chief Cities are these, Vuchang, Hanijang, Syangyang, Tegan, Hoangcheu, Kingcheu, Yocheu, Changxa, Paoking, Hengcheu, Changte, Xincheu, Jungcheu, Chingtien, Chinchiang.

1. Vuchang commands over ten Cities, as Vuhang, Vuchang, Kiayn, Puki, Hienning, Cungyang, Tungching, Hingque, Taye, Tungxan.

2. Hanijang commands over two Cities, as Hanijang, Hanchuen.

3. Siangyang commands over seven Cities, as Siangyang, Iching, Nanchang, Caoyang, Cocking, Quanghoa, Kinn.

4. Tegan commands over fix Cities, as Tegan, Iommung, Hiaocan, Ingching, Sui,

Ingxan.

5. Hoangchen commands over nine Cities, as Hoangchen, Lotien, Maching,

Hoangpi, Hoanggan, Kixni, Ki, Hoangmui, Hoangci.

6. Kingchen commands over thirteen Cities, as Kingchen, Cunggan, Xexen, Kienli, Sungki, Chikiang, Iling, Changyang, Itu, Juengan, Quei, Hingxan,

7. Tochen commands over eight Cities, as Tochen, Linftang, Hoayung, Pingki-

ang, Fung, Xemuen, Culi, Ganhiang.

8. Changxa commands over eleven Cities, as Changxa, Siangtan, Siangin, Ninghiang, Lienyang, Liling, Jeyang, Sianghiang, Xeu, Ganhoa, Chaling.

9. Paoking commands over five Cities, as Paoking, Sinhoa, Chingpu, Vuchang,

Sining.

10. Hengeben commands over nine Cities, as Hengehen, Hengxan, Luiyang, Changning, Gangin, Ling, Queiyang, Linuu, Lanxan.

11. Changte commands over four Cities, as Changte, Taoyven, Lungyang,

fuenkiang.

12. Xincheu commands over seven Cities, as Xincheu, Luki, Xinki, Xopu, Juen, Kinyang, Mayang.

13. Jungchen commands over seven Cities, as Jungchen, Kiyang, Tan, Tung-

gan, Ningyven, Jungning, Kianghoa.

14. Chingtien commands over seven Cities, as Chingtien, Kingxan, Cienkiang, Mienyang, Kingling, Kingmuen, Tangyang.

15. Chinchiang commands over seven Cities, as Chinchiang, Fang, Choxan, Xan-

cin, Choki, Chingfi, Paokang.

There are also in this Province two great Cities, as Cingchen, Chinchen: The first commands over four small Cities, as Cingchen, Hoeitung, Tungtao, Suining : The second over six, as Chinchen, Iunghing, Tchang, Hingning, Queiyang, and Queitung.

The Garrison Cities are eleven in number, as Xi, Jungxun, Paocing, Nanguei,

Xiyung, Xangki, Lankiang, Sanpin, Jungting, Tienkia, Jungmui.

The Chinese Register or Toll-book reckons in this Country five hundred thirty one thousand six hundred and eighty six Families, and fourty eight hundred thirty three thousand five hundred and ninety fighting Men, beside all such as are of the Royal Blood, which amount to at least three hundred thousand in all China. These are all the off-spring of one Hunguous, the first Founder of the Family of Taiminga; who long after the expulsion of the Tartars conquered the Kingdom, and settled himself in the Throne: But this Family of Taiminga had the misfortune not many years fince to be wholly extirpated by the Tartars, as will appear hereafter.

The product of the Revenues of this Country, which are paid to the Emperour yearly, confists in one and twenty hundred sixty seven thousand nine hundred and fifty nine bags of Rice, and seventeen thousand nine hundred and seventy

seven Rolls of wrought Silk.

The Tenth Kingdom of CHEKIANG.

His Province lies Eastward toward the Sea, South and South-west it bor- The Situation dering upon the Province of Foking, but the rest joyns to the Provinces of Chekiang.

of Kiansi and Nanking.

In this Province are eleven Prime Cities, all of them not much inferiour to some Provinces; for the Metropolis of Hangehen is sit to make a Kingdom of. The eleven chief Cities command over fixty three small Cities, which have likewise abundance of Towns and Castles under their command, beside the Villages which are all full of people.

The eleven chief Cities are these, Hangchen, Kiahing, Huchen, Nienchen,

Kinhoa, Kinchen, Chuchen, Xaohing, Ningpo, Taichen, and Venchen.

1. Hangchen commands over eight Cities, as Hangchen, Haining, Fuyang, Juhang, Lingan, Tucien, Sinching, Changhoa.

2. Kiahing commands over six Cities, as Kiahing, Kiaxen, Haiyen, Pinghu,

Cungte, lunghiang.

3. Huchen commands over six Cities, as Huchen, Changhing, Gankie, Teching, Hiaofung, Vukang.

4. Nienchen commands over six Cities, as Nienchen, Xungan, Tunglui, Suigan,

Xeuchang, Fuenxi.

5. Kinhoa commands over eight Cities, as Kinhoa, Lanki, Tungyang, Yu, Jungkang, Vuy, Pukiang, Tanki.

6. Kinchen commands over five Cities, as Kinchen, Lungyen, Changxan, Kiang-

xen, Caiboa.

7. Chuchen commands over ten Cities, as Chuchen, Cingtien, Cinyun, Sungyang, Suichang, Lungeinen, Kingyven, Junho, Sivenping, Kingning.

8. Xaohing commands over seven Cities, as Xaohing, Siaoxan, Chuki, Juyao,

Xangyu, Xing, Cinchang.

9. Ningpo commands over five Cities, as Ningpo, Cuki, Funghao, Tinghai, Siangxan.

10. Taichen commands over six Cities, as Taichen, Hoangnien, Tientai, Sienkin, Ninghai, Laiping.

11. Vencheu commands over five Cities, as Vencheu, Xuigan, Locing, Pingyang, Laixun.

The chief Garrisons are fifteen, as Chinxan, Kinxan, Tinghui, quo, Ninghai, Cioki, Sinho, Xetie, Puontun, Cumuen, Tunchi, Haigan, Sining, Haifung, Nan.

The number of the people in this Province mentioned in the Chinese Tollbook, appears to be twelve hundred forty two thousand one hundred and thirty five Families, and five and fifty hundred twenty five thousand sour hundred and

leventy fighting men.

The publick Revenues paid to the Emperour, confift of twenty five hundred ten thousand two hundred and ninety nine Sacks of Salt; three hundred and feventy thousand four hundred fixty fix pounds of unwrought Silk, and two thoufand five hundred seventy four Rolls of wrought Silk. Beside all which the great Ships of his Imperial Majesty called Jungychuen come every year to lade with Silk, which is very rich and curiously wrought for his Majesties own use. This Silk is interwoven with Gold, Silver, and the Feathers of several Birds, very artificially mingled with all manner of colours; none are suffered to wear any of these Silks called Dragon Silks, but the Emperour and his Courtiers.

This Province furnishes the Court likewise with fourscore hundred four thousand ninety one Trusses of Hay, and with four hundred forty four thousand seven hundred sixty nine weight of Salt: The whole revenue of this Country is reckoned by some to amount to fifteen millions of Crowns.

The Eleventh Kingdom of FOKIEN.

The Situation His Province, which is the least of all the Provinces, lies toward the East, South-east and South, upon the great Indian Sea; toward the South-west it borders upon Quantung, West and North-east upon Kiansi, and the remaining part upon the Kingdom of Chekiang.

In this Province are eight chief Cities, and forty eight small Cities, and a great number of Forts which were built for the defence of the Sea and Harbour.

The eight chief Cities are these; as Fochen, Civenchen, Changchen, Kienning, Fenping, Tincheu, Hinghoa, and Xaonu.

1. Fochen commands over eight Cities, as Fochen, Cutien, Mincing, Changlo,

Lienkiang, Loyuen, Jungfo, Focing.

2. Civenchen commands over seven Cities, as Civenchen, Nangan, Hoeigan, Tehoa, Ganki, Tungan, funchung.

3. Changchen commands over ten Cities, as Changchen, Changpu, Lugnien, Nancing, Changtai, Changping, Pingho, Caogan, Haicing, Ningyang.

4. Kienning commands over seven Cities, as Kienning, Kienying, Cunggan, Puching, Chingho, Sungki, Xenning.

5. Fenping commands over seven Cities, as Jenping, Cianglo, Xa, Yenki, Xun-

chang, fanggan, and Latien.

6. Tingeben commands over eight Cities, as Tingeben, Ninghoa, Xanghang, Vuping, Cinglien, Tienching, Queihoa, and Jungtung.

7. Hinghoa commands over two Cities, as Hinghoa, and Sienlien.

8. Xaoun commands over four Cities, as Xaoun, Quangee, Taining, and Kienning.

In the Province of Fokien is also a great City called Foning, which commands

over three Cities, as Foning, Fogan, and Ningte.

In this Province are likewise several brave Forts and Towns for Trade, as Ganhai, Hiamuen, Pumuen, Foning, Tinghai, Muihoa, Xe, Haiken, Vangan, Chungxe, Tungxan, Hinenchung, and Jungting.

The Island Formosa, or the fair Island doth also belong to this Province; as likewise the near adjacent Island called Teiwan, which the Hollanders possess, who have built a Fort there called new Zealand. But of this Island more hereafter.

The Toll or Register-book of these people, mentions no less in this Province then five hundred nine thousand and two hundred Families, and eighteen hun-

dred two thousand six hundred seventy seven sighting men.

The Revenue of this Province consists of eight hundred eighty three thousand one hundred and fifteen Sacks of Salt, of one hundred ninety four pounds of fine Linnen, and fix hundred rolls of wrought Silk: But the chiefest revenue confists of Ships, which pay according to their burthen so much a Tun.

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The Thirteenth Kingdom of QUANSI.

Vansi is the Thirteenth Kingdom, and borders towards the East upon the The Situation Province of Quantung, South-west upon Tungking, or Ganan; Westward of Quanti. upon the Country of Junnan, toward the North-west upon the Country of Queichen, and the remaining part upon Huquang.

In this Province are Eleven Capital Cities, one chief Garrison City, and one

Principal City.

The Eleven chief Cities are these; Queilin, Lieuchen, Kingyven, Pinglo, Guchen, Cinchen, Nanning, Taiping, Suming, Chingan, and Tienchen.

1. Queilin commands over Nine Cities, as Queilin, Hinggan, Lingchuen, Yang-

fo, Jungning, Jungfo, Yning, Cinen, and Quonyang.

2. Lieuchen commands over Twelve Cities, as Lieuchen, Coyung, Locking, Lieuching, Hoaiyven, Yung, Laipin, Siang, Vuciven, Pin, Cienkiang, and Xangling.

3. Kingyven comr nds over Nine Cities, as Kingyven, Tienho, Sugen, Hochi,

Hinching, Nanchuen, Lypo, Tunglan, and Pangti.

4. Pinglo commands over Eight Cities, as Pinglo, Cunching, Fuchuen, Ho, Lipu, Siengin, Juggan, and Caoping.

5. Guchen commands over Ten Cities, as Guchen, Teng, Tung, Cengki, Hoaicie,

Yolin, Pope, Pelieu, Lochuen, and Hingye.

6. Cinchen commands over Four Cities, as Cinchen, Pingnan, Quei, and Vucing.

7. Nanning commands over Six Cities, as Nanning, Lunggan, Heng, Yunhiang,

Xangsu, and Sunning.

8. Taiping commands over Twenty three Cities, as Taiping, Taiping, Ganging, Yangli, Vanching, Co, Civenming, Suching, Chinyven, Sutung, Kielun, Mingyng, Xanbia, Kiegan, Luging, Tukie, Cungxen, Junkang, Loyang, Toling, Lun, Kiang, and Lope.

9. Suming commands over Six Cities, as Suming, Suming, Xangxe, Hiaxe,

Pingciang, and Chung.

10. Chingan has no City under its command, nor is subject to any other City.

11. Tienchen commands over Five Cities, as Tienchen, Xanglin, Lung, Queite,

and Cohoa.

The Garrison City is Sugen, and commands over Three Cities, as Sugen,

Vuyuen, and Funghoa.

The great City which is not preferred to the dignity of a Principal City, is Suching, and commands only over one City called Ching. There are some other Cities beside in this Province, as Suchen, Siping, Fulao, Fukang, Funy, Li, Queixum, and Hiangun.

The Forts are only Two, Xanglui, and Ganiung.

In the Toll or Register-Book of this Province, is set down one hundred eighty fix thousand seven hundred and nineteen Families, and one million fifty four thousand seven hundred and sixty Fighting men: The Revenue thereof confifts of four hundred thirty one thousand three hundred and fifty nine Bags of Rice.

The Fourteenth Kingdom of QUEICHEU.

The Situation His Province of Queichen borders East and South-east upon the Province. of Queicheu. of guangsi, North and North-west upon Suchen. Toward the North-east it reaches as far as the Province of Huquang, and the remaining part borders

upon funnan.

Formerly this Province was not reckoned among the fifteen, but a part thereof belonged to Suchen, another part to Huquang, and the Neighbouring Provinces possessed the rest: At last the Family of Taiminga (in regard Ivena, the fore-going Branch of the Tartars had caused several Castles and Forts to be built therein) made thereof a particular Province.

In this Queichen are Eight chief Cities which are not very large, Ten small Cities, Four chief Garrison Cities, and Four small Garrison Cities, beside Castles

and Forts, which are very many.

The Eight chief Cities are these; as gueiyang, Suchen, Sunan, Chinyven, Xe-

cien, Tunggin, Liping, and Tucho.

1. Queiyang commands over Nineteen Forts instead of Cities, as Queiyang, Kinkinn, Moqua, Tahoa, Cingfan, Gueifan, Fangfan, Hungfan, Golung, Kinxe, Siaolung, Lofan, Talung, Siaoching, Xangna, Luxan, Lufan, Pingfa, and Mobiang.

2. Suchen commands over Four Forts, as Suchen, Tuso, Xiki, and Haantao.

3. Sunan commands over Two Cities and Five Forts, as Sunan, Vuchuen, Inkiang, Xuite, Manii, Langki, and Fenki.

4. Chinyven commands over One City and Four Forts, as Chinyven, Xikien,

Kinyung, Pienkyao, Inxui, and Taiping.

5. Xecien commands over Three Forts, as Xecien, Miaomin, Lungeiven, and Coihang.

6. Tunggin commands over Seven Forts, as Tunggin, Sengki, Tiki, Vaxan, Ulo, Pingten, Pingnan, and Pinchai.

7. Liping commands over Four Cities and Eleven Forts, as Liping, Juncung, Tanki, Pachen, Hung, Caotie, Cu, Sixan, Hunl, Leangfai, Genyang, Sinhoa, Chunglin, Cheki, and Lungli.

8. Tucho commands over Three Cities and Nine Forts, as Tucho, Toxan, Maho, Cingping, Panxui, Pinglang, Pingchen, Lotung, Hokiang, Loping, Pingting,

and Tungning.

The Four great Cities are, Pugan, Jungning, Chinning, and Ganxun. Pugan is the Key of the Three Provinces. Jungning commands over Three

small Forts, as Jungning, Muyo, and Tinging. Chinning commands over Two Forts, as Kangco, and Xenl. Ganxun commands likewise over two Forts, Ningpo, and Sipeo.

The Four chief Garrison Cities are, Puting, Sintien, Pingyve, Lungli.

I. Puting commands over no other City.

2. Sintien commands over Four Forts, as Pingfa, Paping, Cheuping, and Cheuing.

3. Pingyve commands over Two Forts, as Yengi, and Loping. 4. Lungli commands over two Forts, as Pingfa, and Taping.

The Forts which lye up and down in this Province to hinder the Plundering of those upon the Mountains, are Picie, Gueieing, Chanchoang, Chingping, Pingpa, Cannan, Usa, Hinglung, Cherni, and Kaili.

The chiefest places in this Province are, Junguing, Xuitung, Loken, Xanglang, Vatien, Hoanglien, and Cugin.

In the Chinese Toll-book of this Province, we find set down forty five thoufand three hundred and five Families, and two hundred thirty one thousand

three hundred and fixty five Fighting men.

The Revenue of this Province confists of forty seven thousand six hundred fifty eight Bags of Rice, five thousand and nine hundred Pieces of Cloth: But all this is not sufficient to maintain the Forts, therefore the Emperour is necessitated to supply what is wanting, out of his other Revenues.

The Fifteenth Kingdom of JUNNAN.

Oward the East and South-east this Province of Junnan borders upon The Situation Quangfi, toward the South upon the Kingdoms of Laos and Tunking; toward the West it reaches as far as the utmost borders of the Kingdom of Mien and Pey; toward the North-west upon the Kingdom of Sifan; Northward upon the Province of Suchen; and toward the North-east it reaches as far as the farthest Pales of the Province of Queichen.

In this Province are Twelve great Cities, Eight chief Garrison Cities,

Fourscore and Eight small Cities, beside several Castles and Forts.

The Twelve chief Cities are these; Junnan, Tali, Lingan, Cuihung, Chinkiang, Munghoa, Kingtung, Quangna, Quangfi, Chinyuen, Junning, and Xuning.

1. Junnan commands over Thirteen small Cities, as Junnan, Funun, Yleang, Caoming, Cynning, Quehoa, Chingcung, Ganning, Loco, Lofung, Quenyang, Sanpao, and Imuen.

2. Tali commands over Six Cities, as Tali, Chao, Junnan, Tenchuen, Langki-

ung, Pinchuen.

- 3. Lingan commands over Ten Cities, as Lingan, Kienxui, Xeping, Omi, Ning, Sinpin, Tunghai, Hosi, Siego, Mungen; as also over Nine chief Forts, as Naleu, Kiachoa, Vanglung, Hieyung, Kichu, Sulo, Coneng, Locung, and Gannan.
- 4. Cubiung commands over Seven Cities, as Cubiung, Quantung, Tingyven, Tinpien, Okia, Nangan, and Chinnan.

5. Under the command of Chinkiang are Five Cities, as Chinkiang, Kianghen,

Sinhin, Yangcung, and Innan.

6. Munghoa commands over Two Cities, as Munghoa, and Tinglung.

7. Kingtung has no City under her command. 8. quangnan commands over the City Fu.

9. Quangsi commands over Four Cities, as Quangsi, Sucung, Mile, and Vimao.

10. Chiyven commands over the Fort Loco.

11. Jungning commands over the Forts Jungning, Lacu, Ketien, Hianglo, and Valu.

12. Xuning has no City under her, and lyes furrounded with Hills.

The Eight Garrison Cities are these; Kiocing, Yaogan, Cioking, Vuting, Cintien, Likiang, Juenkiang, and Jungchang.

Kiocing commands over Six Cities, as Kiocing, Yeco, Chenye, Loleang, Malungo,

and Lochiung.

Yaogan commands over three Cities, as Yaogan, Yao, and Tayao. Cioking rules over Three Cities, as Cioking, Kienchuen, and Xun.

Vuting commands over Four Cities, as Vuting, Hokio, Yuenmen, and Lokinen.

Cintien commands only over Seven Villages.

Likiang commands over Five Cities, as Likiang, Paoxan, Lan, Kincin, and Ling. FuenJuenkiang commands over the Fort Lopie.

Jungchang commands over Seven Forts, as Jungchang, Laye, Lukiang, Jungping, Fungki, Xitien, and Lukiang.

There are Two Garrison Cities, as Pexing, and Sinhoa, which are not subject

to any other Cities.

The Forts which are not commanded by any other Cities are Fourteen, as Chelo, Tengheng, Cheli, Laochua, Lungchuen, Gueiyven, Vantien, Chincang, Tahen, Nieuki, Mangxi, Lanchang, with the City of Langkin, Mopang, Mien.

Mopang commands over Nine Villages, as Mopang, Mengyang, Mengking, Meng-

lien, Mengli, Mengting, Mengtien, Mengco, and Menchang.

Mien commands over Six other Villages, as Mien, Pape, Santibiung, Sochung,

Mungyang, and Mitien.

The yearly Toll-book in this Province of Junnan, makes mention of two and thirty thousand nine hundred fifty eight Families, and fourteen hundred

thirty three thouland one hundred and ten Fighting Men.

The Revenue of this Province consists of fourteen hundred thousand fivehundred fixty eight Bags of Rice, and of fifty fix thousand nine hundred fixty five weight of Salt, belide several other great Imposts and Taxes, which we shall forbear to mention.

Thus far having treated of (though but briefly) that which at first I proposed for the better understanding the relation of our Voyage; I now proceed to give you an account of what passed during our Travels to and agen from Canton to Peking. You must know that the chief Government at Batavia, long before any thing was concluded by the East-India Company in Holland, concerning an Embassy to the great Cham at Peking, did send some persons with laden Ships to China, to desire free Traffick in those parts; therefore I suppose it will not be amiss to relate in short what success they had in their Voyages.

From the time that the Netherlanders had Commerce with their Ships into feveral parts of India, they continually sought unto the people of China to Trade with them upon the Island of Japan, in such Wares and Commodities as the Country of China produces. But in this their fair undertaking and reasonable request, they have still met with opposition, and no access would

be given them into that Kingdom.

Some impute the cause of this aversion in those People to the Hollanders, to an old Prophesie which made no small impression on their Fancies; that a strange Nation, Fair of Complexion, and Clothed all over, should come thither from a far remote Country, to Conquer the Kingdom of China, and

possess it as their own.

But in process of time, the Jesuite Martin Martynsen, who had concealed himself Ten years together in China for the propagation of the Roman Catholick Faith, came from Macassar to Batavia in a Portuguess Vessel; and there related how that the great Cham of Tartary had Conquered the Empire of China, with all the Kingdoms belonging thereunto, with the slaughter of some hundred thousands of People, and had proclaimed a free Trade in the City of Canton to all Forreign People.

Hereupon it was concluded by the chief Government of Batavia, after due deliberation first had, that a tryal should be made of the truth of this report, by sending a Vessel with several Goods from the Island of Taiwan to some part

So upon the 20. of August Mr. Frederick Schedel a Merchant, set sail in the good Ship called the Brown Fish, very richly freighted with all forts of

Merchandizes from Taiwan to Canton; and after nine days fail, landed in the Canton River, at a place called Heytamen.

Hereupon the Mandorin Haitonu, Admiral of the Sea, came aboard their Vessel to receive and salute Frederick Schedel, in the name and in behalf of the whole Canton Magistracy. After he had been well treated there, he took leave of Mr. Schedel, who out of respect to his Person, thought good to accompany him on Shore; but being come near the City, he Landed in great state, without speaking one word to Schedel, who was put into another Vessel in a very slight manner, with the Presents which he had brought with him for the Vice-Roys, and was carried to the other end of the City, where he was narrowly searched by one Emanuel de Lucisierro a Portuguess, and treated likewise with ill Language: In the same manner he was used by some mean Officers, who told him that they were sent by the Vice-Roy to shew him

a Lodging without the Walls in the Suburbs.

Toward night came the Interpreter Tienqua (whom the same Haitonu had brought with him aboard) with several other Tartars to give Mr. Schedel a visit, who a while after was carried by them to a Temple of one of their Idol Gods, where the Priests had spent the whole night at their Devotions, to fore-tell the fuccess of the Strangers Arrival. In the mean time whilst Schedel was absent from his Lodging, some Mandorins came thither by order of the Vice-Roy, and made bold to open his Chests wherein the Presents lay; and after they had taken an account of them, they flung them about in a scornful manner: They took likewise the Letter which was writ by the chief Governour of Batavia to the two Vice-Kings, and were carrying it away; but meeting of Schedel, they flung it unworthily in his Face, giving him reproachful Language; as if the Hollanders were come to no other end, but to betray their Country: Who finding himfelf thus unhandsomly dealt withal, began to consider which way he should be best able to pacifie and undeceive these people. Among other Presents he had brought with him some Bottles of rare Wine, whereof he desired the Mandorines to tafte; which pleafing their Palat, they turn'd their Cups off very freely, and at last were so well satisfyed with Schedel, that they begg'd his pardon for their misdemeanour and mistake; acknowledging how that the Portuguesses had infused strange stories into their heads concerning the Plots of Hollanders against their Country; but now they were fully convinced, believing the contrary, excusing what had happened, and promised that for the suture all manner of civilities should be shewed unto him during his abode there.

The next day early in the morning by Sun rifing, Mr. Schedel was suddenly sent for to Court to appear before the Ancient Vice-Roy Pignamong: Thousands of the Vulgar fort of people followed crowding at his heels to the Palace Gate, giving him ill Language, saying, how finely Iron Fetters would become his Legs; others pointed at him with their Fingers in derision; and some others blew Lice upon his Followers. However at last two Mandorines brought him to Court; the Vice-King to give him Audience, sat upon his Throne, which stood in the middle of the Palace upon a high four square place, and was covered with Rich Silk. Round about him stood above 200 Gentlemen (amongst which was the fore-mentioned Haitonu) all very Richly Dressed after the Tartar Fashion. His Majesty having received the Letter and the Presents from Schedel, and heard what he had to fay for himself against the false calumnies which had been raised against the Hollanders; He was so well satisfyed with him, that he caused him to sit down next unto his Throne amongst the best of his Court, and afterwards invited him to a most Splendid Dinner, made on purpose for his En-A particular Table appointed for Schedel and his Followers,

was covered with thirty two Silver Dishes, heaped with all manner of extraordinary Dainties; the Cups in which they drank were Massied Gold, and nothing was wanting which could adde to the greatness of the Entertainment. During which, the Vice-Roy sent to Mr. Schedel to resolve him several questions, concerning the Condition and present Government of Holland; and after that he had fully answered his Majesty, he was dismissed by him with all manner of respect, and conducted from thence by the Mandorine Haitonu, with the Letter and Presents to the young Canton Vice-Roy, called Signamon; who received him likewise very friendly, and civilly invited him to a Dinner, but yet seemed

to side rather with the Portuguesses.

His Mother who came out of Tartary the year before, was very desirous to see the Hollanders, and fent for Schedel with his Followers (notwithstanding that he was in the middle of his Speech) to appear before her: Whereupon he brake off abruptly to go to her, and found her with her Gentlewoman in an open Hall expeding his coming, where he was very courteoully received by her. During his stay there, he commanded his Trumpets to found, which much delighted the Ladies, who shewed him all manner of kindness for his civility in that respect. After he had satisfyed the curiosity of the Vice-Roy's Mother, he returned back to the Vice-Roy, who stayed for him all this while: When he began to re-assume the discourse, which having ended, and taken his leave to be gone, he was conducted in great State by Haitonu to the house of the great Mandorine Toutang, who has the third place in the Government of Canton. But when this Toutang had privately taken a view of Schedel through a Window, or the like, he suffered him to depart without offering him the least civility in his House; insomuch that he was forced to find out another Lodging for himself and his Followers, where they lay that night, and the next day sent for their Goods from aboard their Ship.

The Governour and Council in Maccoa, to stifle in its birth the progress of this negotiation, did endeavour not only to corrupt Haitonn with Presents and contrary Arguments, but they sent likewise a considerable Embassy to Canton, where they remonstrated at large in Writing, how that the Portugesses in Maccoa were informed that a certain Forreign Nation known by the name of Hollanders, had sent away a Ship to the chief City of Canton, to desire free Traffick in China: But they, as in duty bound, did find themselves necessitated to acquaint the Governour, that these people were of a cunning nature, deceitful in all things, and without any Country or Habitations of their own; and that they got their livings by Stealth and Piracy: That they by the number of Ships and Guns, had made themselves very considerable at Sea, and were now only endeavouring how to get sure Footing in China, that so by that means they might the better enrich themselves: That they had taken Taiwan, had made an Assault upon Manilba, and Maccoa, and had also blocked up Aunui with a Fleet. They likewise added, that these people were those, who about 23 years fince appeared with two Ships and great Presents in the mouth of the River of Canton; but the Magistrates of the place, who were well acquainted with their Villanies, did very wifely refuse them. That they had totally destroyed Heytaimon, layed their Houses in Ashes, and consequently no King in China would ever have any thing to do with them; but were held by all wise and knowing people as the Ruine and Plague of that Empire. That they had made a Peace with the Pyrat Coxinga, and for that reason they were to be looked upon no otherwise then as Enemies to the Tartar Crown. Last of all, they desired that this their faithful admonition might be taken in good part, as proceeding from a real and upright inclination which they bore to the whole Empire.

The Chinese Philosophers of Canton produced likewise to that end an old story, thereby to demonstrate how that the Hollanders, time out of mind, were never permitted to Traffick there, being always reputed to be deceitful in their dealings; wherefore they found themselves obliged to acquaint the Government therewith, that so they might take the same into their serious consideration. But both the Vice-Roys by advice of the said Haitonu, whom Schedel had engaged on his side, gave this answer to their Proposals; that their Majesties had quite another opinion of this business, and judged that the Holland Merchants would bring great advantage and profit to the Inhabitants of all China; in regard that through the mutual Commerce of both these People, the defects of the Country would be supplyed, and what was supersuous would be exported; which must necessarily very much advance the Trade thereof, and encrease the Revenues of the Country.

They withal declared, that they could not conceive that the Hollanders were such a sort of people as hitherto they had been described unto them in China; but whatsoever Character the Hollanders lay stigmatized under by sormer reports, they were for their parts resolved to think better, and speak accordingly of them, believing now no otherwise but that they were brave Merchants. Last of all, they desired that some tryal might be had of their dealings, and returned however their thanks to the Governours of Maccoa for their good care and Counsel.

The Vice-roys hereupon published in Writing their consent to a Free Trade, and withal gave leave to Schedel to erect a Factory. They themselves likewise bought a good part of his imported Lading, whereof they made no small gain, which without doubt would have been far greater, if so be the ordinary Merchant might have bought the same. It was also agreed that for the better vending of the remainder of the Goods, one Peter Bolle, an Under-Factor, with sour Hollanders more, should have leave to continue at Canton. But after that Schedel had taken his leave of the old Vice-Roy, and went to pay his Congees to the young Vice-Roy, there happened a business whereof he had not the least

thought, and which did not a little surprize him.

A Commissioner who lately arrived from the Imperial City of Peking at Canton, did highly dissiwade the Vice-Roy from granting a Free Trade to the Hollanders; alledging that it was one thing to grant a Port to a Forreign People, and another to allow a constant Habitation in their Country without informing of the Supream Authority, of which the Emperour ought to have notice, that so no blame may light upon his Majesty. This did so much perplex the thoughts of the Vice-Roy, that first of all he advised Schedel to depart, afterwards to be gone forthwith, and to take all his Company with him for this time, that so the King of Batavia (by whom he understood the Holland General) might not think that they were kept Prisoners in Canton; adding withal that this was done upon Schedel's reasons, and for their Good. Hereupon two days after Schedel departs with all his Crew, and what-ever else, in the Brown Fish, for Batavia; taking with him two Letters from the Vice-Roys, to Nieholas Verburgh, Commander in chief at Taiwan. In these Letters the Vice-Roys offer their Friendships to the General, and advise him, if he desired in China a free Trade, to send an Embassadour with rich Presents to the great Cham.

The Government of Batavia perceiving the good beginning of this deputation, thought fit to write to their Prinpicals in Holland about it, and to expect their answer concerning this Embassy to the great Cham: In the mean time, to keep the business on foot, they likewise thought good to send some other person to Canton, and so made choice of Zacharias Waggenaar for that Employment, who departed from Batavia with two laden Vessels, the Shell Fish, and Brown Fish; and after a months

months Sailing, arrived at the Island of Heytamon in the mouth of the River of Canton, and Sailed from thence to Wang soe within three Miles of the City of Canton: Where being arrived, they continued for some days in their Station before they sent any one a Shore; but at last (no body offering to come aboard) they thought good to fend one of the Company thither, who immediately applyed himself to the Heytenu, who sent him to the Toutang; but not finding this Toutang or his Secretary at home, he returned late to the Sea-fide, not knowing where to lodge that night: whereupon some of the Vice-Roys Followers came running after him in great amazement, and desired him to return aboard forthwith, otherwise he would be in danger of losing his life. But he refused, and chose rather to lye all night upon the ground; which the Interpreter of the Vice-Rov understanding, he offered him his own house, and led him homeward; but coming near the walls of the City, and mistrusting the carriage of this Interpreter, he defired that he might remain where he was till morning, then he would venture into the City, which was accordingly done; and advice thereof being given to the Vice-Roy, he presently ordered him a lodging, whither he went, and after some short stay applyed himself to the Secretary of Toutang, who told him a great many fine Stories, how that the Portuguesses with their Followers had prevailed so far in the Imperial City of Peking, that a Letter was sent to the Magistrates in Canton concerning them, intimating that the Hollanders were a Treacherous lying People, and that for fear of being known in China, they durst not appear at Peking; insomuch that those in Canton ought to have a Watchful eye upon them, especially if they were come without bringing with them an Embassadour to the great Tartar Cham.

At the same time came also from Maccoa to Canton a Commander with a request, that by provision, and till further advice should come from Peking, an Embargo might be laid upon the Ships of the East-India Company lying there; infinuating that the Hollanders had formerly in a Pyratical way taken several of their Ships, to the utter Ruine of their Country. The Portuguesses likewise to prevent the Hollanders from driving a Trade in China, paid an Arrear of four years Tax. In short, this business seemed to draw much trouble after it, and likewise to end with bad success, though great hopes was given of the contrary by those in Power, and much Art and Industry was used by them, to perswade the Messenger that this delay would in the end turn to his advantage, and was only occasioned through the coming of a certain Field-Commander from Peking, with some thousands of Foot Souldiers to join and receive the young Vice-Roy,

who had been a while in pursuit of some Commotioners.

In the mean time Waggenaar expecting with great impatience the issue of his business, was so narrowly guarded by two or three of his Majesties Vessels, that no body was suffered to pass to or from him; at last after long expectation came the Messenger back, and presently after the Secretary of Toutang, with the Mandarines, Taycoetsin, and Thiapang, with orders to bring the Ships within half a mile of the City, and there to lye till such time that the said Commander (who was not to know for several reasons the Arrival of the Hollanders) had taken his leave and was gone. During which time Waggenaar was presented with several Rarities, in token that the Hollanders were received as Friends; in requital whereof he gratifyed their kindness with Guiny Linnen, Bottles of Rose-water, and several other returns. The next day the Ships being come higher up the River, several of the Company would have gone a Shore to refresh themselves, but were prevented by the Kings Ships of War, which lay there to watch the deligns of

Afterwards came the Mandorine Haitonn aboard with several Followers, to conduct

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conduct Waggenaar a Shore; and when he had been civilly Treated, he defired that he would prepare himself to go to the Court: And just as he was taking Horse, there came two Mandorines to him with an unexpected message, putting several strange questions to him. First, Why Waggenaar was desirous to speak with the King, and what his business was, and whether he had brought any Letters or Presents for the great Cham at Peking, and for the Mandorine Toutang at Canton; adding withal (wherewith he ended his discourse) that the Portuguesses were the occasion of all this mis-understanding. But that which seems most pleasant, they declared further, that if so be we would appear before the Vice-Roy in person, we must be very liberal to all that are about him: Whereupon Waggenaar made answer, that he was not willing to Bribe the King or his Courtiers to take the Letters and Presents of his Lords and Masters, contrary to his and their Inclinations: But yet he would give a good sum of Money to him that should procure a Free Trade for this year at Canton. During this Conference, the same Heytonu returns with advice to Waggenaar, that he should not appear before the King, who however would read his Letter: Hereupon Waggenaar delivers him the Letter, and not long after an answer was brought him by the Kings Interpreter, which was to this effect; in regard the Hollanders had not brought with them any Letters nor Presents to the Emperour at Peking, though sufficient advice had been given thereof to the Hollanders at Batavia, and highly recommended unto them; therefore it was to his great forrow that he could not suffer them to have any speech with him. Now when Waggenaar saw that he could not effect any thing with him, he departed from Canton with both the Tachts, and returned back to Batavia, nothing being done. In the mean time these Barbarous people were not ashamed to demand ten thousand Toel, of Silver, only to render the Letter and Presents acceptable to the King, before we were to speak of driving any Trade with them.

Now according to the Proposal of the General John Maatzniker, and the Counsel of India; the Governours of the East-India Company at Amsterdam concluded and ordered an Embassy to be sent from Batavia to the great Tartarian Cham at Peking: Whereupon Peter de Goyer, and Jacob de Keyzer, both Merchants, were chosen Embassadours at Hurkos, with a suitable Train of fourteen Persons, namely, two Merchants, six Waiters, a Steward, a Chirurgion, two Interpreters, one Trumpetter, and one Drummer. Beside these they took two Merchants more with them, who during their Voyage to Peking, were to take care of the Traffick at Canton, namely, Francis Lantsman as chief, and Henry Gramsbergen his Companion; two Yachts were appointed to transport them from Batavia to Canton, and from thence to the Imperial City of Peking. The Presents which the Embassadours took with them for the great Cham, consisted of feveral rich piece Goods, as Cloth, Kersies, and other Woollen Manufactures, of Fine Linnen, of Mace, Cinamon, Cloves, Nutmegs, Corral, little Trunks of Wax, Perspective Glasses, Looking Glasses, great and small Swords, Guns, Feathers, Armour, and several other Wares. The Contents of their Credentials were to this purpole, that the chief end and defign of this Embaffy was to make a good Agreement and firm League with the Emperour of Tartary and China, that there might be a Free Trade driven throughout his whole Kingdomsbetwixt his Subjects and the Hollanders, and that the same might be confirmed under

Hand and Seal by both parties.

Having put aboard the Merchandises, Presents, and other necessaries for our Voyage, the Embassadours went aboard on the Fourteenth of June 1655. With all their Followers, and set says that same night with a South-east wind from the Coast of Batavia, steering our course Northerly. But before I relate

relate what happened to us upon our Voyage, after we came in fight of the firm land of China; I will give you an account in brief of this Famous and Eminent City, a draught whereof I took before my departure from thence, and is

thus here represented in the adjoyning Print.

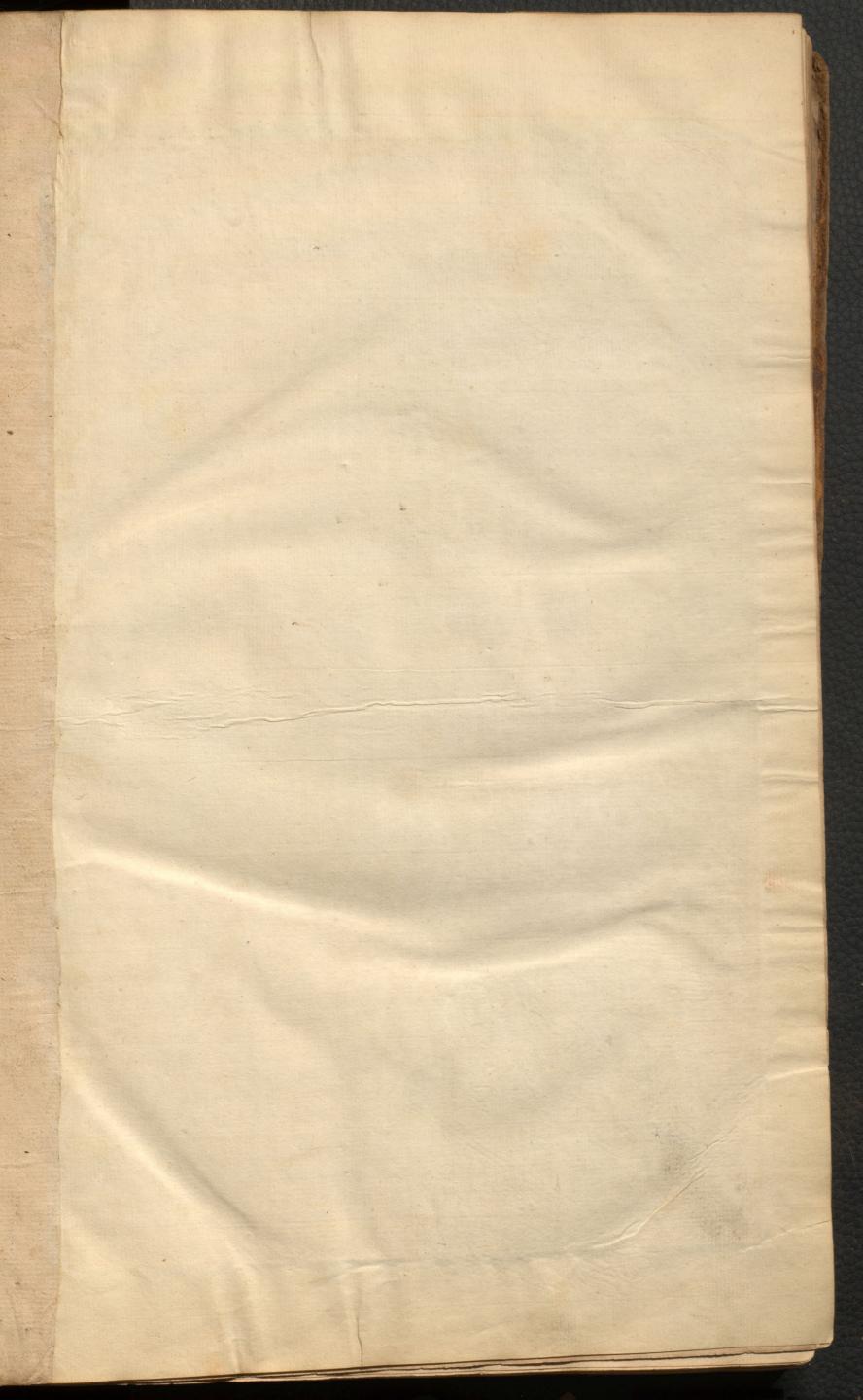
This City Batavia, so called from the Netherlands Ancient name, is situated in the Island of great Java, and so fruitful in all manner of Cattel and Corn, that the Learned Scaliger extolled this Isle for one of the most fruitful and comprehensive places in the whole World: For from hence comes not only Pepper, Ginger, Cinamon, and other Spices in great abundance; but also all manner of tame and wild Cattel, which are Transported from thence to other parts. This Island likewise produces all manner of Gems, Gold-Mines, Precious Stones, and Rich Silks in great quantities; but also is so very much subject to Stormy and Tempestuous Weather, that they are seldom free from Commotioned Skies.

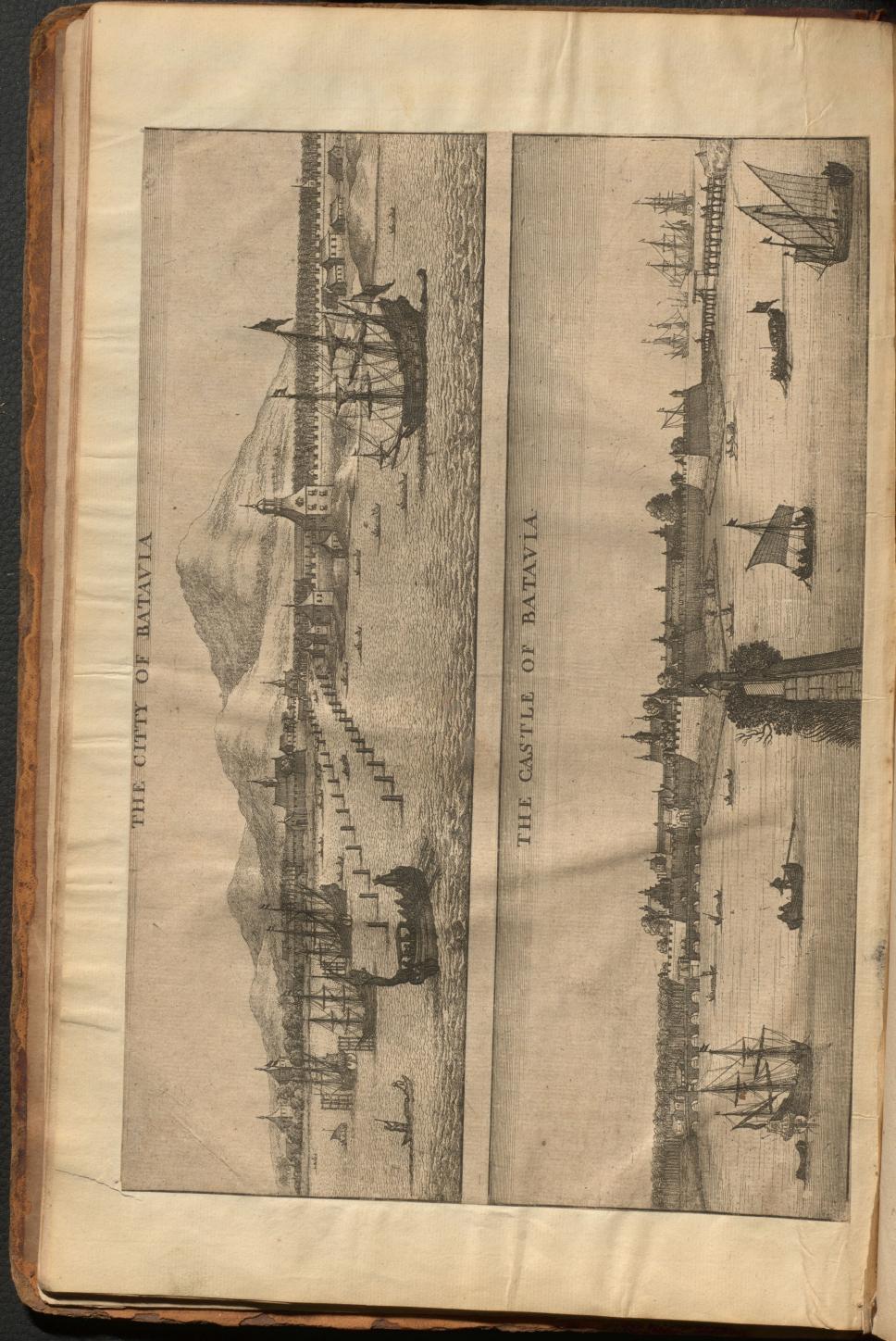
The Ancient Natives of this Island are originally sprung from the Chineses, who for the most part fearing the incursions of the Tartar, fled out of their own Country, and settled themselves here in Java and other adjacent Isles, which they chose for their security against their Enemies. The Natives of this Island, who call themselves by the name of Javaners, are generally of a middle stature, and round visaged; most of them go naked, having a cloth only about their middle to cover their secrets. They are counted the most civilized people of all the Indians, but yet they are great Gluttons, Proud, Deceitful, Impudent, and not to be trusted when they have passed their words. For when a King of Fava had falsifyed his word and his promise, and was handsomly rebuked for it, he gave for answer, that the Tongue of a Man was not made of Bone; as if he had said, it ought to be more plyant to the flexibilities of the mind and various resolutions. They are also represented to be Cruel, Blood thirsty, and hardly appealed when once offended: As also that they were wont to eat the dead bodies of their Friends. As to their Religion, they are all of them Mahumetans, or Idolaters, according to the several perswasions of their Kings, who are many in this Isle, where Paganism as the most Ancient was spread Univerfally, and most of them were Idolaters. But within these 140 years, Mahumitism

seems to outstrip the other, having more Proselytes.

The chief Cities of this Island are, Bantum (which is very famous for Trade) Choribon, and Japara, from whence the English and Hollanders fetch their Pepper in great quantities. There was formerly in the place where the City of Batavia is built (which the Hollanders took by force of Arms from the Natives) a City called Caloppa, and in the time of Cornelius Houtman (the chiefest Promoter and Contriver of the East-India Navigation) was replenished with more then three thousand Houses, several Forts and Bulwarks. But the English, who endeavoured to make themselves absolute and sole masters of the Trade in this Island, suborned several of the Inhabitants thereof to gain them on their side, and by this means caused the whole City to be totally destroyed. The Hollanders on the other side, to frustrate this their design, built two strong Forts, whereof one is called Mauritins, situated upon the River, and the other Nassan, in memory of that great Captain. Both these places were always well provided against the continual assaults of those of Java, who were still endeavouring to drive the Hollanders out of this their Plantation. At last after some years, the Hollanders, the better to withstand the violent incursions of the Natives, built a new City far stronger then the other, where formerly the old Calappa, or Jacatra was situated, and called it Batavia. This Batavia, which lies in theheight of six Degrees and ten Minutes, is four-square, a River running through the Town,

which





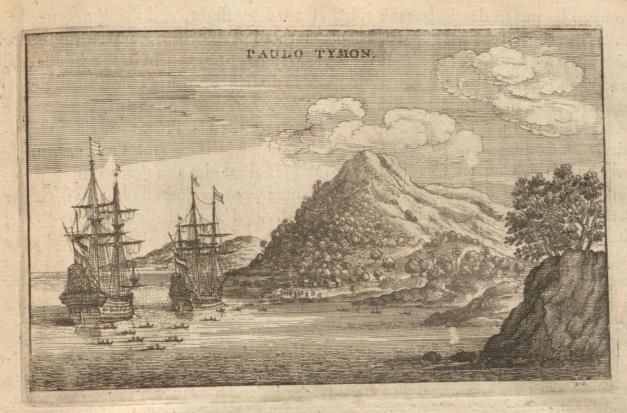
which makes as it were two entire Cities. The leffer half exceeds the other in strength, in regard of an invincible Castle in it, which for its better defence is encompassed with four Bulwarks, with deep Motes round about. This City is very populous, and confifts of Natives, Chineses, and Hollanders, and adorned with stately Structures, and the Streets planted with several forts of Indian Trees, so that you walk cool in the greatest heats. On the Sea-side (which is narrowly guarded) lies a safe and commodious Harbour for Shipping. The Arms of the City is a naked Sword with a Laurel Garland. Here the General (who commands in the name of the United Provinces over all the Forts and Castles in India) has his residence, who is provided with no less Power and Authority, then formerly the Stadt-holder and chief Commander of these parts were wont to enjoy, who lives in no less Pomp and State, then the Princes of Europe: And this great Honour and Authority is conferred upon him, that the Natives dazzled with the Splendour of his Greatness, may so be the better reduced under obedience. But with this Commander in chief is joyned a Council, whose Advice is always to to be taken in matters of Peace and War, the Protection and Safety of the Country, and the Commerce thereof. The Judicature confifts of a President, and several Aldermen: there is one general Guild or Chamber of Accounts, to which all the rest which are in India, under the command of the Hollanders, are responfible. The whole City lies surrounded in thirteen strong Bulwarks, which have been oftentimes Attempted and Assaulted by the Natives, but are not to be Mastered.

The Hollanders made formerly a Contract at Java with the Kings of those parts, about the business of Commerce; but when they began to deal Treacheroufly, contrary to the Articles of Agreement, in raifing the Imposts, it was thought fit to erect a Castle or Fort in the City. The English at that time held a narrow Correspondence and Amity with the Hollanders; but it so happened that Fears, and Jealousies, and Mis-understandings arose between them: So that after a Bloody Fight of eleven English Ships, against seven Hollanders, which continued from morning till night, our Party were forced to flye, and to retreat to Amboyna, and there to Rally more Force. The King of Jacatra upon this occasion made an Agreement with the English, and joyning their Forces together, lay'd close fiege to the New Fort, which defended it self Gallantly six months. In the mean time the Hollanders brought several of their Ships from the Malava Islands, to the number of eighteen, which came there to relieve their besieged Country-men. The English having advice of their coming, left the Siege, brought their Cannon aboard, and set Sail through the Streight of Sunda. The General John Peter son Koene (who was newly Arrived with a Fleet from Holland, not doubting of the Treachery of the King, though he endeavoured to excuse himself, laying all the blame upon the English) Landed his Men with good order and conduct; who after a few hours refreshment, prepared themselves to assault the Besiegers; which doing after some little opposition, they broke through the Trenches, and got into the City. The King finding his Forces Defeated, and the Town Relieved, faved himself by flight, leaving the residue of his Army to the mercy of the Hollanders, who put all to the Sword, except Women and Children: Yea, the very City of Jacatra it self was layed in Ashes, and the Walls levelled to the ground. After this great Victory, the Hollanders strongly fortifyed themselves in those parts; which the Emperour of the Island of Java perceiving, concluded to besiege this our new erected City of Batavia; and in the year 1629. he encamped himself under the Walls, making several assaults upon the place, but still beaten off with considerable loss. The greatest attempt which the Enemy made, was upon the 20. of September in the night, but they were likewise

forced to Retreat with a great Slaughter, whose dead bodies was no small annoyance unto the Besieged: Against this inconvenience they burnt several odoriferous Gums, to prevent Contagion which might proceed from thence. Amongst the remarkable passages which happened during this Siege, is that Storm most to be admired, which the Enemy made upon a Fort situated at the further corner of the City, which was only guarded by fixteen Souldiers, who shewed far greater Courage in making their Defence, then the Assaulters in the Attempt with their whole Army; for after that they had spent all their Powder and Shot, they untiled the very Fort, and with the shards thereof did very great execution upon the Enemy; which Ammunition being likewise spent, and having nothing offensive, they at last emptied the House of Office with Chamber-pots, and flung the Excrements, and so at once both perfumed and painted the naked bodies of the Enemy; who at last perceiving that those of the City intended to Sally out, and relieve their Fellow-Souldiers, they raifed the Siege, and cryed out in their Language, O you stinking Holland Devils, you Fight with your Tantob-

lins, and your Arms are Turdy Piffical.

But the Hollanders mistrusting the Javaners, continued within the City till morning; when they sent out some Foot to observe their motion and intention, who found that they were all fled, and had left more then eight hundred dead on the Spot behind them; some of them were beheaded, others run through, and laid in Rank and File one by another. The occasion of this Murder is said to be this; the Emperour had the year before (for this was the second Siege) dispatched one of the chiefest Princes of the Kingdom, with an Army to Batavia; who finding great opposition, returned re infecta. The Prince of Madura (this Island lies about half a mile from Java, under the power and command of the Emperour) had made great brags in contempt and disparagement of some other Princes; what great Feats he would have done upon the City with such an Army as this was of two hundred thousand Men, or else he would never have returned alive. The Emperour hearing this, fent for him, and made him Commander over new raifed Forces, together with the former, who had been sole General the fore-going year; a Person of good nature, Prudent, Valiant, and well beloved among the Souldiers. This General finding himself very much flighted by the Prince of Madura, who was joyned in Commission with him, looked upon himself bound in point of honour to be revenged upon him; and having communicated his intention to some of his intimate Friends in the Army, they immediately concluded to put his design in execution, being all of them made sensible of the affront. The Prince of Madura in the interim, not dreaming of the mischief that was intended him, came accidentally into the Chamber, to confer about some business with this General; who thereupon told him, that his word should now prove to be true, for from Batavia he should never return alive; which having said, they presently killed him: word thereof being brought to the Emperour, who had a particular respect to this Old General, he seemed to like well enough of what had been done, and gave him his Pardon. Thus much for



After the space of eight days, we came upon the 22. in fight of Pano Tymon, which is a pleasant, wondrous, and delightful Island, (as is expressed in the adjoining Print) full of Woods, Hills, and Dales. Here we sent our Boats a Shore to fetch Wood, and Fresh Water, wherewith we had not at first so well provided our selves as we ought to have done. In this Island grows the leaf Betel in great abundance, much in request amongst the Javaners, who fetch whole Boats full. We made no long stay here, but as soon as we had got our Provisions aboard, we set sail to pursue our Voyage; upon the 1. of July we came in fight of the large Continent, leaving Conchinchina North North-west; and about noon we had the height of twenty Degrees, and fix Minutes : we failed along the Coast, which was very pleasant. This Conchinchina is part of the Kingdom of Gannan, which is one of the Neighbour Countries that are fituated out of the Kingdom of China, but however it belongs to the Chineses; for under this Gannan is situated the Kingdom of Tungking, and Kianchi, or Couchinchina, both which were formerly called Nankiao. The Emperour Hiaonus, who was of the Family of Hana, being a Valiant Prince, Conquered first of all these Countries which he Planted, and afterwards Governed the Inhabitants thereof, according to the Laws and Manners of the Chineses. This same Emperour was also the first who named these Countries and the Inhabitants Kiaochi; but afterwards the Family of Tanga called these Inhabitants by the name of Kiaochians: but it seems that the Chineses nevermade any account of these Countries, in regard that the Inhabitants, according to the saying of the Chineses, were wild and uncivil in their Conversation; but yet others say, that the Chineses did this more out of fear, because they knew very well, that the Inhabitants far exceeded them in strength of Body, and were desirous to live rather. conformable to their own Laws, and Customs, and have their own King, then submit their Necks under the yoke of the Chineses. At the beginning of the Reign of the Family of the Taiminga, for the space of two hundred and ninety years, these people were brought under the lash of the Emperour Hunguus; but this Country was afterwards made over to a petty King, called Chin, who foon was made away by his three Governours, who were of the Family of Ly, and so possessed themselves of the Realm. When the Emperour Junglos observed the troublesom condition of that Kingdom, he caused two of the Governours

nours to be put to death, but the third escaped by flight, and the Emperour afterwards reduced the Kingdom of Gannan into a Province; but he had no sooner laid down his Arms, but the Fugitive Ly began to appear again in the Field, and made bimself Master of the Kingdom; which done, he speedily sent Embassadours to pacifie the Emperour. At that time Sivanteus was Emperour, a peaceable Man, and was more a Slave to his Pleasure, then a Prince of his Countries. This Emperour being weary of all these Mutinies and Troubles, made over again this Country to this same Ly, and installed him as a petty Prince, upon condition that he should fend to him every three years an Embassadour, with great Presents: and in this manner these Parts were divided from the Empire of China, about the year 1428. But these Countries notwithstanding all this, grew very troublesom, being full of Divisions, so that at last they came to be divided into three parts; the one was called the Kingdom of Laos, the second the Kingdom of Tunking, the third Couchinchina, which at present are no other then part of the Provinces of Quangfi, and Junnan.

The Inhabitants of these three Kingdoms, Laos, Tunking, and Conchinchina, follow the Religion of the Chineses: They likewise use the Chinese Characters, though they differ very much in speech and pronunciation from them. These Countries are very fruitful in every thing belonging to the sustenance of Mankind; amongst other innumerable Trees and Fruits, there grows a Bean, which makes an Oyl or Juice, which the Portuguesses call Rosamalia: From hence comes likewise in great abundance, that Eagle-wood, which is of a Purple Colour, and is known to the Spaniards by the name of Lacca, and used in China to dye and colour Silk Stuffs; it produces likewise good store of Linnen, Silk, and Cotton.

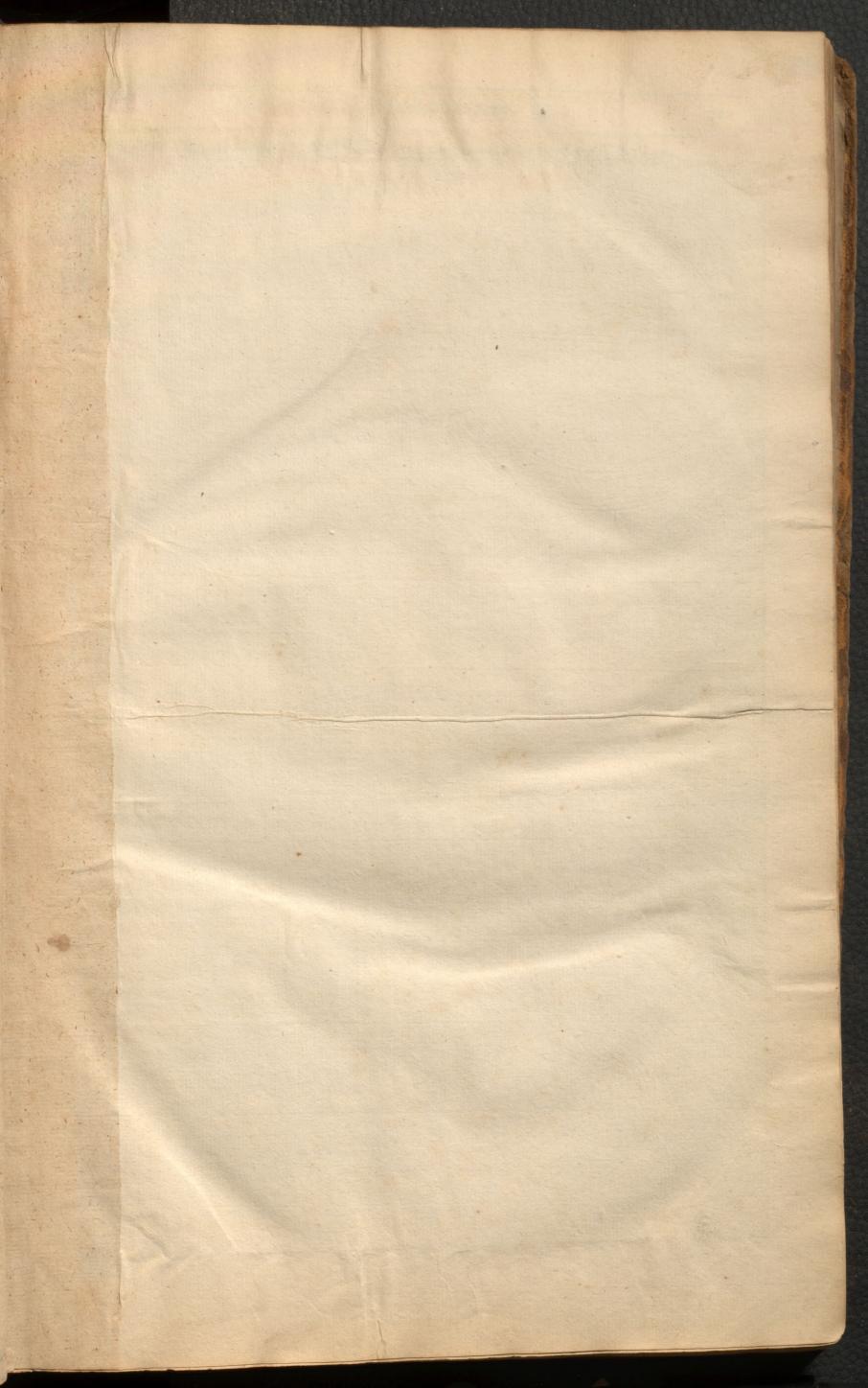
Amongst other sorts of Monkies, here is also found one called Singsing; the manner of taking them in the Woods, is to set Wine before them, with wheih they being flustered, fall asleep, and so are taken napping, whose blood makes an

excellent Purple dye.

Upon the 10th of the same Month, we had a most violent Tempest, to our great amazement and terrour, in which we lost fight of the Yacht Bloemendael: during which, there hapned fuch perpetual Lightning, and hideous Thunder, mingled with a Herricano, that there was hardly any standing upon the Decks, so that we were hourly expecting the loss of both Ship and Goods: by the way we saw a Ship driving without Masts, but could not discern what she was. The next day about noon, the Storm began to abate, insomuch that toward night we were able to make some small Sail, and saw at a great distance a stout Jonek driving, which had lost all her Masts and Rigging in the Storm: Coming near unto her, she told us, that she came from Camboye, bound for Teywan, and informed us that the wind had so far driven them, that they had quite lost their course, so that they desired to be directed by us what point to steer: We willingly answered their request, and shewed them the streak which runs up to the Island Formofa, for which they thanked us, and steered their course accordingly. In the interim we repaired our leaks and disorders; which done, we failed with a West wind, North North-east.

Upon the 14th we came in fight of the Island of Maccoa, and kept up the height of twenty one Degrees and ten Minutes; in the evening we Anchored, and the next morning we fet Sail. We faw lying upon the Shore feveral Boats, but not one would come aboard, notwithstanding all the signs we made to invite them, so wondrous fearful they are of the Pyrate cokefing them, who at that time held the Coast in continual Alarm, whom they undoubtedly took us

Two days we sailed under this Island, thence passing by the most Famous





and Wealthy City of Maccoa: And though we came not near her, yet I shall relate what I have understood from others, concerning the Magnificence of this Place, whereof you have a draught as it was taken at Sea.

This Seat (which for many Ages has been held for the greatest Trading City in all Asia) lies upon a little hanging Island, fixed to a greater, and is built upon a very high Rock, which rifes out of the Water; whose Wall is washed round about by the Sea, except on the North-side, where it sticks to the Land by a little flip, so that of the Sea on the one fide, and the Mountainous situation on the other, it is held invincible against the power and strength of any whatsoever. The Sea which furrounds this place, is not very deep, so that there is no Harbour near with any great Ships. This City exceeds all others for great Cannon, which are to be had there at a reasonable rate, and wherewith they drive a considerable Trade, for they are held to be the best in all India, being cast of Chinese and Japan Copper, and are sent for far and near. On the side of the Land stand only two Castles, upon two small Hills, which are however a great defence to the City against any Invasion: This Seat has nothing of Trees, or the like, to hinder a fair Prospect towards the Sea: The midst of the old Foundation, ere this City was built, an Idol possessed, called Ama; and because of a fafe Harbour there for Shipping, which the Chinefes call Gao, these two words conjoyned, named her Amacao, and for brevity fake contracted to Macao, or Maccon. This place (which lay waste and unbuilt) the Portuguesses, with the consent of the Chineses themselves, did re-edifie and inhabit, which in a short time grew very Populous and Renowned for Commerce, whither the Portuguesses sent great store of Merchandises out of Europe and India by Sea, as also from China. Likewise the Portuguesses in Maccao (which doth not a little advance and encrease their Trade) have obtained that freedom from the Chineses, that they may come twice a year to the chief City Canton, at their Annual Marts, and there Barter, Buy, and Sell; who Transport then from thence abundance of several Wares to Maccao; for there are found entered in the Custombooks (when the Commerce flourished in that place) how much they Imported and Exported: they Exported above three hundred Chests of all forts of Silks, in each Chest one hundred and fifty pieces of Velvet, or the like; they brought likewise from thence five and twenty hundred Ingots of Gold, each Ingot weighing thirteen Ounces: They likewise commonly Exported eight hundred pound of Musk, beside great quantities of Gold Thred, Fine Linnen, Unwrought Silk, Pretious Stones, Pearls, &c.

Sailing thus by the City of Maccao, we came to an Anchor under the Island of

Goyers, so called by the name of Pieter de Goyer.

Upon the 18th of the same Month, we arrived about Sun-set, only in company with the Yacht Konkerken, (for we lost the Yacht Bloemendael in the Storm, upon the Coast of Conchinchina, which came not in forty eight days after us to Canton) very safe into the Harbour of Heytamon, and dropt our Anchor in the middle of the Bay, at six and a half sathom Water. This place is exceeding pleasant, and most commodious for Trade; on the water side delightful Hills, and Dales behind, as is to be seen by the annexed Print.

of the same well of the west was and the same wife of the same was the same with the same will be same with the sa



We were no sooner at Anchor, but a Barque full of Souldiers boarded us, who in the name of the Governours was sent to ask the occasion of our coming. Hereupon the Embassadours sent Hendrick Baron a Shore, to acquaint him by word of mouth, with the occasion of our Arrival; who when he came a Shore, was conducted into his Bed-chamber, where he was very courteously received and treated by him; who asked why the Hollanders did return, and whether they were not about two years since expressly forbidden to come to Canton.

Six days after, on the 24th came two Mandorins from Canton to view the Credentials they brought to the Great Cham; and to that purpose they fent for the Embassadours to the Governours house. Hereupon the Embassadours, with all their Followers, made up the River, and came about noon to the Village of Lamme, where they went a Shore, and were from thence conducted by the Master of the Ceremonies to the Governours Pallace.

At their entry they found the Governour sitting at a high Table in the Hall, betwixt them two Mandorins, guarded with Souldiers; who civilly treated us, and were very serviceable unto us. After Complements passed, the Embassadours shewed their Credentials at a distance, against which the Mandorins had nothing to object: And then Chairs were set for the Embassadours to sit down; which being done, the Mandorins and Governour began to ask several questions concerning the Trade and Condition of the United Netherlands, which being answered by the Embassadours, they seemed satisfyed, and returned to their Ship with all their Followers.

Upon the 29th instant, came again a new Heyton, with a Vice-Admiral (as Commissioners from Canton) to receive the Embassadours, and to conduct them this whom they were conducted to an Idol-Temple, where they were received by them after the usual manner, and spread their Credentials upon the Table; then Heyton began to propose several questions, namely, whether they did not sail from Canton about two years since; what manner of Wares and Merchandises they had brought with them, who was aboard the other Ship, and how they came to separate from us? how many Men and Guns were in each Ship? why they did come the last year? and why we stayed away one year, and then came the second?

when,

when, by whom, and to whom, as also to what end the Letters were written, and the Embassadours addrest themselves? what Presents we had brought in perticular for the Emperour? They seemed to wonder very much, that the Embassadours had brought no Letter to the Tutang in Canton; and that the Letters were put up so meanly; for they let them understand that the Letter to the Emperour ought to have been put into a Golden Purse, or Box, at least. At last they thus made a conclusion, that the next day they would come aboard our Ships to receive the Presents: hereupon the Embassadours departed and went aboard

again.

The next day the same Commissioners, with a great many Courtiers, came aboard, bringing with them several Vessels, very handsomly set off with Silk Flags and Pennons, to take in the Presents, as well for the Emperour, as the Canton Vice-Roys, and the Tutang; which they received with great civility. The Heyton came himself aboard to bid us welcom, and carried the Embassadours, with their Secretary Henry Baron, and four of their Followers, in one of their Vessels, to the City of Canton, being accompanyed with the Vice-Admiral; where being arrived, the faid Commissioners went into the City, without speaking one word to our Embassadours. And after that the Retinue had stayed at least two hours at the Gates of the City, they were at last sent for in the name of the Vice-Roy, and conducted to a Lodging without the Walls, where formerly Mr. Schedel had lodg'd, and there guarded and taken care of by the City Marshal.

The next day, being the 31. there came to our Lodging, with Commissioners, a Mandorin, Poetsiensin, the Emperours Treasurer, having the fourth voice of the Government in the City: When they began again to move several questions to the Embassadours, asking them how many years they had been Married, their Names and former Employments; as likewise if they had no Copy of the Letter to the Emperour, and whether that Letter was not writ upon better Paper, then the Epistle to the Vice-Roys: Wherefore, and to what end they were chiefly fent, how their Prince and King was called? with several other Questions: Then they seemed to Mutter, and be displeased at the slight Fashion of the Credentials. To the request which the Embassadours made, that they might have Audience of the Vice-Roys, and have leave to go for Peking, they gave no answer; but going with the Letters to the Vice-Roys, they returned again about noon, and then they began to ask whether the Prince and Government of Holland had no Stamp nor Great Seal for their Letters, and from what Age of the World they were Dated. And as concerning the defire of the Embassadours, they gave them to understand, that neither the Vice-Roys, nor the Tutang, nor any body else in Canton, had the power to give Audience to any Embassadours before they had first received an answer to the Letter which they had sent from hence to Peking concerning them: However they gave order that the Yacht Konkerken should be brought near to the City, and promised that the Vice-Roys (to welcome the Embassadours in a more then ordinary manner, and to view the Presents which they had brought to the Great Cham) would appear personally at their

Wherefore upon the second of August, we received order to follow the Embassadour with our Yacht, four great Men of War of the Vice-Roys appointed to conductus up the River. About the evening we came to an Anchor, near a small Castle, where the River is above two Miles broad, and has lying upon both sides several little Islands. On the left side of this River, stands upon a small Hill, a high Tower, very curiously adorned with nine Rounds: The like Tower also shews it self upon a certain Island, over against the chief City of Canton. The Countries situated on both sides of this River, abound very much in Villages, which are mighty Populous, and Fruitful Fields, which afford twice

a year the labouring and diligent Country-man a rich Harvest.

Upon the fourth of the same Month, we came before the Famous and chief City of Canton, which is called by some Quancheu, and the first Capital City of the Kingdom of Quantung: after our devotions, and the taking order about every thing aboard our Ship, we went that day a Shore to the Embassadours, whom we found lodged in a Stately Edifice, situated upon the River side (over against which lay our Yacht) and formerly had been an Idol Temple. The Vice-Roy had ordered two Mandorins that they should guard with a good number of Souldiers the Gates for our security.

But no fooner was the Yacht come to the Embassadours lodgings, but they must immediately (though against their minds) return aboard again; under pretence that no Embassadours which are sent to the Emperour, are to reside at Canton, without express order from his Imperial Majesty. They likewise alledged for their excuse, that the Governours of Canton would not be able to answer to the Emperour concerning any mischief or accident, which might happen to the Embassadours being a Shore. Afterwards the Mandorins, Poetsiensin, and Heyton, brought the Credentials opened aboard, saying, that the Vice-Roys durst not accept or keep them, before that they had received advice from the Imperial City of Peking.

As at the beginning, for the better understanding of the whole relation of our Travels, I gave an account in short of all the great and small Cities of the Ten Kingdoms in China, through which I did not Travel: So I now find my self necessitated for the more particular information of the whole Empire of China, to relate in short the remaining Five Provinces, each in his due place, and the number of Cities, into which each Province is divided; all which I saw my self.

The Kingdom of Quantung, which is the twelfth in number (amongst the 15. into which all China is divided) is encompassed on the West with the Province of Quangsi, on the North-west and North with that of Kiangsi; on the North-east it borders upon Foking, from which it is separated by steep Hills and Mountains, and the River Ting: All the rest of the Kingdom borders on the Sea, the cause why so many safe Harbours and Roads for Shipping, are in these parts. The Country is in some places stat and even, and in others Hilly and Mountainous, especially toward the South, as we often sound to our great inconvenience upon our Voyage.

This Kingdom produces all things necessary for the sustenance of Man, as likewise several forts of Rich Wares and Commodities, as well Artificial as Natural; it likewise yields the Husbandman Fruits twice a year, as Rice, Corn, and other products; for in her you have no cold weather all Winter, so that the Chineses have a Proverb among them, that there are three very strange things in Quantung, viz. The Heaven without Snow, Trees Green in Winter as in Summer, and the Inhabitants Spitting Blood; for first of all it never Snows, here the Betel and Areka, prepared after their way, makes their Spittle Red. From hence Silver, Copper, Steel, Iron, Salt-Petre, Eagle-Wood, and several other Odoriserous Woods.

The people in these parts are very Ingenious, Laborious, and Nimble, and can imitate any thing which they see made before them: And whatsoever the Portuguesses bring thither out of Europe woven of Gold, Silver, or the like, which is strange unto them, they will immediately endeavour to work the same, and in a short time will accomplish what they undertake: For I gave a Chinese Goldsmith

a Silver Button to make a fett by; and the next day he brought to my lodging what I had bespoke, very Curiously wrought, as if he had been used to such work, though he had never done the like before; which argues their ingenuity to be very great.

Amongst other Fowls which are to be seen in this Country, are great store of Ducks, which the Inhabitants have the art and way to raise and encrease, beyond

all the rest of their Neighbours.

This Province is governed (as also each of all the other Provinces) in the Emperours name by Governours, who by those of Europe (because their Offices and Employments much refemble Vice-Roys) are called petty Kings, who commonly reside in the sirst chief City of the Province.

When we were at Canton, Quantung was governed by two Vice-Roys, whereof one in regard of his years, was called the old, and the other the young Vice-

Roy. The Portuguesses called the young King Halick Mancebo.

The Vice-Roys of Quantung take place of all the Governours of the other Provinces, because fituated upon the Frontires of the Kingdom, and far remote from the Imperial City Peking, and borders also upon the Sea; by which the High-ways are troubled with Robbers, and the Sea with Pyrates: Therefore the Emperour orders that the Vice-Roys of Quantung shall command over the Province of quantung, though this last, as the other Provinces, has also particular Vice-Roys.

This Country was formerly a Kingdom of it felf, and called Nainve, and first brought under the command of the Chinese Emperours, at the end of the Reign of the Race of Cheva; yet however it did not continue long under that power, but revolted, and would be ruled by none but the Kings of Nainve. The Emperour Hiaorus at last (of the Family of Hana) conquered this part; since which time it

has been subject to the Emperours of China.

In this Province are Ten chief Cities, and Seventy Three small Cities, without her Cities. reckoning amongst them the City of Maccao, Famous for Traffick and Com-

The Ten chief Cities are these; as Quancheu, or Canton, Xaocheu, Nanhiung, Hoeichen, Chaochen, Chaoking, Kaochen, Lienchen, Linchen, and Kinnchen.

The chief City of Quanchen commands over Fifteen small Cities, amongst which I do not reckon Maccao, though it lies under the command of this chief The Fifteen small ones of this great City, are these; as Quanchen, or Canton, Xunte, Tungvon, Cengching, Hiangxan, Sinhoei, Cingyven, Sinning, Cungboa, Lungumen, Sanxui, Lien, Jangxan, Tienxan, and Singan.

The Second Capital City Xaochen, commands over Six small Cities, as Xaochen, Locang, Gingboa, Juyveu, Ungyen, and Ingte. The Country about this chief City

is for the most part full of Hills.

The Third chief City is Nanhiung, or Nanhung, and commands over Two

Cities, as Nanhiung, and Xihing.

The Fourth chief City is Hoeichen, and commands over Ten small Cities, as Hoeichen, Polo, Haifung, Hoiven, Lungchuen, Changle, Hingning, Hoping, Changing, and funggan.

The Fifth chief City is Chaochen, and commands likewise over Ten small Cities, as Chaochen, Chaoyang, Kieyang, Chinghiang, Jaoping, Tapu, Hoeilai, Cinghai, Pu-

ning, and Pingyven. The Sixth chief City is Chaoking, and commands over Eleven Cities, as Chaoking, Sinhoei, Sinhing, Yangchun, Yangkiang, Caoming, Genping, Teking, Quangning, Fuchuen, and Kalkien. The The Seventh chief City is Caochen, and commands over Six small Cities, as Caochen, Tienpe, Sing, Hoa, Vuchnen, and Xeching.

The Eighth chief City is Lieucheu, and commands over Four small Cities, as

Lieuchen, Knig, Lingxan, and Xelien.

The Ninth chief City is Luichen, and commands over Three small Cities, as

Luichen, Sniki, and Sinven.

The Tenth chief City is Kiunchen, situated in the Island of Hainan, and commands over Thirteen small Cities; as Kiunchen, Lincao, Tingan, Venchung, Hoeitung, Lohoei, Chen, Changhoa, Van, Linxui, Yai, and Cangen.

In this whole Province are Ten Forts or Castles, which serve for the defence of the Province and the Sea; The names whereof are these, Taching, Tung, Hanxan, Ginghai, Kiacu, Kiexe, Ciexing, Hiung, Junching, and Ciungling.

The Chinese Toll-book (wherein the number of the people of each Province is set down) makes mention of sour hundred eighty three thousand, three hundred and sixty Families, and nineteen hundred seventy eight thousand and twenty Fighting Men in this Province.

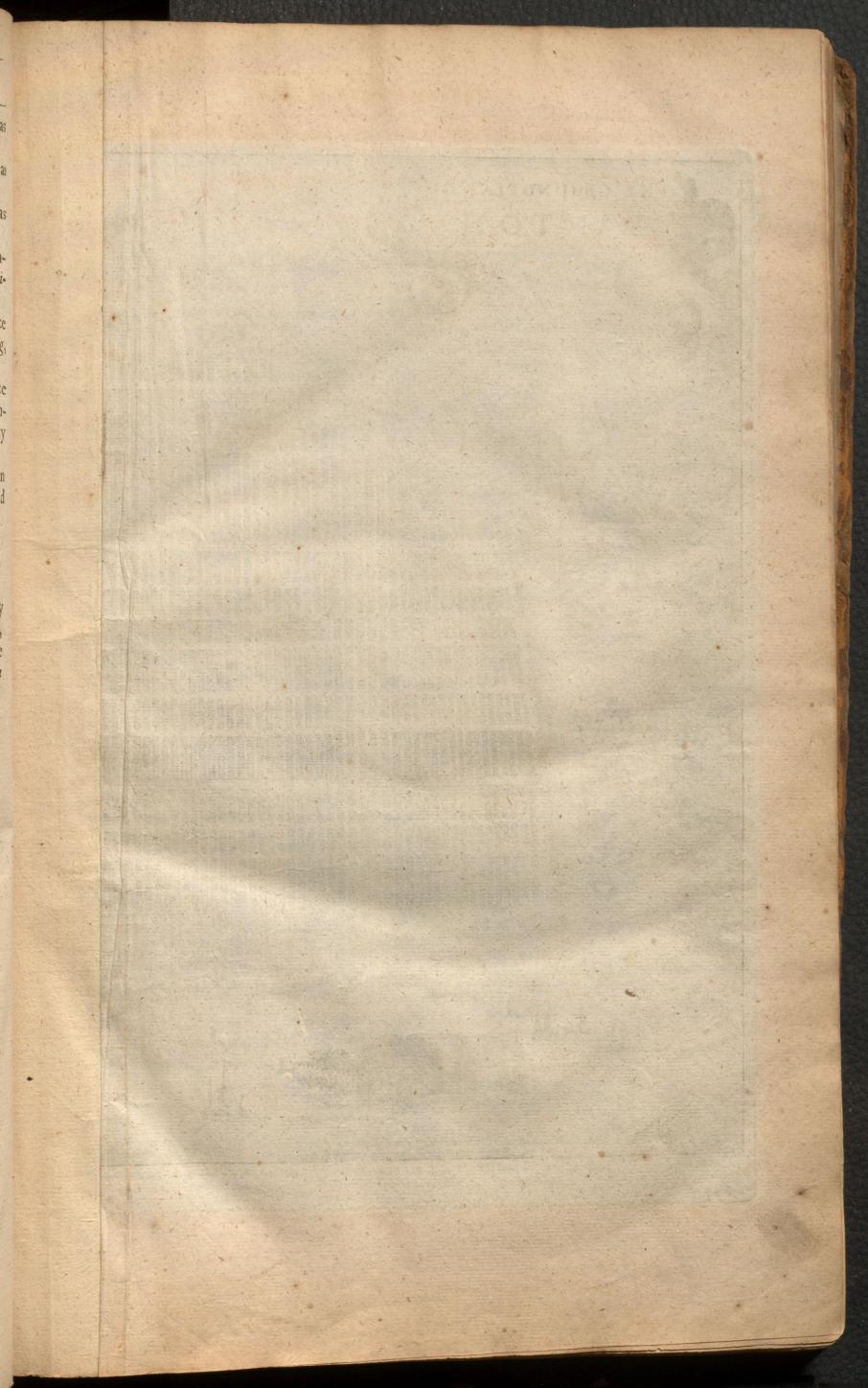
The Taxes which this Province pays yearly to the Emperour, amounts to ten hundred seventeen thousand seven hundred and twenty two Bags of Rice, and

seven thousand three hundred and fourscore weight of Salt.

CANTON.

Anton, the first chief City of this Kingdom, lies upon the height of twenty three Degrees Northern Latitude, and is surrounded toward the East, West, and North, with very Fruitsul and Delightsul Hills, and borders toward the South so very much upon the Sea, that on that side there is no part of all China so commodious to Harbour Shipping, where they likewise arrive daily from all quarters of their World, with all manner of Goods, wherewith they make a considerable gain: It lies likewise upon the right side of the River Ta, where it grows somewhat narrow; but lower toward the Sea it spreads such a breadth, that it seems more like an Ocean, then a Stream. For three miles upon this River is this City of Canton walled in, and some places adorned with rich and populous Suburbs, which are not much inferiour to the ordinary Cities, both in bigness and number of Inhabitants.

On the water side, the City is defended with two Rows of high and thick Walls, which are strengthened with several Bulwarks, Watch-towers, and other Forts; though beside these works, there are two other strong Water Castles, which are built in the middle of the River, which render this City invincible. One of these two Castles, which I saw my self, and which doth not much differ in any thing from the other, I took an exact draught of, which you have here presented, shewing the strength of the place, and in what manner built.

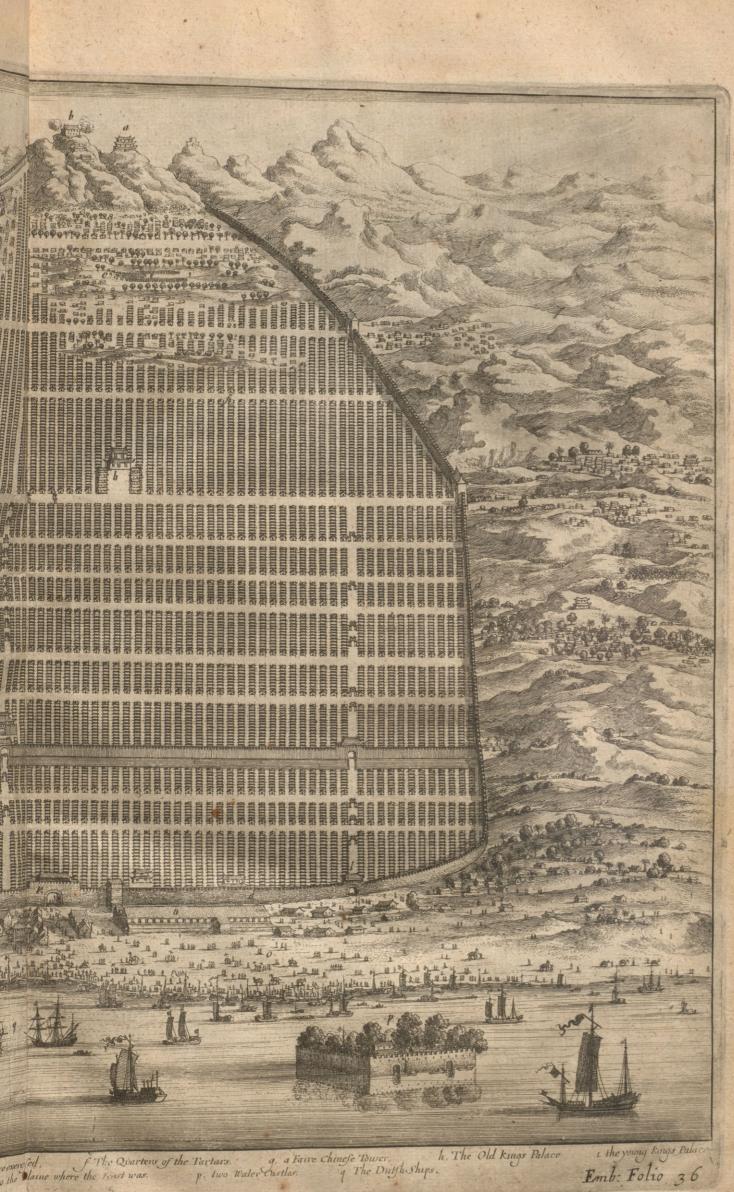


THE GROUNDPLAT OF KANTON

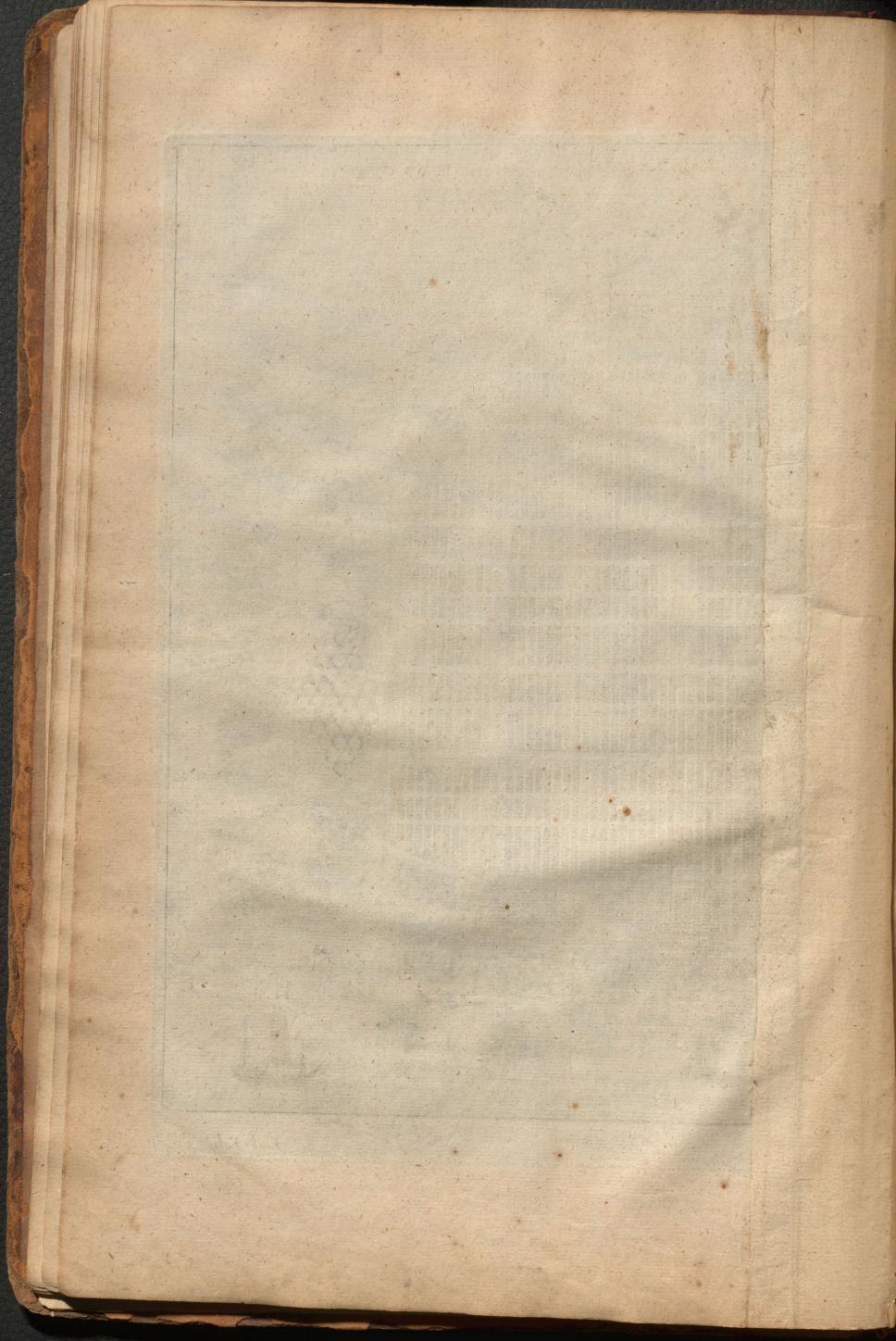
a A Pagode Temple, b. a Fort, c. The land Gate, k. the first Water gate, l. Second Watergate,

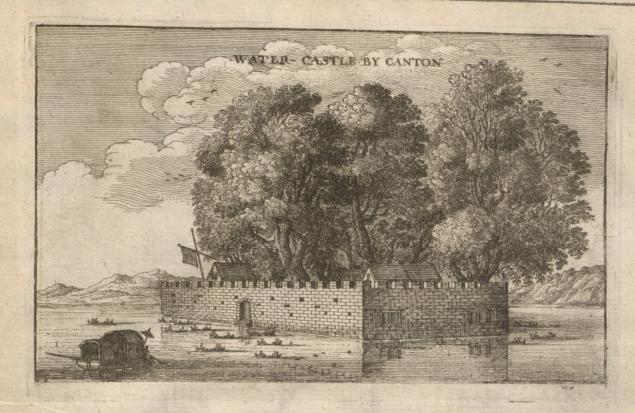
. d The Wall of the City in The Ambassadors house.

e the Place where the Tartary are evercised in Artillery house, o the Same



recovered. It The Quarters of the Tartars. q. a Faire Chinese Tower, h. The Old Kings Palace of the Plaine where the reast was. p. two Water Custles, q The Dutsh Ships.





The City is likewise defended and surrounded on the land side with a strong Wall, and sive strong Castles, whereof some are within the Walls, and others without upon the tops of steep Hills, so that this City is sufficiently both by Sea and Land defended against all the Invasions of any Enemy whatsoever, and in the opinion of some seems invincible. What concerns the Idol Temples, Courts, and Palaces of great Lords, and other rare Edifices, which are to be seen here, there is no City in all Asia that shews the like.

Here also are likewise several Triumphal Arches, which have been erected to the honour of such as have done their Country service, which are no small Ornament to the place: For from the Water-Gate, to go directly on to the Kings Palace, I told in that line only, no less then thirteen Stately Triumphal Arches made of hewn Stone, which are so set out with Figures and Inscriptions in Carved Work, that all who behold, admire them as wonders.

And this being one of the greatest and most considerable Ornaments wherewith the Chineses adorn their Cities, I have for the better demonstration of the Workmanship, set before you the following Printed draught of one of them, that you may take a full view of every part, and so may judge of all the rest, which are

generally built after one and the same fashion.

These Arches are commonly built with three Stories, so Artificially, that we may very well say, that neither Wit nor Ingenuity were wanting in their Contrivance. Round about the Pillars, and in other places, are writ several Chinese Characters, and also cut several Flowers, Beasts, Birds, and other curious Ornaments, as I suppose Emblematical.

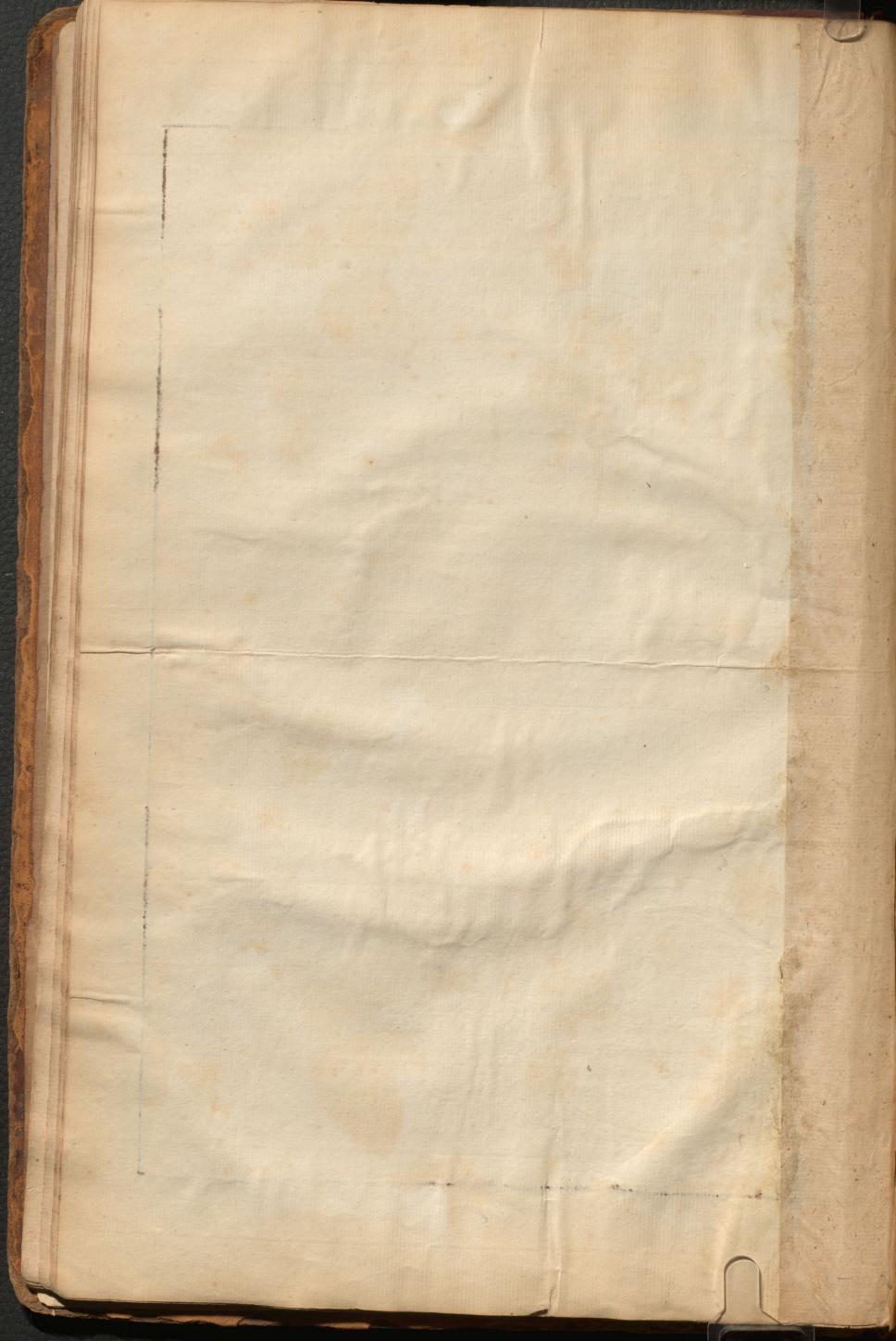


This Canton exceeded formerly in Shipping all other chief Cities in China, whose Ships likewise were counted the best Sailers; for the Inhabitants went beyond all other Chineses in Navigation, to the Islands of Formesa, Japan, and other parts; which did very much encrease the Wealth and Commerce of the place.

That you may the better take a view of the situation of this most Famous City, I here present two draughts, the one the Prospect as upon the Water, the other Ochnographical, of their Streets, Ground-plats, of their Temples, Walls, Castles, Houses, and whatsoever else. They say this City before the last War was so wondrous populous and full of Trassick, that daily there were at least five or six Men crowded to death, in passing through the Gates, which will not seem altogether incredible, if you consider the number of the Adjacent Villages which abound with people constantly reforting thither. This City hath been twice subdued by Arms, and they say, that in the last Siege there were slain above one hundred thousand Men. I shall relate to you in short what hapned to Canton, during that terrible and bloody Invasion.

After that the Tartars had made themselves Masters of all China, (except some few Sea-Towns) they fell with such a formidable Army into this Province of Quantung, that hardly any City how strong or populous soever, durst withstand them; but every one endeavoured (for prevention of her total Ruine) to receive the Conquerour upon the best terms they were able. This Canton (relying upon her invincible Forts and Castles) only bid defiance to the Tartar; the strength of the place did not a little encourage the Chinese Inhabitants, but that which most of all gave them a resolution to withstand the Enemy, was, that they had one Iquon on their side, who had the command of a powerful Fleet, wherewith he daily surnished the City with all necessary Provisions, which the Tartars could no ways hinder, wanting Sea-Forces, and altogether unskilful of Maritime Assairs: But in regard the Besiegers were Masters of the Field, they spared neither pains nor cost to reduce her by force: They stormed the City three times, but





were couragiously beaten off by the Besieged, with great loss of Men and Arms. This brave defence of the Inhabitants made the Siege to last a whole year, and because of their strong Garrison, the Besieged were able to make so many Sallies upon the Besiegers, that they at last sound themselves so straightned, either to make one general assault with their whole Army, or else battel'd to raise their

Leagure.

But amongst those which did most prejudice to the Tartars, were two Holland Gunners, who had Married Chinese Women, and settled themselves there, and through their Advice and Conduct the City held out some months longer; but at last the Tartars having made a great breach with their Ordnance in the Wall of the City, which might have encouraged them to have made a general Storm; yet they thought convenient to delay it, until they had corrupted some of the chief heads of the City, and had formed such a conspiracy therein, that

fo they needed not to fear any miscarriage in the attempt.

The Vice-Roys who governed over this Kingdom at that time when we were there, had then the chief command over the Tartars: These endeavoured to corrupt the Governour of Canton, with great promises and sums of Money, signifying withal unto him in these words; I hat he should consider into what extream danger he was brought, and what disasters were hanging over his Head; that if so be he either loved himself, or his Relations, he should forthwith surrender the City; and this his favour they promised to requite with an eternal Friendship, higher preferment, and forty thousand Toel of Silver.

The Pusillanimous and Faithless Chinese Governour, whether that his heart mis-gave him, or the Money and large promises tempted the Man: So it is, though he might very well have defended the City, that contrary to his Oath and Honour, he made a promise to the same Tartarian Commanders to set open a Gate to the Besiegers at the appointed hour; which he accordingly performed.

It was upon the 24. of November, in the year 1650. when the Tartars upon this advantage rushed with their whole Army into the City, which was soon subdued by them, the Besieged not being in a condition to make any resistance; for no sooner was the Tartar horse got in, but they rid with great swiftness through all the Streets, to hinder the Chineses from gathering together; and though the Chineses were not inferiour in number to the Tartars, yet they effected nothing, being in disorder, and surprized by the treachery of their Governour; so that the

best course any could use, was to save himself by flight.

The whole Tartar Army being got into the City, the place was foon turned to a Map of misery, for every one began to tear, break, carry away whatfoever he could lay hands on: The cry of Women, Children, and Aged People, was so great, that it exceeded all noise of such loud distractions; so that from the 26. of November, until the 15. of December, there was heard no other cry in the Streets, but Strike, Kill, and Destroy the Rebellious Barbarians; all places full of woful Lamentations, of Murder, and Rapine: Those that were able to ransom, bought their lives at dear rates, and so escaped the hands of these Inhumane Slaughterers. At last the Vice-Roys, and chief Commanders of the Army, upon the fixth of Winter month, did strictly forbid any such cruel Murder to be committed hereafter: And I was credibly informed, that during the space of eighty days, above eight thousand were killed in cold blood by the Tartars: Others (amongst which the Jesuite Martinus is one, in his Book of the Tartar War) say there were slain above one hundred thousand, which is not altogether improbable, in regard of the great number there penn'd up. And although this City was thus lamentably laid waste, yet through the great care of the Vice-Roys, it was in a few years after restored to her former lustre. After

After that the Embassadours had been three weeks aboard, without coming a Shore all that while, they had leave given to Land with all their Followers, and were most nobly received in their former lodgings; but yet were so narrowly guarded by a number of Foot-Souldiers, that they were not permitted to go into the Streets.

Two days after there came a Mandorine to them in the name of the Vice-Roy, who proposed to them, that they (to obtain their ends in China) could not present and give less to the Emperours Council at Peking, and the Governours at Canton, then three hundred thousand Toel of Silver : each Toel is thirteen Ducatoons in Silver. But when the Embassadours returned him in answer, that it was not their design nor intention to buy the permission of a free Trade in China, and that it would be much better for them, if their business must be bought out with bribes, to depart forthwith out of China; thereupon the Mandorine departed from them much discontented, saying, that he had no farther order, but would report back what they had declared, and withal advised them to stay until they should hear farther from Peking.

When now the Embassadours for the performing of this heavy and unreasonable demand, were called upon day after day, they concluded to ease themselves of the continual clamours of these people, by promising one hundred thirty five Toel of Silver: but finding that they demanded interest for the difbursed Monies, the Embassadours resolved to depart, wherein they were prevented by order from the Vice-Roys, who fent express word that they were

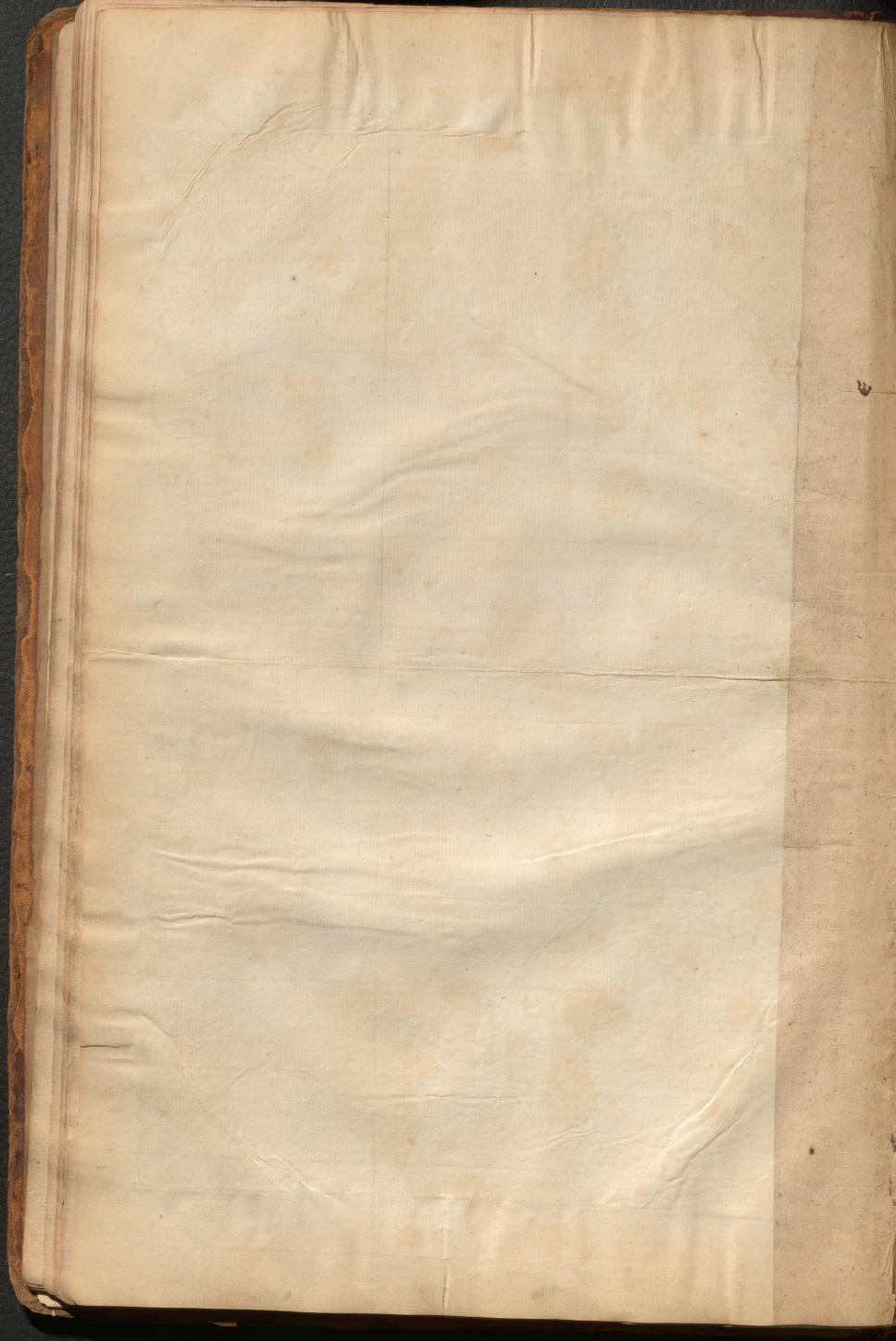
not to go away, until farther advise were come from Peking.

But they in the mean time hearing no farther mention made of the Interest, gave a note under their hands for the payment of one hundred thirty five Toel of Silver; wherewith the Vice-Roys seemed so well satisfied, that they invited the Embassadours to a most Splendid Feast, upon the nineteenth of September. In an open Plain were pitched ten rich and stately Tents, by order of the Vice-Roys, a draught whereof you have in the adjoyning Print. In the Tent which stood in the middle, sate both the Vice-Roys, and the Intang, next to one another, upon a very rich and curious wrought Carpet. The first Tent on the left hand was appointed for the Embassadours, and the other upon the right for the Musicians: Upon the corners of the Tent of the Embassadours, were placed several Juglers, and Fidlers, who made such a hideous noise with Trumpets, and other Wind-Instruments, that there was no hearing one another speak. The concourse of several sorts of persons (which came out of curiofity from the City, and the adjacent Villages) was fo very great, that the whole Plain was covered with people. The Embassadours were conducted from their Tent in great state and pomp by two of the chief Mandorines, into the presence of the Vice-Roys, from whence, after some Complements past between them, they were re-conducted to their Tents by the same Mandorines.

In the mean time came the Steward of the eldest Vice-Roy crowding through the people, whereupon every body gave way, which is a fign that this Man is in no small esteem amongst them: He had a brave Sky-colour Silk Coat on, richly embroidered with Gold and Silver Dragons, and about his Neck hung a Chain of the best Corral; and after this manner the Mandorines are habited, and other great Persons; for none of any low degree are suffered to wear the

This Steward gave immediately order to two of his Attendants to serve the Meat up; he caused likewise a particular Table to be covered for the two Vice-Roys, as also for the Tutang, which were spread with very rich Carpets. There was likewise another Table prepared for the Embassadours, heaped with several

A ROYALL FLAST OF ENTERTAINMENT OF THE Ambassadors without the Citty, at Canton



forts of Dishes and Sweet-Meats, most delicately ordered to please the Palate; upon each Table stood above forty Chargers, all of Massie Silver, some whereof were very Artificially wrought, and in each Dish were several forts of Viands; the Musick entertained us all Dinner-time, as well Vocal, as Instrumental, much ravishing the Ear; and to shew that we were no Novices in this Science, but knew very well how to touch the like Instruments, the Embassadours caused one of their Followers to give the Vice-Roys a lesson upon their own Harpsical; which exceedingly pleased them. The chief Instrument which the Chineses use, is small, with few strings, and those of Silk; for Gut or Wyer are not in use among them. The Cittern, or something like it, which some of them handle well, is very common there, and they use also a nobler Musical Tool, much like our Violin, but differing in Tone: Besides these they have another Instrument called Zunga, which is in much request, and often used by them to work upon the affections of the people; but above all, the Chineses are wonderful expert in the use of Snappers, or Castinettas, with which they always Dance. At the beginning of the Dinner, there were several bottles of The or Tea, served to the Table, whereof they drank to the Embassadours, biding them welcom: This drink is made of the Herb The or Cha, after this manner; they infuse half a handful of the Herb The or Cha in fair water, which afterwards they boyl till a third part be confumed, to which they adde warm Milk about a fourth part, with a little Salt, and then drink it as hot as they can well endure. The Chinefes boast as much of the excellency of this infusion, as the Alchymists of the vertues of their expedted Elixir.

After the Embassadours had drank of this Tea or The, the Steward desired them to fall to: Opposite to them sate both the Vice-Roys, and the Tutang, who were very merry at Dinner, asking several questions concerning the condition of Holland, the constitution of the People, their Customs, Manners, Traffick, Government, with many other particulars, which the Embassadours having fully answered, the Vice-Roys by their comportment seemed to be well satisfyed. At Dinner they drank often to the Embassadours, desiring them to excuse their bad Entertainment, and to call for what they had a mind to: about the middle of the Treatment, the Embassadours began the healths of the Vice-Roys, in a Glass of Spanish Wine, which pleased them so well, that they forfook and utterly relinquisht their own liquor called Samzon, which is very pleasant to the taste, and not much inferiour to any of our Wines: It is made of Rice, and drank by most of the Grandees in that Country; for the common People use only for their drink the before-mentioned infusion of Beans, and by the health and constitution of fuch as use the same, it appears to be a most soveraign and wholsom drink: Both these Liquors are drunk very hot, and never offend the stomach though

taken even to excels.

It is almost incredible for any body to believe (unless they had seen it) in what State and Pomp these Idolaters and Heathen Princes live, and with what good orders their People are Governed; for as well high as low Officers, in the Courts of the Vice-Roys (which are betwixt two and three thousand) manage their Affairs with so much quietness and expedition, that all things were dispatched, and with like dexterity as in a private Family. Amongst others that dined at the Tables, were the Vice-Roys Children, who were so civilly Educated, that I never saw any in Europe better brought up. A little before the Dinner was ended, they rose from the Table, and as they passed by the Tent of the Vice-Roys, fell upon their knees, and bowed with their Faces thrice to the ground. Dinner being ended, the Embassadours took leave of the Vice-Roys, gave them thanks for the great honour they had received, and thereupon they were dismissed, and conducted to their lodgings by some of the Courtiers, where they spent the rest of the day in Mirthand Jollity.



In the mean time the Tutang having writ to the Imperial Court at Peking, that the Embassadours were come to offer an Alliance to the Emperour, and had brought with them considerable Presents for his Majesty: But receiving no answer, the Vice-Roys writ the second time about this business to the Court, and signified in plain terms, that the Embassadours were come thither, not only to salute his Royal Majesty, but likewise to procure leave to Traffick with their

Ships in his Territories, and to have residence there as his own Subjects.

To these two letters came, after sour or sive months expectation, his Imperial Majesties answer; the Contents of the sirst were, that the Holland Embassadours, with some sew of their Followers, and sour Interpreters, should have License to come to Peking, to Treat with his Imperial Majesty concerning the number of Ships they intend to bring to Canton, and the time of their coming; but with this condition, that the rest of their Followers should remain in their Ships at Canton without raising any Commerce, till the returns of the Embassadours. But the Contents of the second answer were more moderate and pleasing; for in that his Imperial Majesty was pleased to grant a free Trade in China to the Hollanders, at the request of the Embassadours; for which great savour, his Imperial Majesty did expect the Embassadours to come and give him thanks: Upon this the Embassadours were lodged in a far greater house, more commodious for them and their goods, whilst they prepared themselves for their Voyage to Peking.

Upon the second of November came the Tutang of Heriju (hearing of the Royal reception and entertainment which had been given to the Embassadours) with several Vessels, very bravely adorned with Silk Flags and Pennons, to honour and attend upon them, before whose house they lay at an Anchor; which the Embassadours perceiving, went aboard the Vessel of the Tutang, with some of their Followers, which was very Artificially built, and Richly hung within. This brave Person immediately desired the Embassadours to sit down, declaring withal, that he was heartily glad of their coming, and that he was come on purpose to see and bid them welcom. Then he began to ask with great curiosity after several weighty Assairs, to which the Embassadours returned him an answer, wherewith he seemed sufficiently satisfied. The Discourse being ended, they took leave and returned to their Lodging;

but not long after they were followed by this Tutang, accompanied by a great many Gallant Persons that waited upon him, who landing at the same time with the Embassadours, conducted them to their lodging solemnly in State. This Tutang having visited every thing, gave order for his drink to be brought a Shore, and presented to the Embassadours, whom he entertained with the shew of such and so strong inclination and affection, as if a perpetual Amity had been confirmed between those Nations: at last after he had taken leave, he returned aboard his Vessels.

About this time the Inhabitants of the Province of Quangfi began to Rebel and Mutiny against the Grand Tartar Cham, or Emperour of China, so that for their suppressing and reduction to obedience, a great Army was raised, and the command thereof given to the young Vice-Roy, who like a prudent and expert Captain, had provided all things necessary, which are requisite upon the like occasion: And in regard order was given to Transport the Army by Water, this Vice-Roy caused several Tents to be pitched upon the Margines of the River, on purpose to accommodate there at a Treatment the old Vice-Roy, and the Noblemen of the Court at his farwel. As he rid to the Water fide, this young King was mounted upon a Dapple Gray Horse, with his Quiver of Arrows fastned about his middle, and his Hanger by his fide, as is to be feen in the annexed Print, taken from the life: The Coat he had on was lined with Sables, and the wrong side outward: He wore a Red Cap lined with Sables, and behind (which declared the Royal Dignity, for no ordinary person is suffered to wear the like) hung the end of a Peacocks Tail: The Saddle Cloth was Gold Tiffue embroidered, and about his Neck hung three great Tassels which touched the ground.



Thus richly Accoutred he rid to the Great Jonek to take his leave there, which was performed with much state and Hilarity. The Grandees were Treated in several Tents; the Embassadours had also a Tent provided for them, where they were most nobly Carressed. The Feast being ended, they took leave of each other, wishing his Majesty health and good success, for which they returned thankful acknowledgments, and so parted.

A few days before his departure, whilst they were making preparations for the Army, this Vice-Roy sent to his Wizards, Sorcerers, and South-sayers (to whole responses the Chineses give no small belief) who drawing their Predictions from the Configurations and Position of the Stars, and from the inspection of

of the entrails of Fowls, and the like; for the most part Astrologically foretelling good or bad success to the intended expedition. These Jugling Augurers consulted, they positively returned to the King, both by Birds and Malignant Aspects of the Sky, the whole undertaking would be unfortunate, and most pre-

judicial both to himself, the Army, and the Country.

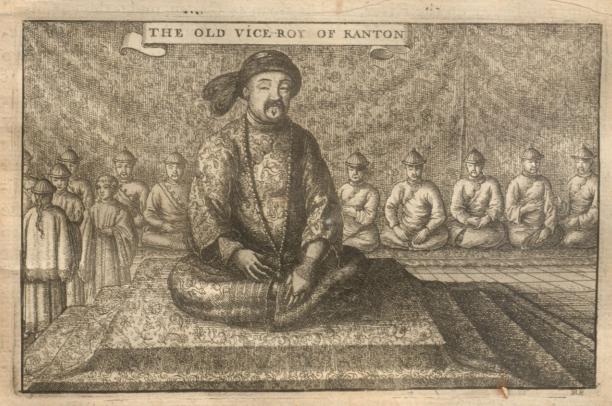
But this young Prince being wholly bent upon the design to purchase himself immortal Honour, by Prowess and Force of Arms, was resolved to proceed, notwithstanding all those great discouragements from his Fabling Fortune-Tellers; for so they proved, the success falling quite contrary, and their mistake Fortune putting on the right side, he brought under absolute subjection the whole Province to the Tartar: on which account their vaticination not only proving frivolous, but quite contrary, they sled, absconding themselves, less they might suffer at the return of the Vice-Roy, whom had he found, they had been handled severely; but however they being absent, the Storm sell on their Idols and Temples, which at his return he rased to the ground, and burnt the Images: In the mean time we returned with the Embassadours to our lodging, where we saw the whole Fleet under Sail (having the Army aboard) following the Vice-

Roy.

Both these Vice-Roys were of Noble Families, Born and Educated in the Imperial City of Peking: We thought at first that the young Vice-Roy had been the Son of the old Vice-Roy, but we understood afterwards that they were nothing a Kin, but were only great Friends, and Princes of one and the same Power, and who had both undergone one and the same misfortune; for the Chinese Emperours (for what reason I know not) bad beheaded both their Fathers: These Sons therefore to prevent the like disaster, which it seems they dreaded, fled to this Province of Quantung, which at that time the great Cham had invaded with a powerful Army, and had brought most of the Country under his obedience. This occasion afforded these young Princes an opportunity to revenge their Fathers death upon the Emperour: to effect this, they endeavoured to get fome dependence upon the Tartars, and grounded their complaints to the great Cham, upon the misfortune of their Renowned Families, desiring withal help and affistance, to restore the same by force of Arms. The Great Chamfound so many testimonies, and good ground for faithful dealing, in these Princes, that he conferred upon them both great Honour and Dignity: The eldest he Honoured with the Title of Pignowan, and the other with the name of Synowa; which amongst the Chineses are names of the highest and chiefest Offices of the Kingdom: And such chief Officers command and rule with the same power over some Provinces, as the Vice-Roys here in Europe. That these Warlike Princes have fince that time sufficiently revenged the death of their Fathers upon the Chineses, is very apparent, in regard, that in the Province of Quantung you may ride in some places, for several Miles together, and not see a Town or Village standing, but great heaps of Stone, and the Ruines of many places, which have been formerly very famous for Trade.

In the mean time we continued here for the space of six weeks, without doing any thing, so that the year 1655. was not only expired, but two months of the next were already likewise spent, before any thing remarkable was undertaken. But soon after the Embassadours sent to the old Vice-Roy to desire Audience, and a Pass to go for Peking; who thereupon appointed when they should come. The manner of our going to Audience was thus; Each a Horse-back, accompanied with the Mandorin Poetsiensin, and the old and new Heyton: The Followers and Attendants upon the Embassy were ordered to ride before at a distance: The Embassadours having presented the Letter writ by the Ge-

neral John Maatzuyker to the Vice-Roy; It was given to the Heyton, to be delivered to the Great Cham, in regard the Vice-Roy was not to receive any Letter before the Embassadours had saluted his Imperial Majesty at Peking. dience being ended, they took leave of the Vice-Roy, and were re-conducted to their lodging after the same manner, and the next day a Pass was sent to carry The Vice-Roy understanding that we were ready for our us to Peking. journey, sent to invite the Embassadours upon the 27th of the same month, to a farwel Dinner. The Galleries, Courts, Halls, and other places of this Court, were very Artificially and Curiously built, and most richly furnished with Pictures, Silk Hangings, and costly Carpets. The King for the greater Splendour of the Feast, had invited the Mandorines of Canton; these were placed next to one another, upon a rich Carpet spread upon the floor. At the entrance into the room, on the right hand sate the Embassadours with their Followers, and over against the Embassadours, the Vice-Roy sate alone, opposite to the Embassadours, placed upon a broad feat foursquare, covered with a curious Carpet, according to the draught in the annexed Print; in a Lemmon-coloured Gown, embroidered with Golden Dragons, and behind in this Cap he woretheir Badge of Royalty, a Peacocks Tayl, about his Neck a Chain of White Saphirs of great value, and in much request, being scarce amongst the Chineses, and worn as an Ornament of high esteem only by their Nobles and Persons of great quality; on his Thumb also he wore an Ivory Ring as an Emblem, signifying the undaunted courage of the Tartar People, who likewise use Rings upon their Fingers for the defence of their hands when they draw their Bows.



During Dinner, which was ordered in great Pomp and Solemnity, the Vice-Roy toyed with his Children, who were instructed with childish questions, taught wanton reparties, and such complacencies to dissipate their Fathers Melancholy. Several young and beautiful Ladies were likewise seated near to chear up his Majesties declining fancy; these also had the care and Government of his Children. The Interpreter told us that this old Vice-Roy maintained several Married Women, by whom he had sifty six Children, all then living: The Entertainment being ended, and the Embassadours highly Carressed in solemn manner, took their leaves and departed to their lodgings: The next day the same Persons who had been Treated the day before at the charge of the old

Vice-Roy, were invited to the Court of the young Vice-Roy: And although himself (as above-mentioned) was then departed, and in his march for Quangsi, to reduce those Commotioners there to his great Masters former Obedience; yet his Secretary had order to receive and Treat them in a most Splendid manner; neither omitted he ought that concerned the honour of his Royal Master: for besides the variety and store of well condimented dishes, they were presented with a farce of various Entries, Masquerades, Dancing in shapes of Lions, Tygers, and Leopards, and other strange Creatures of their Country, to the extraordinary satisfaction of his Guests.

In the withdrawing room where the Embassadours dined, was a window on purpose, to which the Mother of the young Vice-Roy often resorted to take a view of the Company: She was very neatly and richly dressed after the Tartar sashion, middle sized, slender, of a brown complexion, of a pleasing and taking countenance. At our entrance before, we sate down, we found standing a very rich painted Chair, which was appointed for her Majesty, to which in honour of this great Lady, we humbly paid our respects. Dinner being ended, and the

Complements performed, they took Horse and returned to their lodging.

The Embassadours having prepared themselves for their journey, resolved to be delayed no longer at Canton with any farther Entertainments, so that within two days after they went by water, until they came within four Miles of the City of Peking. The Embassadours had hired a very brave Vessel to themselves, having procured fifty more at the Emperours charge to carry their Followers Presents and Goods; and in regard it was thought unadvisable to bring our great Ships any higher up the River, we left them at Canton, under the command of Francis Lansman. A certain Mandorine Pinxenton, had by order of the Tutang at Canton, the command of this whole Fleet, with whom were joyned two Mandorines more for his assistance, besides the Mariners, and such as tugged at the Oar. These Vessels were manned with good store of Land-Souldiers, over whom commanded two considerable persons to convey us with the greater safety to Peking. No sooner were the Embassadours aboard, but they caused the Princes Flag to be hung out, and the Trumpeters to found the Tune of Prince William of Nassau. There were likewise some Post-boys (which is very ordinary in China) dispatched away before to give notice to the Magistrates of the respective Towns, of the coming of the Netherland Embassadours, with orders to have them well received; which was accordingly done, till they came to the chief Metropolitan City of Peking.

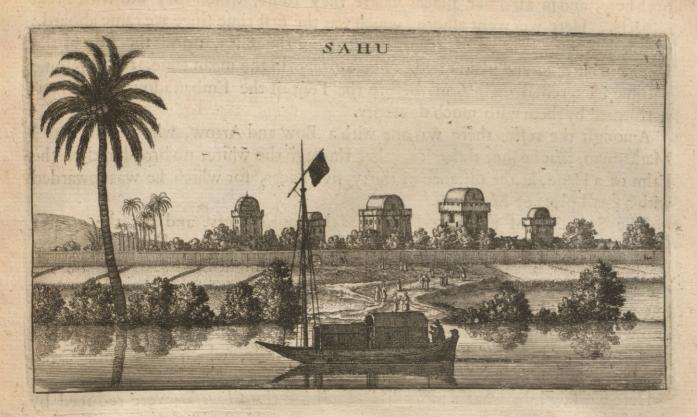
We departed upon the 17th of March with all our Train from the chief City of Canton, and were rowed up the River of Tai, close to the side of the City, which shows a most Delightful Prospect upon the Water. The small Towns, which are very numerous between Canton and Peking, signified our kind re-

ception by the thundring voice of their Cannon as we past.

Having sailed and rowed several reaches of this broad and spacious River, we at last lest the Channel, and strook into another (an Arm of this Great one, that dis-embogues it self into the same) toward the North. The Chineses call this

branch Zin, but those of Europe, the European Stream.

We made so much speed that day, that toward the evening we came to a Village called Sahu: This place though not very large nor samous, yet is of pleasant situation, and some six miles from Canton; the soil Fruitful, and encompassed with Trees, Hills, and Vales. There are several good Edifices in this place, though most of them inhabited by Peasants, and Handicrasts men, which are chiefly Silk-Weavers, who live by Weaving great quantities of Silk Stuffs for the Merchants at Canton: We stayed here all night, and in the morning early set



And upon the 19th of March we came to an Anchor before the City of Xantsin, being the Eleventh small City belonging to the chief City of Canton, and lying distant from thence about twenty Miles.



This City on the right fide of the River, lies in a very pleafant Vale, and is furrounded on the Land-side with delightful Pastures and Hills: It is not very large, but was formerly exceeding populous and full of Trade. We got thus far, sometimes with Rowing, Sailing, and Towing against the Stream, which had so tired the Chineses, who were put to this slavish labour, that we were obliged to stay by the way, till they had rested and refreshed themselves. The Magistrate of the place caused the side of the River to be guarded with two Foot Companies, to welcom and receive the Embassadours with the more State: They sent likewise a few Presents for the Embassadours Table, but understanding that it was all upon the Emperours account, and by his order, who had allowed ten times more then what they sent; they thought good to resule their civilities, both

both here, and in all other places where they came, which they did with great respects. Here we went ashore, which was the first time since we came aboard; we pitched our Tent at a little distance from the City, upon the side of the River, in an open and plain Field. The Tartars in the mean time, to show some passime, exercised their Arms before the Tent of the Embassadours, which was performed by them with much dexterity.

Amongst the rest, there was one with a Bow and Arrow, who was so rare a Marks-man, that he shot thrice together through the white, no broader then the Palm of a Hand, at the distance of thirty sive Paces, for which he was rewarded

with a small piece of Money.

The Secretary of the Vice-Roy, (for the more safety, and for the greater splendour, having Conducted us thus far) took leave and went back for Canton; but was most nobly Treated by the Embassadours the night before. We on the other hand made all things ready, and set sail again with fair wind and weather, but were forced to be Towed up the River, being against the Stream, and narrow, into which fall several Torrents from the Adjacent Hills; so that we went but very slowly, and that with great labour and trouble, which these poor Creatures are sain to undergo.

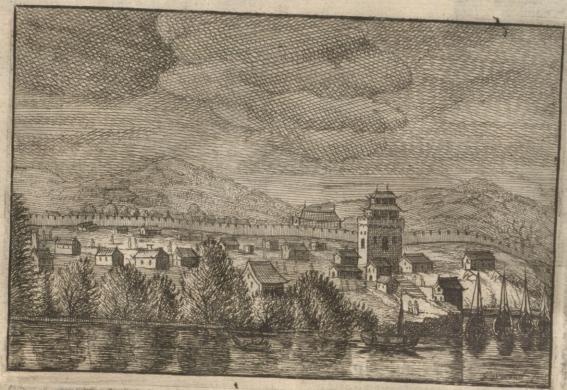
Here we saw into what a miserable condition the Chineses were reduced by the last War of the Tartars, who put them upon this slavish labour of Towing and Rowing their Boats, using them worse then Beasts at their pleasure, without

any exception of persons, either young or old.

Often the track ways on the River side are so narrow, uneven, and steep, that if they should slip, they would infallibly break their necks, as many times happens; now and then they walk up to the middle in Water, and if any of them grow saint and weary, there is one that follows, having charge of the Boat, who never leaves beating of them, till they go on, or dye. But these poor Creatures are no where so miserably Harrassed out, as in this dangerous and steep mountainous part of Sangwonhab; on which account perhaps, no body will, or dare live there; for we saw there but one poor despicable Village, where some few people dwell, whose Countenances sufficiently declared what hardships they under-went: wherefore the better to express the state and miserable condition of them, I have inserted a draught of their not to be enough pitied Employment, taken from the life, as they Towed us against the Stream.



The most Ancient Greeks and Romans, who formerly subdued whole Countries, never dealt so Barbarously by those whom they Conquered, as these unmerciful Tartars, who by their cruel usage in this last Invasion, have not only laid waste abundance of noble Cities, Towns, and Villages (which are now places for Birds and Beasts to roost in) but they have likewise made Slaves of the best of the Natives.



Upon the 21. of March, about midnight we came with all our Train to Sany-vum; the Magistrates of this place met us on the way, and with their respective salutes presented us for the Table, which for the reason aforesaid, were not accepted. This place is not very large, lying about forty Miles distant from Xan-xui, and was formerly for its situation potent and populous; but in this last War wholly ruined by the Tartars, who gave the same usage to all such Cities as were not able to withstand them.

Here we got fresh track-men (our old ones being quite tired) to draw us up the River against the Stream and Torrents, which fall from this wonderful Mountain Sangwanhab; whereof I Present you here with a draught, together with this small City, as it lies environed with the Hills: The heighth of this Mountain is very observable, for the tops thereof are inveloped with Clouds, which makes the passage at the bottom of the Hill obscure.



On one side of this Prodigious Mountain, stands an Idol Temple, Richly Adorned, and most Artificially Built, to which these Poor Creatures resort; conceiving all their welfare to consist in offering to this Idol, whom they adore as their Preserver. You climb up by steps to this Idol Temple, which stands on the side of this Mountain next the River.

There are several strange Mountains and Hills found in China, but none are to be compared with this of Sangwonbab, in regard of its situation and height.

Near to Xunte, the second small City of the chief City of Canton, lies a Mountain called Lungnien, from whence runs a Torrent as clear as Chrystal: upon this Mountain are found certain rough Stones of strange and wonderful shapes, which the Chineses make use of in their way of Trade. Near to Tungnon, the third small City of Canton, lies the Mountain Taki upon the Sea-side, where lye thirty six small Islands: Near to the City lyes likewise the Mountain Huten, which serves such Skippers as are bound to the Province of Quantung for a Land-mark. Near to Cingyven, the feventh small City of Canton, lyes a great Mountain called Talo, which is surrounded with steep and sharp tops; amongst which lye rich and pleasant Meadows, where dwell several wild and uncivilized people, who oftentimes make inroads upon the adjacent places, to steal what they can get. These wild and irregular people live according to their own Laws, without any subjection to the Chineses. Near to the sixth small City of Canton, lyes a Mountain called Taimnen; from this Mountain the last Emperour of the Race of Sunga (after that the Tartars had Conquered him, and driven him out of the Country) flung himself headlong out of despair into the Sea.

We were three days together hovering up and down, before we could get from among these strange and solitary Mountains; and saw only in all that time but one poor Village, called Quantonlow, which lies so lonely, that 'tis strange how any people durst live upon it: In some places of this Island, between the Hills (which is very remarkable) lye several pleasant and fruitful Corn Fields.

Upon the 24th of March, we came to a certain small City called Ingtak, the sixth small City of the second chief City of the Province of Quantung; here we were necessitated to let fall our Anchor, in regard of the violent Stream, and the great Torrents which fall from the Hills; for those that Towed the Boats were quite spent, and we were forced to give them some rest to recover their strength

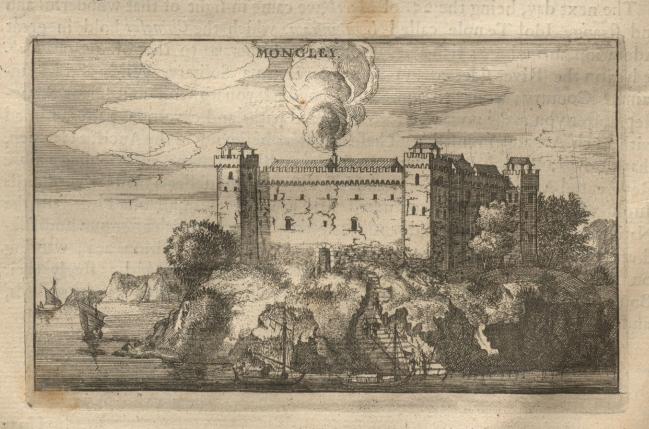
again. This violent and strong Stream had driven the Vessel of the Embassa-dours against a blind Rock, which did very much endanger the loss both of Ship and Goods. This small City lies (as is shewn in the annexed Print) very pleasant upon a corner of the River on the right side, over against the Mountain Sangwonhab; it is fortissed with high and indifferent strong Walls, and beautissed with stately Houses, and Magnissent Idol Temples; surrounded with pleasant Hills, delightful in Prospect, the Suburbs well and sufficient, which was formerly very rich and populous, and is provided with a safe harbour for Vessels, against the impetuous current of this River; which is a great protection to them in Stormy Weather, passing up and down. At the entrance of the Harbour on the right side, appears a high Tower, built with great curiosity after the manner here described.



The next day, being the 25. of March, we came in fight of that wonderful and and strange Idol Temple called Koniansiam, which the Chineses hold in great Adoration, bringing as rich and sat Offerings thither, as to that of Sangwonhab. It lyes on the River side, as you may observe, in a Solitary, Wild, and Mountainous Country; your first approaches conduct you up with convenient Stonesteps, after you make your way through blind paths and cavernous passes, forced with much Art and Industry: These Idolaters believing as the Ancient Heathen, that Groves and high Places were most Venerable Mansions, and yielding a more Reverential Awe to their Gods, and less discovering under a shade their Priests Jugling Impostures. We continued here a while with all our Fleet, till the Natives had performed their devotions at this Temple, which after our Embassadours visited; 'tis incredible to relate with how much superstitious zeal, wanting our true lights, they pour forth there their Ejaculations, and as freely their Bounty, offering Prodigally their Country Products of all fort of Fruits, Birds, and Beass.



Upon the 27. of March, in the evening, we Landed at a place called by the Chineses Mongley, with a most pleasant Prospect at a distance, and accommodated with stately Stone steps, conveying you from the Water side to the Gate entring the City, which is vested with high Walls, and fortissed with tall Bulwarks, and Watch-Towers. It is wondrous pleasant to view from the Battlements of this City, the adjacent Countries, thick shrowded with delightful Woods, and Mantling Pastures: And in regard our Drudges were quite tired out with Towing their Boats against the impetuous Stream, we got fresh Yoak-Men from hence, and were no sooner under Sail, but the Embassadours Vessel run against a blind Rock under water, which had like to have endangered the loss both of Ship and Goods. The next day having past some Villages, we came to an Anchor in pleasant Riding, where the Mandorine Piuxenton Treated us with their beloved Thea.



In the night following hapned a most hideous Tempest, that wonderfully terrified and amazed us all; such peals of Thunder, such slashes of Lightning, that we supposed them to be the Dreadful Ushers to the day of Judgment; that the Vessel in which were the Emperous Presents, drove from her Anchors, I my self in imminent danger: with the approaching Dawn we had a sad review of our several Disasters, many Ships shattered by the Storm, some Mastless Hulls, all their Tackle and Rigging torn and spent, others driven ashore, there staved and beaten into pieces, and all their Men Drowned.

It was upon the 29 of March, when we came with the remainder of our Fleet before the second chief City of Xaochen: This City lies about thirty miles from or Suchen Ingtak, upon an Angle, near the side of the River; in respect of its situation and safe harbour for Shipping, they have a very great Trade by Navigation. Toward the South this River has several Names, and is called Scian, and sometimes Scio, and has its Source out of the River Chin and Va, which both run into one, not far from this Gity: The place where these two Waters meet, is well known by the Chinese Skippers to their sorrow, because of the impetuous violence of the Streams, and the many blind Rocks which skulk under Water, on which in stress of Weather they often suffer Shipwrack. The Chineses to avoid this danger (according to their custom) have built here an Idol Temple upon the Water side, which is always first visited by such as intend to pass this way; where they offer what they have, to be protested in their Voyage, by the indulgence of this their favouring God. The City (as the Print discovers) lyes surrounded on one side with high and delightful Hills; and on the East-side over the Water,



it has a Suburb, which is very populous, rich, and well built: In the middle of the Water stands a Tower Artificially built upon a small Rock, according to the old fashion of the Chineses. In view of this City spreads a most pleasant Valley, (which seems Walled in with various Fruit-bearing Trees) not far from thence, upon the Mountain Manhoa, stands a Cloister, Neighboured by a spacious Temple-Church, in which reside many of their Idolatrous Priests. A person called Luzu (who had by his Fasting and Austere Life, got himself so great a repute amongst the Vulgar throng, that after his death they honoured him as a Sant) built this Cloister at his own Charge: This Saint Luzu (as they reported) wore day and night upon his naked body, Iron Chains, and spent all his time to grind, and sift Rice for the Munks. These Iron Fetters had made such deep impress.

ons into his flesh, which was also putrified for want of dressing and looking after, that nests of Worms crawled in the uncleansed Wounds, of which not one would he suffer to be taken off; for whensoever any of his Verminous Brood dropt off, he would take it up again and say, Have you not sufficient to Feast your selves left? why then for sake you my body where you are welcom, and thus run away? Whose Corps, as the Inhabitants inform us, is still preserved in this place.

That this was formerly a noble City, full of stately Buildings, the many great Ruines signisse. There yet remains an indifferent Wall about it, but within nothing but Ruine and a heap of Stones. We pitched our Tents near unto the Walls, where we had a fair veception by the Magistrates, and Governour, who brought several Presents for the Table, which were accepted by the Embassadours, being not put upon the Emperours account. After they had saluted each other, and discoursed of several Assairs, they were most nobly received by the Embassadours, who Treated them with so much respect, that they were highly pleased, and promised to requite their kindness upon all occasions; which done, they took leave, and returned to the City.

In the morning early we weighed from thence, and had not long been under Sail, but we drew near a Mountain, which the Tartars for its strange shape and

form, call the five Horses Heads.



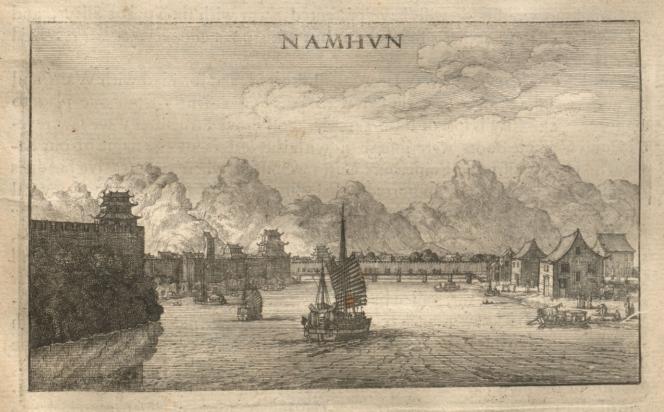
Upon the Pinacles of these Hills, which are inveloped with Clouds, we saw here and there, (according to the demonstration in this Print) several strange, as well small as great Edifices standing; some of them were Entire, others Decayed and Ruinous, built time out of Memory: And that which seems most remarkable, was the situation of several of those Buildings, which were erected upon such high and steep places, as are altogether inaccessible, that none could imagine a possible way for these People to carry up their Materials. We were very desirous to have had a nearer view of these Houses and Inhabitants there; but we found by experience after some small tryal of clambering up, that our endeavours were in vain.

We were no sooner past this Mountain of the Five Horses Heads, but we fell amongst other Rocks and steep Ascents, which we made a shift to escape, though with great danger; the River being full of lurking split Ships lying under Water: Therefore the Inhabitants call these Rocks the five Vgly Devils.

At



At last we got safe without any prejudice, to the last Country of Suytjeen: the Mountain of the five Horses Heads shews it self very wonderful to the eye at a distance, but much more the Tops of the Hills of Suytjeen, which stand in such order upon the River, as if Art and not Nature had placed them there. Amongst these Mountains lye several pleasant Vales, in most delightful Prospect, being replenished with Fruit-bearing Trees, and Herbage, as may appear to you in this Print.



Upon the fourth of April, we came in fight of the Famous City of Namhun (the third chief City of this Kingdom) and immediately went a shore. This Metropolis lies about forty Miles from Xaocheu, and is the outward Frontire of the Kingdom of Quantung, which we had thus travers'd from South to North: The Governour and Magistrates of this City having notice of the coming of the Embassadours, sent a Letter full of Complements, to assure them of a cordial welcom. Not long after they address themselves in person, who (after that the

Ceremony of Complements had been reciprocally returned) earnestly desired of the Governour and Magistrates, that good order might be given for the speedy furthering of their Journey to Peking, which they promised should be done. The Embassadours to requite their civilities, nobly Treated them, for which they returned their thanks, took leave, and went back in the evening to the City: And the next day the Embassadours, with all their Followers, were invited by the Governour to a most Splendid Dinner, who sent his Gentlemen to meet them at the Cate of the City, conducting them to his House, where he waited their coming, with the rest of the Magistrates, and some of the chief Commanders of the Army. The Entertainment was every way answerable to the quality of the Persons, as well the Invited, as the Inviters: The Governour and the Magistrates fate all at one fide of the Table, that the Sewers might the better remove the Dishes and Chargers, without any disturbance to the Company, which were not ferved up all at once (according to the custom of the Chineses) but only two at a Course, which was the single allowance for one Person: And when the Steward, who waited always at the Governours elbow, had given the word, every one fell to what he most fancyed; and when he observed a cessation at the first Course, he made a fign, and immediately the Dishes were shifted, which was done at least fixteen times, observing the same order as at first.

During the Feast there was both Vocal and Instrumental Musick, entertaining entertainment the Ears of the Invited with much fatisfaction; who a little before the Banquet was brought in, arose and recreated themselves in the Garden, till the Dishes were placed, and then they returned and fate down as before: and when all was taken away, every one drew out a piece of Money, which together was to be presented to the Musitians and Attendants: This Collection or Gathering, they laid at the Governours feet, who willingly accepted thereof; but when the Embassadours would likewise have presented them with fix Toel of Silver, and some Silk Stuffs, he at first refused them, but with much entreaty, at last received

their Bounty. This City of Namhun is very large, well fituated, and fortified with Walls and Bulwarks, and a Bridge over the River to pass conveniently from one place to another. The City is full of Idol Temples, and brave Structures; we faw feveral Houses, whose doors were inscribed with the letters of the name of our Saviour. Here is also the Emperours Custom-house, where they receive his dues for all Goods Exported or Imported; their Bills of Lading accepted, and several Parcels what ere they be on their words, faving the double diligence of Haugne Searchers, as in Europe, and dif-composing by turning in and out of Trunks, Chests, and Fardles, their made-up Commodities. There is no better mold in all China for the making of any Earthen Ware, then is about this City; not far from whence runs a River, called by the Chineses, Mekiang; which fignifies Ink-Water, whose Blackness it much resembles. The Chineses much esteem of the Fish which are taken in this River, which are commonly very White, confidering the darkness of the Water. It is very troublesom Travelling by Land in those parts, because of the high Hills and rugged Ascents; but the most troublesom Mountain of all to Travel over, was that which the Inhabitants call Mugliin, which one of the Governours levelled at his own charge, and is now very passable, either on Horse-back, or on Foot. The grateful Inhabitants erected to his Honoura stately Temple, Presenting rich Offerings, and costly Perfumes to the Idol there residing. We were four days preparing for our Journey from Namhun to Nangan, because of the troublesom, and almost inaccessible Mountains: At last having got all things ready, they set forward upon the eighth Instant, with some of the Emperours Presents, But before they began their Journey, they sent the Mandorine of the

young

young Vice-Roy of Canton before, to provide Lodgings and other necessaries at Nangan for their further Journey; and some of their Followers were ordered to stay till the next day, to look to such Goods as could not be carried the day before in company of the Embassadours. There was likewise order given, that each Carriage should have a Yellow Flag, with the Emperours and Embassadours names written upon them, to save Strangers inquisition; and they for their greater ease and Accommodation, rode over the Mountains in Horse-litters; and in regard the ways being dangerous, much molested with Robbers and Highway-men, the Governour appointed them a Life-guard of 150 Horse, to conduct them safe over the Mountains; so that, what with those that carried the Goods, and this Guard, we made a Regiment of at least 600. The next day being the Ninth, such as were left behind at Namhun, set also forward. The Embassadours lodged upon these Mountains, in a Village called Susan, about half way over, but found no body in the place, except an Officer with some Souldiers, that kept Watch there: he could hardly furnish them with a little Rice, Hogs-slesh, and Strong Drink; the Inhabitants having forfaken their Houses, frighted with the Hollanders. The next day early in the morning, they took Horse and rid from thence, and about Noon came to that strange and narrow Mountain, which lyes betwixt the Provinces of Quantung and Kiangsi, and separates both these Provinces from each other. Upon this Mountain we saw several fair Idol Temples, very curiously built: This Mountain, though no better then a Wilderness, yet is very delightful by reason of the variety of Woods and Vallies.

We made so much haste that day, that we got by night to Nangan, the Thirteenth chief City of the Eighth Province of Kiangsi. But before I proceed, I shall relate unto you the number of the great and small Cities, and the condition,

and qualities, and humour of the Inhabitants of this Province of Kiangli.

Toward the East and South-east, this Province has for Frontiers, the Provinces of Chekiang and Foking, South and South-west Quantung and quangsi; toward the West Fukang, and toward the North Nanking. Toward the South appear in this Province mighty broad and high Hills; for the Mountains of three Provinces, as Kiangsi, Quantung, and Foking, joyn and meet all in one here: Upon these Mountains live a Wild sort of People, who maintain themselves most by

Plundering and Stealing from the Chinefes.

This part is full of Gold, Silver, Lead, Iron, and Tin Mines, and environed with very steep Mountains, replenished with several Lakes and running Rivers; 'tis a very fruitful Soyl, and exceeding populous, so abounding, that the Province is not sufficient to contain the Inhabitants, and therefore many of them leave their Native Country, and for want of convenient dwelling places, set down in other parts of China, where they use some mean Handicraft-Trade, or else turn South-sayers or Juglers, to which they are naturally much addicted: They are in some measure sprinkled with Pythagoras Doctrine of the Transmigration of Souls; for they hold it a Mortal fin to kill any Living Creature, or to Eat any thing that is Dead.

In this Province of Kiangsi are Thirteen chief Cities, which command over fixty seven small ones; through the midst of this Province, from South to North, runs the River Can, from whence spring several Navigable Streams, so that you

may take Shipping to any part of this Province.

The Thirteen chief Cities are these, as Nanchang, Jaochen, Quanglin, Nankang, Kienkiang, Kienchang, Vuchen, Linkiang, Kiogan, Xuichen, Juenchen, Canchen, and Nangan.

1. Nanchang commands over seven Cities, as Nanchang, Fungching, Cinhien, Fungfin, Cinggan, Ning, and Nuning.

Q

2. Faochen

2. Jaochen commands over seven Cities, as Jaochen, Yukan, Loping, Fenleang, Tehing, Gangin, and Vannien.

3. Quangsin commands over seven Cities, as quangsin, Joxan, Jeyang, Queiki,

Fenxan, Junfung, and Hinggan.

4. Nankang commands over four Cities, as Nankang, Tuchang, Kienchang, and Gany.

5. Kienkiang commands over five Cities, as Kienkiang, Tegan, Xuichang, Hu-

ken, and Pengce.

6. Kienchang commands over five Cities, as Kienchang, Sinching, Nanfung, Quanchang, and Luki.

7. Vuchen commands over fix Cities, as Vuchen, Cunggin, Kinki, Thoang, Logan, and Tunghiang.

8. Linkiang commands over four Civies, as Linkiang, Sinkin, Sinjin, and Hiakiang. 9. Kiegan commands over nine Cities, as Kiegan, Taiho, Kiexui, Jungfung,

Ganfo, Lungeiven, Vangan, Jungsin, and Jungning.

10. Xuichen commands over three Cities, as Xuichen, Xangcao, and Sincuang: 11. Juenchen commands over four Cities, as Juenchen, Fueny, Pinghiang, and

Vancai.

12. Chanchen commands over twelve Cities, as Chanchen, Utu, Sinfung, Hingque, Hoeichang, Ganynen, Ningtu, Xuikin, Lungnan, Xeching, Changning, and Tingnan.

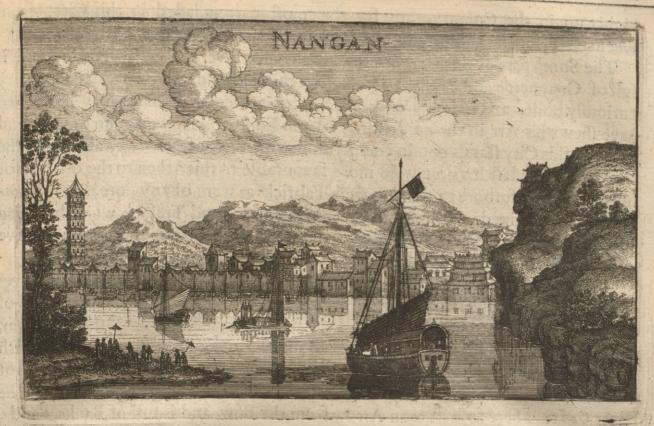
13. Nangan commands over four Cities, as Nangan, Nankang, Xangyen, and

According to the account of the Chineses, there are in this Province one million three hundred fixty three thousand fix hundred twenty nine Families, and six millions sive hundred forty nine thousand sive hundred Fighting Men.

The Revenue which is paid yearly out of this Province to the Emperour, confifts of one million fix hundred and fixteen thousand and fix hundred Bags of Rice, and of eight thousand two hundred and thirty Rolls of Raw Silk, and eleven thousand five hundred and sixteen Rolls of wrought Silk, beside several other Taxes and Imposts.

Thus much concerning the Province of Kiangsi, and the number of the great and small Cities; I shall now relate what hapned in our Travels through this, to

the Province of Nanking.



No sooner were the Embassadours arrived, and at the Gate of this chief City of Nangan, but a Gentleman was immediately dispatched to Complement them in the name of the Magistrates, and conduct them to those Lodgings which were provided. A while after came the Governour himself, with some other persons of great quality, who after inter-changed Civilities, fell into some Discourses of small importance; having so spent an hour, they took their leaves and departed,

sending a handsom Treatment that night at the charge of the City.

Afterwards came to us two Tartar Gentlemen, who likewise then arrived there from the Imperial City of Peking; who after they had saluted the Embassadours, told them that they were sent to Congratulate the Vice-Roys of Canton, upon their Victory obtained the last year against the Chineses, in the Province of Quangsi; they then departing, took their leave, admiring much the large and tall statures of the Hollanders, and thought the Embassadours to be they who were come from the end of World to salute their Emperour; adding withal, that his Imperial Majesty expected them long with great impatience. During our abode here, we were often visited, and most friendly saluted by the best and chiefest of the City.

The Embassadours were put to very great trouble to procure Vessels to carry them from hence to Nanking; for though they did earnestly insist to further and hasten their Journey, yet the Commissioner appointed to furnish them with Boats, could not get them ready so soon as he desired: Whereupon the Mandorine Pinxenton rated him with bitter expressions, which he took so to heart, that he drew his Knife and would have Stabbed himself, had he not been prevented by

one of the Mandorines Servants.

The Country about this chief City of Nangan (which is the furthest City of this Province) is very Pleasant and Fruitful, some part thereof, although surrounded with Hills and Mountains, which serve for a fence to guard the Country. One of these Mountains far exceeds the rest for delightfulness, which the

Chineses call Siboa, which fignifies a place of Pleasure.

This chief City, an arm of the River Chang divides into two equal parts, which so situated on the Stream, invites abundant Trade to be driven there; for all the Goods and Merchandises which are brought out of China, and carried to the Province of Quantum, or from Quantum to the other places of Trade which lye higher

higher up in the Country, are for the most part unladed in this City, from

whence they are Transported to other parts by Land or Water.

The South part of this City is close built with several goodly Houses, and is full of Commerce and People: On the North-side stands an Idol Temple, very curiously built, and so richly adorned, so that a second Dedalus may be said to have shewn his Art in the contrivance of this Edifice. However, in bigness and strength this City stands not in competition with that of Nambun, although the Tartars in their last Invasion were more favourable to this, then to the other; for in Nangao they forbore to destroy such Fabricks as were of any note, but in Nanbung all were ruined. Besides, the great Commerce and Trassick which has been of late years driven, has been a means to enrich the Inhabitants thereof, who have

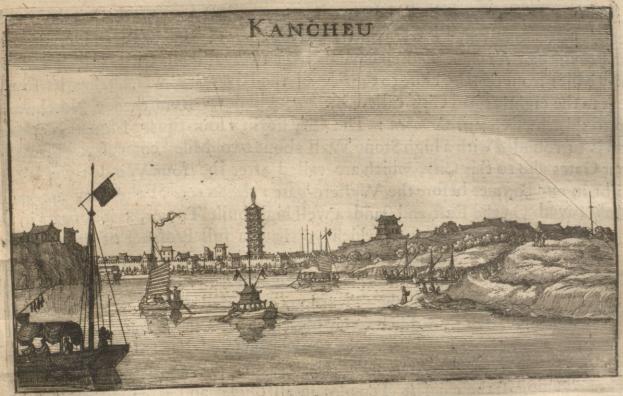
continually contributed toward the re-edifying of the City.

After four days abode in this City, the Embassadours Embarqued themselves with all their Followers, to pursue their Voyage to Peking: From the City of Canton to Nambun, we were towed all the way by Track-men against the Stream. not without great danger of Shipwrack, so many Rocks lurking under water with ready mischief; but now we were carried down with the Stream, but yet not without great labour and danger of often lofing both Ship and Goods. River Can runs here as swift as an Arrow from the Bow, and is full of Banks, Sands. and Shoals, which requires much care and experience in the Marriners. When it hapned among the rest, that the Barque in which Jacob de Keizer, one of the Embaffadours, had Embarqued himfelf with the Presents to the Great Cham, fell into a Whirl-pool, and turning and winding amongst unsteady eddies, drove at last on a hidden Sand, where she stuck fast, and could not be gotten off until they had unladen her: when they then perceived that she had two great leaks in her Hull, which they making a shift to stop, the Goods were put aboard again, and so we went on our journey. The Mandorines commanded the Water-men to be severely lashed with a Thick Leather Whip, and the Master himself had not escaped the same punishment for his neglect, if the Embassadours had not interceded for him.



The next day, upon the 14. of April, we passed by the second small City called Nankang, but did not Land as we went, but in our return we put ashore, where I took a draught of the situation of this place, according to the annexed Print. This

Nankang lies upon the left fide of the River Chang, formerly very rich and famous by Commerce, built four-square, is invested with a strong and thick Wall 25 foot high. The City Gates are four, which stand in the Wall about a quarter of a miles distance one from another: this City (formerly Artificially built,) was totally subverted by the Tartars in the last War: On the right side of the River stands guarded with a strong high Tower the Structure well built. At our return we lay with our Vessels before Nammon, which signifies the South-gate; from this Gate you go through a strait street to the house of the Governour, and at the end of the Street stands a Chinese Triumphal Arch, an elaborate piece which the Tartars left intire without any demolishment: At the end of the Street is the Market-place, to which is brought daily all manner of Provisions, as Flesh, Fish, and Fruits of all forts in great abundance.



Upon the 15. we came to Canchen, the 12. chief City of the Province of Kiangsi, where we took up our Lodgings for that night; the next day we were visited aboard our Vessels by some great Mandorines, who welcomed us in the name of the City on which the Embassadours addrest themselves: with all their Followers, to the great Tutang of this City, returning him the like Complemental civilities, who received them with fingular courtefies and feeming affection, and conducted them into his private apartment, where he placed them on his right hand; then beginning to discourse of the constitution of Holland, of how many Provinces she consisted, and how remote from Portugal; how long their present Government had been established, and when that Power began, and whether they were all of one and the same Religion; desiring to know if they used Beads in their Ejaculations, after the manner of the Portuguesses: to all which the Embassadours returned them in short a particular answer. By these questions we guessed what a near Community and Commerce there was between this Lord and the Portuguesses; and we were likewise afterwards told that his Wife had been Baptized by them. Whilst we were Toping of Thea in the withdrawing room, he defired that he might hear our Trumpets found in the Hall, with which he was exceedingly taken, as also admiring our arms: and because this Tutang (who held his Residence and Court in this chief City) had the command over the Provinces in Kiangsi, Fokien, Hucang, and Quantung, and consequently not much inferiour to a Vice-Roy; and that the Ships of our East-India Company, bound from Japas to Taiwan, often supplyed themselves here with much Fresh Water; for the Province of Fokien is all maritime, lying opposite to the other Island of Formosa; therefore the Embassadours concluded to offer him some Presents, but he resused them with great Civility, alledging that the Tartar Government would not permit any Presents to be received from any Foreign People, before they had made their appearance at the Court before his Imperial Majesty. He likewise added, that he did not resuse them out of a Chinese dissimulation, but only to observe the Customs of their Country; assuring the Embassadours that in their return from Peking, all manner of Friendship should be shown them. By the way it began to Thunder and Lighten, upon which followed so great a shower of Rain, that wetted us all to the skin.

This Canchen in regard of the great Income and Revenue which it brings in yearly, by reason of the Trade which is driven there, is one of the chief Cities of the Province of Kiangsi, and commands over twelve small Cities; It lies about sixty Miles from Canton, close to the side of the River Can, which takes its sourse near to the eighth small City called Xuikin, and slows from thence Northward, up to this chief City of Canchen: The City lies in a sour-square form as Nankang, and is surrounded with a high Stone Wall about two Miles compass. There are sour Gates also to this City, which are called after the four Winds: we lay all night in our Barques before the Western-gate: the Streets of the City are handsomly Paved. On the East-end stands a well high built Tower, as it appears in the annexed Print: From the top of which you have a full Prospect of the City and the adjacent Countries, which are wondrous pleasant. The Burgers Houses and Dwellings are built in good order, amongst which are some very large ones well furnished; but the Palace of the Governour exceeded all the rest.

Amongst other stately Edifices, this place abounds in curious Idol Temples, very richly adorned with Pictures and Graven Images; but that Temple whose Top stands higher, Crowning all the rest (as in the annexed Print) may be reckoned amongst the chiefest Temples in all China, and is called Kuil Kiasti Miao.



These added to Miao, which signifies a Church, the Chineses give to all their Fanes, and this Idol whom they worshipped, they called Kuil Kiasti: On the Verges

Verges of this Idol Temple stood several Bedsteads for Travellers, and Priests that come to offer, to lodge in, as in most places, the Idolatrous Edifices serve for Inns to receive and Harbour Strangers. In the Porch of this Temple stood on either side two Giants of Plaister Work, the one Fighting with a Dragon, and the other had a Dwarf lying under his feet with a drawn Sword in his hand: The fignification of these two Figures may be easily understood by those who have but small skill in the Chinese Characters, and Emblems. On the other side of the River stands another Temple upon a high Hill, which I went to fee early in the morning, and found the same situated in a very Pleasant place, to which you afcend by stone steps, as in the Print is exprest. Not far from hence stands a small Chappel rarely built, according to the Chinese Model: Such as Travel this way, offer up to this Idol for a safe passage and preservation from the hidden Rocks and Sands, which are many in the River Can; which if they escape, they attribute it to their offerings, presented to this Idol; but if they happen to miscarry, they then thank and blame themselves, that either they made no true Confession, or brought gifts too mean for this their Deity.

At the place where the two Rivers, Chang and Can meet and conjoin, athwart the Stream lies a long Bridge of Boats, covered over with Planks: At the end of the Bridge stands a Toll-house for the receipt of Custom.



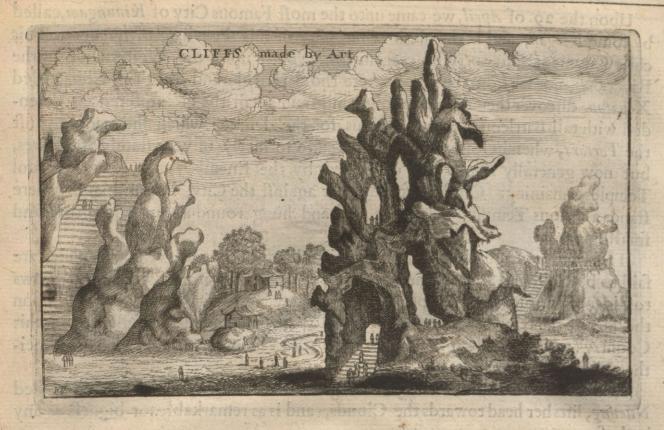
Upon the 18. of April, we past by the Ruinous and Deplorable City of Vannungam: This City lies close to the side of the River Can, on the right hand, in a very Fruitful and Pleasant Soil. The Tartars were so cruel to this place in the last War, that they lest nothing standing that is any ways remarkable: It appears to have been formerly a wondrous delightful place, accurately built, and sull of Inhabitants. The Country round about this City, produces twice a year great store of Fruit to the Husbandman: Not far from which lies a Hill which has Silver Mines, but the Chineses are not suffered by their Laws to dig for any. On the East-side of this City is a Mountain called Chao, whose top reaches up to the Clouds, and though of this vast height, yet from the bottom to the top there grow all sorts of Trees, and Herbs, which made us a most delightful Prospect at a distance. About half a mile from this place, we saw lying the sixth small City called Lingeiven, which has a small Inlet of the River Can running up to it; but this

this City participated of the same missortune with the rest, and was totally Ruined and Sacked by the Tartar, who lest nothing standing but one Triumphal Arch, which serves for some Ornament to the place; but the Houses and great Buildings lye all in a heap of Ashes, and the Streets full of Rubbish.



We left immediately this miserable Town, and came to an eminent Village called Pekkinsa, whose situation is most Pleasant, and where a good Trade is driven in all Naval Materials, to the great benefit of the Inhabitants. At a great distance before you come to this Village, you see several Cliffs, which have been so wonderfully cut and ordered by Art and Labour, that the very sight thereof silled us all with admiration: but the last War has very much defaced the beauty of them, and you have now only left the Ruines, whereby to judge what a brave Ornament they were formerly. The very destruction of these Artissical Rocks, sufficiently declares what vast devastations befel the whole Empire of China in the last War of the Tartars; who did not only Ruine the greatest Cities, Towns, and Villages, but neither suffered any Ornaments to continue eminent in the Countrey; for not any place of note escaped the sury of those Barbarous People, except the Imperial City of Peking, which the Tartars savoured after they had taken it, where yet are to be seen most rare and exquisite Curiosities, whereof we shall make mention hereaster.

In regard of the extraordinary strangeness of these Stone Cliss made by Art, I drew one of them which had suffered least prejudice by the Tartars, and was at least forty foot in height, which you have here in the annexed Print; that so you may judge how the rest of them were contrived. The like Artificial Rocks are to be seen in the Emperours Court, where the great Tartar Cham often resreshes himself in the heat of Summer.



We departed at last from this Village Pekkinsa, and came late in the evening to the small City Taiko, which is the second small City of the ninth chief City

Kiegan, situated upon the left side of the River Can.

Early in the morning I took a view of this place, which hath on the Water side high and strong Walls, the Country round about most delightful and luxurious, but the City it self lies wholly Ruined by the Tartars. The Streets are well enough Paved, but very small and narrow; yet replenished formerly with stately Edistices, which lye waste and uninhabited; all that which was left remarkable is a high Tower, with some Idol Temples. We were visited here by a certain Mandorine, who was come thither not long before from Peking, with two thousand Horse, upon the account of the young Canton Vice-King: He told us that the Emperour, with several Lords in Peking, long expected our coming.



Upon the 29. of April, we came unto the most Famous City of Kinungam, called by some Kiegan, and is the ninth Prime City of this Province of Kiangsi: This chief City lies about forty miles from Tayko, built upon the Western side of the River Can, not far from the place where those terrible and dreadful Cliss called Xepatan, discover themselves; about a mile and a half the circumference is defended with tall Battlements, and samous for the defence which she made against the Tartars, when beleaguer'd; boasting also formerly of very stately Structures, but now generally ruined and destroyed by the Enemy, only some few Idol Temples remaining. On the left side over against the City, lies an Island, where stands a curious Temple, modern built, and hung round about with great and small Images.

The Countrey round about this City is full of Hills and Dales, in which are faid to be Gold and Silver Mines; but the Chineses are prohibited by their Laws to dig for any, only they are permitted to take what of either they can find upon the sides of the Rivers. These parts are also pregnant and delightful; for in this Country (which is seldom known in other places) there is no want of Water nei-

ther Winter nor Summer, nor too much drought.

Near to Ganto the 5 small City of this great one, a mighty high Mountain called Nucung, lifts her head towards the Clouds, and is as remarkable for bigness as any

in those parts.

Most of the Chinese Rivers are very dangerous, being so precipitate, all Vessels are liable almost to continual attacques, and sudden surprizals of Rocks, Banks, and Shoals in Ambush; so that the Masters ought to be skilful and circumspect in their Steerage from Port to Port: but the River Can'is near this City most hazardous, there residing those unmerciful Bilgers called Zepatane. The Vessels bound hither take commonly more expert Pilots, who are by custom better acquainted

with the fixed Rocks, and still varying and unsetled Shoals.

The Inhabitants of this place and the adjacent parts, recounted to us with much regret and reluctation, how barbaroully they had been used by the Tartars, burning and destroying their Houses, carrying many into unredeemable Slavery; others put to Death with rare and exquisite Tortures, no discrimination either of Sex or Age; and when they had Glutted their Salvage inclinations with Ruine and Plunder, they exercised their more Inhumane Cruelty upon innocent Virgins, of whom four thousand, all choice and singular Beauties, they carried into Captivity, and there for inconsiderable sums sold them to make Bawds and Madams of Pleasure-Houses, there prostituting to be compress and devirginated by libidinous Courtiers, deboist Hectors, for their own profit, at what price soever they pleased to put upon them.

That same day we made such good speed, that we got beyond Kiexui, the fourth small Town of the ninth chief City called Kiegan: We past by this place, which lies upon the right side of the River Chang, and is in circumference a mile and a half, surrounded with Hills, and built after the Chinese sashion with Idol

Temples: on the Water side stands a strong Wall sisteen Foot high.

The next day, being the 20. of April, we past by Kiakia, the fourth small City of the eighth chief Metropolis Liukiang: This City lies about thirty mile from Kiexuke, at the bottom of the Mountains, and upon the North-side of the River Can, which waters this City, to the great accommodation of the Inhabitants.



The Countrey about abounds in the product of Oranges and other Fruits; it is situated according to the annexed Print; a good part of its Wall is built upon the Hills, and the ground lying within the Wall is manured by the Inhabitants: here is standing an Ancient Idol Temple, and the place samous for two Gates, all of one stone, but the Houses were most of them demolished by the Tartars. Not far from these Walls lies a Mountain called Mung, whose tops reaches so high, that they seem to be cased and invested with Clouds; yet the sides of this aspirer slourisheth, cloathed with stately Woods, and mantled with verdant and

delightful Pastures.

That same day toward the evening, we got to the City of Sinkin, the second small City of the eighth chief City of Linkiang, which lies about twenty miles from Hiakiang; we found this Sinkin also on the right side of the River Can, and was situated with pleasant Hills, and fruitful Fields behind it. This place doth not differ much neither in bigness nor beauty from Hiakiang, though this lies in a more even Soil, and not so near the Mountains: Toward the water, stands in the middle of the Walla very high and well built Gate; most of the buildings within had been destroyed by the Tartars. We lay all night aboard our Vessels over against the City, upon the lest side of the River, near to an Idol Temple, where the Governour came to salute us, and brought some sew Presents for the Kitchen.

Upon the 22. we set sail early in the morning, and arrived by noon before the City of Fungching, which is the second small City of the first chief City of Nanchang: This City lies in a flat and even Soil, built four-square, and situated upon the said River Can, and is surrounded with a high Wall above a mile

about.

On the North fide of the City is a populous Suburb, well and close built with

goodly buildings.

There are also two great and high Triumphal Arches, which had been much defaced with the rest of the brave Structures in the last bloody Invasion: there are likewise several Mountains not far from this place, one is called Pechang, from whence there falls a mighty Torrent of water with a most hideous noise.

The next day, being the 23. of April, we came in fight of the first chief City of Nanchang, which is also called by some according to the name of the Province Kiangsi, where this is situated. We were hardly come to an Anchor, but the

Magistrates sent sour very commodious Boats aboard to setch us ashore, for there is no landing or coming near the shore with any great Vessels, by reason of the Sands. The Mandorine Pinxenton took presently two of the best of these Boats for himself, which was ill taken by the Embassadours: Not long after came the Magistrates themselves to welcome them, and caused Pinxenton to restore to the Embassadours one of the Boats which he had taken for himself, to their use.

The next day one of the Embassadours, namely, Pieter de Goyer (for Jacob de Keyser found himself ill) with the Secretary Henry Baron, and all our Followers, went to visit the Tutang, or Governour of this City; he received us with good affection and great civility, and shewed his displeasure at his Interpreter for bringing the Embassadours a Foot, saying, that such persons which came from such remote and strange parts, to Congratulate his Imperial Majesty upon his Victories and Prosperity, ought to be received in greater state. He was very much offended with the Mandorines of the Canton Vice-Roys, calling them Asses. After that the Embassadour had taken his leave, and was come into the Street, one of the Governours Gentlemen came and presented both him and his Secretary each with a fine Horse, upon which they rode to the Water side; and when the Embassadours set sail, they were saluted with the great Guns from the Walls of this City; and they to requite this civil reception of the Governour, sent him a few Presents, but he refused them, saying, no Person in China was permitted to receive any Presents from Foreign Embassadours, before they had seen and saluted the Emperour.

This chief City of Nanchang is distant about five miles from Funching, situated near that great Lake called Poyang, which hath a current round this City, fo that the stands amidst an Island; her building four-square form, with high Walls, and seven Gates, whereof four are very handsom, before one of which we lay at Anchor: This City boasts also of four stately Temples, and richly adorned; but amongst those that is the most famous, which the Chineses call Thisking, being covered with glittering glazed Pantiles. At the entrance stand three buildings together; in the first Edifice appears an Idol, which the Chineses call Konja, believed to be the Guardian and Preserver of this his own Mansion: He sits amongst a great many other Images, upon a rich seat, clothed Alantique, after the manner of the old Romans, with a Crimfon Mantle hanging upon his shoulders: On each side stands upon a high Pole two terrible Dragons (which are much admired among the Chineses) these with extended necks seem Hissing and Breathing defiance against the Gods. In the second Structure you have a broad Gallery reaching round the Temple, hung full of Idols, which are much adored by the Chineses: The third building is also adorned with the like Images.

At the entrance of the first Edifice, stands also on the right side a Well, which is twelve Paces in the square over, and curiously adorned with White Stone, and always brim sull of Water. The Chineses sancy to themselves wonderful stories from this Idol Konja, and this Well, believing that formerly here he dwelt; who in his life was very Charitable to all Poor People, in dispencing freely what he had amongst them, which was never to be exhausted, being a great Alchymist possessed of the Elixar, converting all Mettal into Gold: Likewise they imagine that this Konja, through their Gods direction and power, did once overcome a most hideous Dragon, which threatned the destruction of this City; which he afterwards bound to an Iron Pillar and slung into this Well, and so delivered the Inhabitants from this grand Destroyer, as a second St. George; and that at last he with all his Family was taken up into Heaven. Therefore these Idolaters (who held this for a good and holy deed) erected this Temple for him after his Death: many other stories were told us of their Deity. Most of

the other rare buildings which had been formerly in this City were totally destroyed by the Tartars; only there is left standing one well built Tower, as is express in the annexed Print.

The Fields about this City are very fruitful, and well manured, which furnish the Cities and Towns round about with all manner of Provisions and Corn.

The greatest destruction which befel this City in the last War, was occasioned thus: one Kinns a famous Commander born in the Province of Leaotung, was made Governour by the Great Tartar Cham over this Province of Kiangsi; for the Tartars much trust the Leaotunger, because they lye next to Tartary: but this Kinns revolted from the Tartar, with this whole Province of Kiangsi, and owned

one Junglieus for Emperour.

The Tartar to stifle in the Birth the design and intention of this Commander, and to reduce the said Province under his obedience, raised a formidable Army, listed under famous Captains: In the mean while this Kinns had fought several Battels with good success against the Tartars, and put to flight the chief Commander of the Southern Provinces with his whole Army, which was sent against him : Hereupon this Kinns went and besieged the City of Canchen, but when he understood that the Tartar was coming against him with a powerful Army, he raised his Siege, and marched toward the Frontires of the Northern Provinces, to hinder the inroad of the Tartar: And at first Kinns fought with good conduct and fuccels, having a great Army with him that understood well the Tartar Discipline; but finding his Enemy to be too strong and ready to overpower him, he was necessitated for his safety to retreat into this City of Nanchang. The Tartars though they had a very formidable Army, yet they durst not venture to Storm the City by close leagure, but concluded to force an entrance by their necessities: The better to effect this their design, they commanded the neighbouring Villagers to assist, and made them to dig a great Trench on the Landside of the City; but the River was blocked up with Vessels, to prevent all manner of Provision from coming by water to their relief. This place was then exceeding full of Inhabitants, so that Kinns after some four months Siege, was reduced to great extremity by Famine: And though several daily suffered death, yet they would not deliver up the City, still expecting that Junglieus would come and relieve them; but when Kinns faw himself brought as it were to the last gasp; (they say) he thus encouraged his Men, Most valiant Fellow-Souldiers; we are to expect no other help then what our Swords and Courage will afford us ; we must therefore force our way through the Tartars; make ready and follow me. He having ended his speech, and put himself into the best posture he was able, he sallied out immediately with his Souldiers; but coming to the Trench (which was large and deep) they began to see the difficulty of their attempt; but being in despair, they at last got over the Trench, notwithstanding all the opposition of the Tartars, and fought their way through the Army, with the slaughter of a great number of their Adversaries: Kinns himself came off with his life, and hid himself among the Mountains. He was no sooner gone out of the City, but the Inhabitants immediately set open their Gates to the fury of the Enemy, who being got in, never left destroying till they had Ruined the whole City; and when they had done with the Buildings, they fell upon the Citizens, whom they put all to the Sword: It being a maxime amongst the Tartars, that such Cities as revolt against them, and are subdued by force of Arms, to serve them after this manner; but such as yield without any opposition, have no hurt done unto them.



Upon the 25. of April, we came to a Village famous for Shipping, called Vcienjen, where lay great store of Vessels of several forts and fizes, which were come thither from all parts of China, to lade with China Earthen ware, whereof great store is fold in this Village, which lies near to the Pool called Poyang, upon the left side of the River Can, and is above a mile long; it is a place full of Trade, and very handsomly built. Upon the right side of a Mountain stands (as is to be feen in the annexed Print) a great and well built Idol Temple, behung with great and small Images: I found in this Temple a great many Black Lamps hanging, which the Chineses suffered to burn day and night. The Chineses and Tartars, who at any time are to pals over this Pool Poyang, offer up first some Prelent or other to the Idol of this Temple, for a safe and speedy passage: The Sacritice which I law here, is performed after this manner; the ordinary fort of people take a Cock, but the rich a Hog (wherewith the Country abounds) which they bring alive to the Image, which is Pictured in a most terrible posture, and there they cut the Throats of those Creatures, and with the warm blood besprinkle the Claws of the Idol (which generally are drawn with the Claws of Griffins) and some part of his Body; so that their Idols are always bedaubed with blood, on purpole to make them look with the more grim Aspect. They offer up likewise to the Idol the Feet of the dead Swine, and the Spurs and Comb of the Cock; the rest they reserve for themselves, and make merry therewith, feasting in honour

Quite through the middle of this rich Village runs a broad Street, full of Shops on both sides, where all manner of Commodities are sold; but the chiefest Trade is in Purceline, or China Dishes, which is to be had there in great abundance.

The Inhabitants of this Village told us (to our great admiration) that there was no better Purceline made in all the Kingdom of China, then in the Village Sinktesimo, which lay at least 100 miles East-ward from this Village, near to the City Feuleang, the fourth small City of the second chief City of Joachen; they added withal (which encreased our Admiration) that they did not fetch the Earth whereof this Purceline is made, out of the Province of Kiangsi, wherein this Village is situated, but from the chief City of Hoeichen, in the Province of Nanking; and that the Inhabitants there were not able to make it, though they digged the

Earth in great abundance, because they knew not how to temper the water, which they alledged to be the only reason why they sould not make it. And though I faw not those Cities, Hoeichen, and Jachen, nor how they digged this Soil in one place; and Burceline made thereof, in another; yet I will relate to you in thort what account was given me by persons of credit resident in this

Village of Vcienjen.

The Earth whereof this Purceline is made, is digged in great quantity out of the Mountains situated near the chief City Hoeichen, in the Province of Nanking; from whence it is brought in four-square Clods to the above-mentioned Villages which have the Emperours Arms stamped upon them to prevent all manner of deceit. The Earth is not Fat, like Clay, or Chalk, but like to our fine Sand, which they mingle with water, and so make it it into four-square Clods. They likewise beat and powder the broken China dishes, and make new ones of them; (but such as are made of broken Ware, never take so fine a Colour and Gloss, as those which are made of fresh Mould) The Earthen Clods which are thus brought from the Mountains, are afterwards framed into what fashions they please, after the same manner as our Potters in Europe form their Earthen Ware. Upon the great Pots which are made of this Earth, they have an Art to themselves to Paint all manner of Creatures, Flowers, and Trees, which they do very curiously only with Indico: This Art of Painting upon the Pots is kept so private and secret, that they will not teach it to any but to their Children and near Relations; wherein the Chineses are so dexterous, that you cannot show them any thing, but they will imitate it upon their Pots and Dishes, which being framed and made of this Earth, are first dryed in the Sun before they are baked in the Oven; and when they are throughly dryed, they are put into an Oven, and stopt very close, where they bake for fifteen days together with a good fire under: the time being out, they are continued in the Oven fifteen days more without any fire; however the Oven all that while is kept close stopt, and not opened till it be quite cold; for if they should take their Earthen ware red-hot out of the Oven, it would endanger the breaking, and losing their gloss. After the expiration of thirty days, the Furnace is opened in the presence of an Officer appointed by the Emperour to take an account of this Earthen ware, and to receive the Emperours duty, which is of each fort the fifth piece, according to the Laws of the Kingdom; the rest they afterwards sell to the Inhabitants of this Village Vcienjen, where (as they fay) is the staple of this Purceline Trade, which is fent from this Village, not only through all China, but also through the whole world.

We departed the same day from this place, and upon the 26. came to the chief City of Nankang, which lies upon the West-side of this Lake, which is very broad

and long.

The City is built upon a Mountainous Soil, about 50 miles from Nankang ; The Walls of the City are both high and strong, and are likewise fortified with Bulwarks: Within the City stands a well built Tower; the Streets are very full of windings and turnings, which makes them very troublesom to such as use The first Street, which lies on the left hand as you come in, has feveral Triumphal Arches standing in it, very Artificially built, according to the Chinese fashion; but beside these Ornaments, there is nothing rare in this City, for the Houses are but mean and slightly built.

Yet in Prospect of this chief City lye several stately Temples, whereof the biggest and chiesest are built upon the Mountains Quanglin, Juenxiu: The Inhabitants round about worship these Mountains, upon which dwell a great company of Priests and Friers; each Priest and Frier has a little Hutch, where he daily Cruciates and Afflicas himself by Scourging and Disciplining his body; enduring which Castigation makes him a miracle to those people of implicit faith, who fancy these their sufferings merit after Death the highest Felicities in another world; for they believe that their Souls are translated after their Deaths into other Bodies. The Inhabitants toldus, that upon the Mountain Quanglu, there are as many Cloysters as days in the year: they said likewise that this Mountain was always covered with Clouds and Fogs, though each where round, fair and serene weather. The Country produces store of Hemp, whereof the Inhabitants make themselves Cloths for Summer, which very much keep off the heat and scorching of the Sun.

On the West-side of this chief City lies also a Hill, which the Chineses call Kien; the Water that falls from the brow of this Hill, is held by the Chineses very foveraign for several Diseases. The Pool Poyang divides the Territories belonging to this chief City, into two parts, both which are very fruitful in Rice, and

Corn of all forts.



Upon the 29. we made for the City of Huken, being the fourth small City of the fifth chief City Kieukiang, to furnish our selves with Provisions. This City lies forty miles from the fore-going chief City of Nankang, upon the narrow of the Lake Poyang, and upon the right side of the River Kiang, which mingles with it, and receives no small share of its Water. On the North-side of this City appears a very Pleasant and Antique Rock, which (as is to be seen in the annexed Print) hung somewhat over the River, most delightful to the eye, being over-grown with Trees: At the bottom of which Mountain stood a large and beautiful Idol Temple. The Walls of this City are very thick and high, and for the greater safety of the City, are guarded in several places with Foot Souldiers: This City drives a handsom Trade, full of people, and well built; all manner of Provisions sold cheap, especially Fish, which yields little or no price.

About this City lies a Hill called Xechung, which signifies a Stone Bell; for the Waves and Billows which rife out of the Pool Poyang, in foul and stormy Weather, beat against this Hill, and occasion thereby such a strange and ringing

noise, that it very much resembles the sound of a Bell.

We were no sooner come to an Anchor, but the news of the Arrival of the Hollanders, filled the whole City with joy, so that both old and young came run-

ning

ning to shore to view us and our Vessels, who beheld us with great admiration, and fain would have been talking to us, if the difference of Language had not hindered: We caused our Trumpets to sound that old Tune of William of Nassau, supposing to have delighted them; but on the contrary, they were so much affrighted with their Brazen voice, that they ran roaring with full speed to

shelter in the City.

Having provided our selves with necessaries, we departed from this place and came to Pengce, the fifth small City of the chief City of Kienkiang. Thus far we were come upon the River Can, from Kanchen to Nanking, and from thence we passed over the Pool Poyang, and came into the River Kiang, which we to further our Voyage to Peking, were to Sail up Eastward. This River Kiang, which fignifies the Son of the Sea, divides all China into Northern and Southern, gliding from West to East, and receives several names from the Provinces through which he runs.

This City Pengce lies thirty miles from Huken, behind an Island on the Eastfide of the River Kiang, and has behind it high and famous Hills; it is a well built place, but far less then Huken.

Not far from this Pengce lies a Mountain called Siaocu, which is fo steep, high, and inaccessible, that no body ever scaled the top; it lies surrounded in Water, and has on the South-side a small, but very safe road for Ships in soul weather.

Upon the Southern side of the River Kiang, lies also a Hill called Makang, talk'd on with terrour through all China, near whose skirts happen so many Shipwracks; for if the Pilot miss never so little his Steerage, they seldom escape

bilging on his Neighbouring Rocks.

The Embassadours went with some of their Followers ashore upon the said Island, but were forced immediately to return, having observed the footing of a Tiger, which are very numerous in this Countrey. When the Chinese Pilots saw our Cook going to make a fire to dress Dinner, they came into the Cabin to the Embassadours, fell down upon their knees, and earnestly entreated that they would forbid any fuch thing to be done, for that (as they faid) there was a certain Spirit who kept himself under water about this Pool, and appeared in the shape of a Dragon, or great Fish, and had the command over this Countrey, whole nature and constitution was such, that he could not endure the scent in his Nose of Roasted Poultry, Boyled Bacon, or other savory smells; for so soon as he was sensible of any such thing, he immediately raised a storm, which did infallibly cast away the Vessel. The Embassadours at their earnest entreaty, sent word to the Cook that they would be contented with a cold Dinner for that day. During the discourse, there appeared playing in the Water two or three Tunny Fishes, which put the poor Chineses into no little affright, in regard they imagined that the Water-Spirit had already given order for the casting away of their Veffel.

Thus far we had travelled through the Province of Kiangsi, when about noon we came in fight, beyond this City Pingce, of two Columnes which stood in the middle of the River, and divide the Kingdom of Kiangsi from that of Nanking, into which we were now come: But before I relate the lequel of our journey, I shall give you in short the number of the great and small Cities of this Province, and the furthest extent thereof.

East and South-east this Province of Nanking (which is reckoned for the ninth Province among the fifteen) is washed with the Sea; on the South it borders upon the Province Chekiang, on the South-west upon Kiangsi, on the West upon

Hupang, North-west upon Honan, and the rest upon Xantung.

In this place formerly they kept the Court of the Ancient Chinese Empe-

rours; and though the Imperial Palace be removed to Peking, yet till the last Tartar War, the Court of the Emperours did continue in the chief City of this Province called Kiangning; but the Tartars in their last Invasion, did not only totally destroy and deface all Royal Palaces, and Imperial Courts, which were most noble Edifices, but they altered the very name of the Province, and of the chief City, namely, the Province which formerly bore the name of Nanking, they called it Kiangnan; and the chief City which was formerly called Ingtien, they called it Kiangning, depriving also this chief City of all its Royal Splendour and

Priviledges.

As this Province far exceeds all other in Goodness, and Richness of Soil, so likewise in Trade and Commerce; for here are the chiefest Cities of all China, each whereof famous for Traffick; no less does this Kingdom abound in Shipping above all the rest, for the number of all manner of Vessels is so great, that it seems as if all the Ships of the whole World were harboured there; but 'twill be no wonder if you consider the situation of the Rivers, which run through this Countrey, for by them they can pass by water into any part of China, and all Vessels which are bound higher up, must meet there, which lessens the wonder of so great Fleets of Ships together in that part: And besides, all Vessels come to this Province out of the River Kiang, through broad Navigable waters, made either by Art or Nature, and are called the Royal Channels.

The Narives of this place are generally very Civil, Witty, Serviceable, and Mannerly; it likewise breeds great store of able Handicrasts-men, who prove most excellent in their several ways. There are likewise here very Learned Men,

brought up in their Schools of Literature.

It produces great store of Cotton and Silk, which makes there so many Weavers, who work in either Commodity; but this is the Womens business, and the Men follow Husbandry and other Employments, or else look to the Children, while the Women Spin. This Seat of Nanking is so famous through all China, that whatsoever is made in it, is preferred before any thing of the like nature wrought in other parts of China.

In this Kingdom lye fourteen chief Cities, and command over 1 to small Cities. The fourteen chief Cities are these; Kiangning, Fungyang, Sucheu, Sungkiang, Changcheu, Chinkiang, Tangcheu, Hoaigan, Lucheu, Ganking, Taiping, Ningque,

Chichen, and Hoeichen.

Kiangning, called also Ingtien and Nanking, commands over seven Cities, as

Kiangning, Kinyung, Lieyang, Liexui, Caoxun, Kiangpu, and Loho.

Fungyang commands over eighteen Cities, as Fungyang, Linhoai, Hoaiyven, Tingyven, Uhu, Hung, Xeu, Hokieu, Mungching, Su, Hintai, Tienchang, So, Lingpi, Ing, Tacho, Hao, and Ingxan.

Suchen commands over seven Cities, as Suchen, Quenxan, Changxo, Vkiang, Kia-

ting, Laicang, and Cungming.

Sungkiang commands over three Cities, as Sungkiang, Xanghai, Cingpu.

Changcheu commands over five Cities, as Changcheu, Vusie, Kiangyn, Gniking, and Cinkiang.

Chinkiang commands over three Cities, as Chinkiang, Tanyang and Kintan. Yangchen commands over ten Cities, as Yangchen, Ychin, Taihing, Caoyen, Hing-hoa, Pacyng, Tai, Jucao, Tung, and Haimnen.

Hoaigan commands over ten Cities, as Hoaigan, Cingho, Gantung, Taoyven, Moy-

ang, Hai, Canyu, Pi, Sociven, and Ciunning.

Luchen commands over eight Cities, as Luchen, Xuching, Lukiang, Vuguei, Cao, Logan, Jugxan, and Hoxan.

Ganking commands over six Cities, as Ganking, Tungching, Cienxan, Taihu, Su-fung, Vangkiang.

Taiping

Taiping commands over three Cities, as Taiping, Vuku, and Fachang.
Ningque commands over fix Cities, as Ningque, King, Taiping, Cingte, Ningque, and Nanling.

Cichen commands over six Cities, as Cichen, Cingyang, Tungling, Xelai, Kiente, and Tunglien.

Hoeichen likewise over six Cities, as Hoeichen, Hieuning, Vuyven, Kimuen, In, and Cieki.

There are beside all these, sour other ordinary Cities in this Province, which the Chineses call Chen, and some other less Cities which they call Hien; The sour Cities are, Quangte, Hochen, Chencen, and Sinchen.

Quangte commands over one City called Kienping, Hochen over Hanxan, Chenchen over two others, Civenezao, and Taigan; Sinchen over four, Siao, Tanxan, Fung, and Poi.

The Chinese Poll-Book of this Kingdom, makes mention of nineteen hundred sixty nine thousand eight hundred and sixteen Families, as also of ninety nine hundred sixty seven thousand and four hundred and twenty nine sighting Men.

The yearly Revenue which this Province pays to the Emperour, confifts of fifty nine hundred ninety five thousand and thirty four Bags of Rice, of six thousand eight hundred and fixty three pounds of unwrought Silk, of eight and twenty. thousand four hundred and fifty two Pieces of Cloth, and of two thousand twenty feven Rowls of Woven Hemp Cloth This Province furnishes likewise the Emperours Stables with fifty eight hundred four thousand two hundred and seventeen Truss of Straw or Hay, and seven hundred five thousand and one hundred pounds of Salt; all which being valued together, will amount to an incredible Sum, beside what is paid in Money, which amounts to thirty two millions of Duckets, as I was credibly informed by some of the Grandees of the Province; which is not incredible, considering the vast Customs which are paid to the Emperour for all goods Exported out of the chief City of Nanking. The City of Xanghai alone pays yearly to the Emperour for the Toll of Wool, the sum of two hundred and fifty thousand Duckets; it is no wonder then that this Province pays in the whole such great sums of Money. All great Shops and Inns pay monthly thirty Toel of Silver, or else the Tartars come and quarter upon them in their Houses, and misuse them at their pleasure.



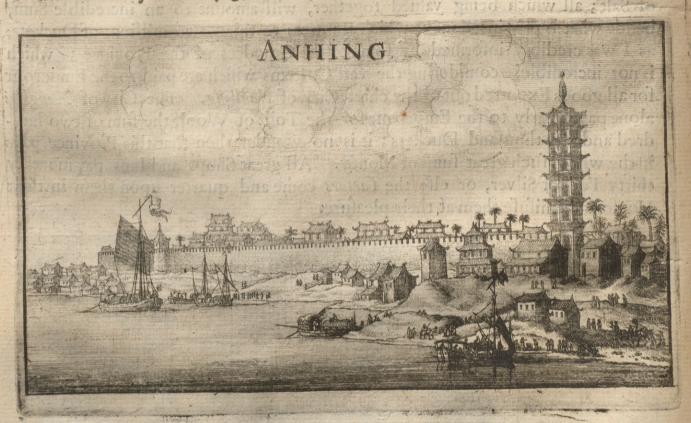
Upon the 29. we came to Tonglon, or Tonglien, the fixth small City of the thirteenth chief City Chichen, and the first place we came at in this Province of Nanking: This is a small City, and lyes close to the South-side of the River King, in a very pleasant and delightful Soil, which is encompassed about with sine little rising Hills and Vales; it is surrounded as well on the Water-side, as toward the Mountains, with a reasonable strong Wall, fortissed with Bulwarks. This City shows very beautiful as you approach it upon the River, but within it lyes in a most lamentable condition, for the Tartar proceeded with so much sury against it, that they have left nothing defaced, that deserves any notice to be taken of, only there is one Street that has some Houses standing in it, the rest are all destroyed, except the Governours house, which is in reasonable good order.

The Magistrates or Governours of the City Tonglien, sent a Congratulatory Letter to the Embassadours upon their Arrivals, as also some Presents for the Table, but not accepted. The Traffick of this City was only Timber, so that the place more resembled Norway then China: About two miles beyond this, we saw

an Island lying in the bosom of the River Kiang, called Sanglo.

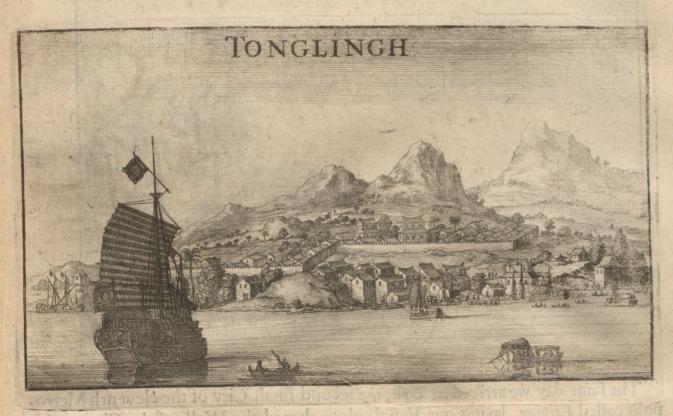
Not far from this Tonglien, near the River side, rises a Mountain called Kienhoa, or the Nine-headed Mountain, much like the Sun-flower when hanging down

Two miles from this Tonglien, we saw in our passage planted on this River Kiang, the tenth chief City Ganking, the most famous City of this Country, which abounds in Wealth and Trade; because no Goods are brought out of other parts to the chief City of Nanking, but they must first pass by this.



Upon the 30. we past by with our whole Fleet to the City of Anhing, called by some Chichen, and the chief City of this Royalty of Nanking, lying upon the South-side of the River Kiang, and is about two miles in circumference. Upon the River lies a very fine Suburb well Built, with good Houses and Idol Temples: The Walls which invested the City, were above twenty five foot high, and Artificially raised with Watch-Towers and Redoubts: Toward the Land lay a very pleasant Hill, cloathed with Trees, upon which stands a Heathen Fane, where the Neighbouring Inhabitants round about, Present what they have to the Deity of that place. This Temple stands Crowned with a Stately Steeple, aspiring with seven rounds.

The Country, though Hilly, yet abounds with all manner of Provisions, and also plentifully supplyed with what they want from the adjacent Markets, by the River Kiang.



Toward the evening we came to Tungling; the third small City of the Metropolis Chichen; This Tungling is situated most delightfully, surrounded with the
variety of Woods, Hills, and Dales: This City, though small, is well built, and
Walled in; in the Front a Land-lockd Harbour for Vessels to shelter in Stormy
weather, which very much enriches this place: Upon the corner of this safe Port,
it is guarded with a strong Castle, not only defending of the City against any Hostile Invasion, but also for the protecting the Harbour and Vessels.

Whilst we were taking a view of this place, the Inhabitants told us, that not far from thence, on a Hill, was a very rare Eccho: We went out of curiosity to hear this Novelty, clambered up the Hill, and there sounded our Trumpets; who returned our Notes most distinctly, to our great admiration.

Near to this Tungling rises the Mountain Hing, so named from the Apricocks which grow thereupon in great abundance. Having satisfied our eyes with the view of this place, we set Sail the next day, and came upon the third of May to a Castle called Upun, near the River Kiang, not far from the sollowing City of Ufu, in a sour-square form (according to the annexed Print) belted with a large Stone Wall; amidst this fortress is a strong well built Temple, with a high Roof, and the inside curiously adorned with Pictures.

off pon the a we past by the third of X City called Teylong, which some also call the past, lying upon the right side of the River Kiang, in an Island there made

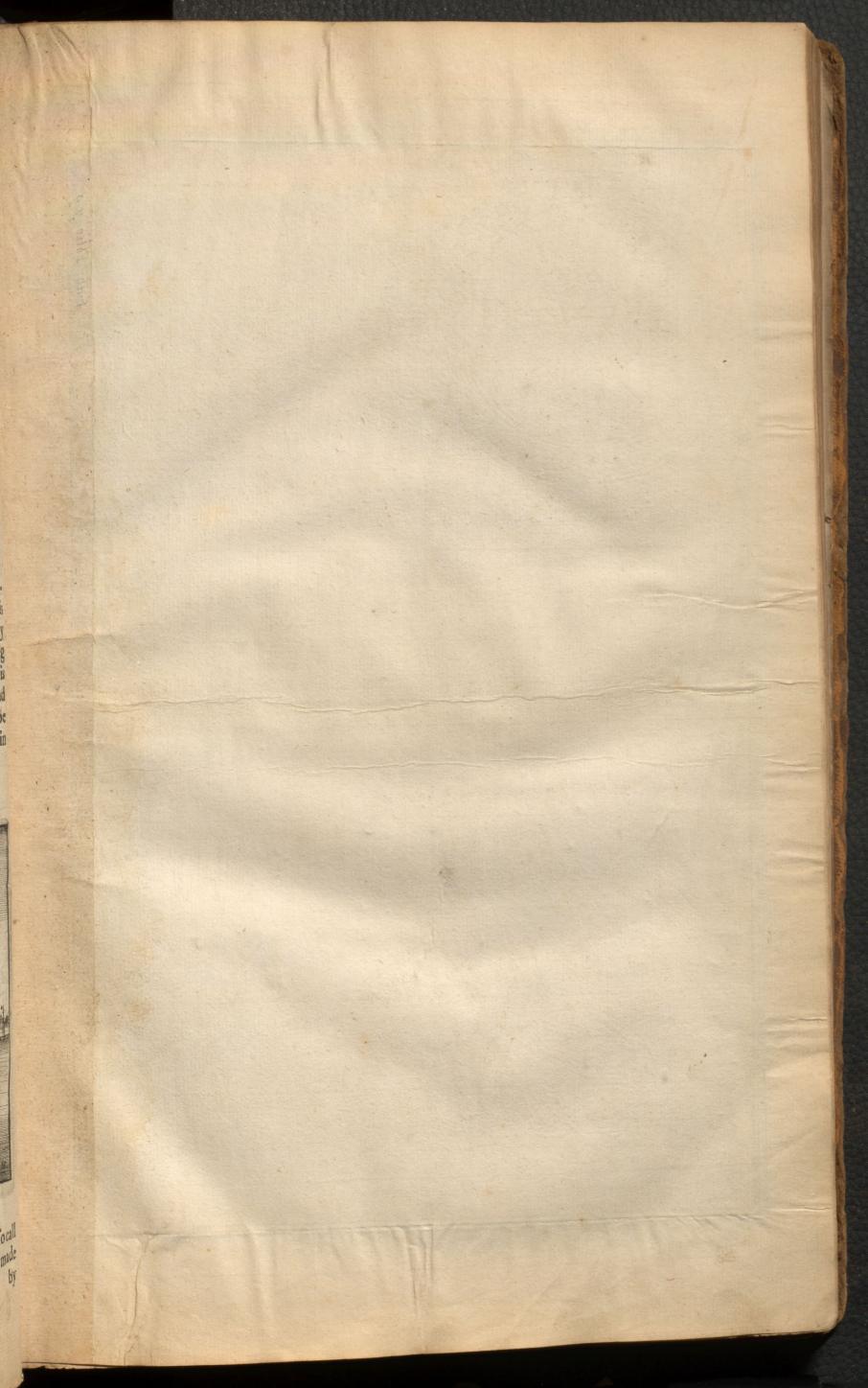
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The same day we arrived at Ufu, the second small City of the eleventh Metropolis called Taiping, laying our Vessels close aboard the Walls of the City: This Town lies in an Island of the River Kiang; the Suburbs of this place are very populous, and full of Commerce; upon each Angle of this Island are strong Block-houses, but neither Mann'd nor Guns mounted on them: This City is cryed up through all China for Arms, for the Inhabitants are most dexterous and exquisite in making all manner of Military necessaries; no City in all China to be compared with this Ufu, for in such works they are likewise very skilful, and in making of Lamps both great and small.



Upon the 4. we past by the third chief City called Teytong, which some also call Taiping, lying upon the right side of the River Kiang, in an Island there made by





by the same Stream, running round about. The Country of this chief City or Island, is in some places very Rocky, and full of Hills; in others again as smooth, but in both like fruitful.

On the South side of this City, we saw at a distance a high Mountain, called by the Chineses Tienmuen, which signifies Heavens Gate, because the River Kiang runs through here, between two small Hills of this Mountain, as through a Gate. Sailing along, we observed lying in the River over against this City, another Island called Hiao, all of one entire Stone: In this Rock were several Holes and Concavities, wherein bred abundance of night-birds; the Isle from thence denominated Hiao. Not far from this City, toward the South-east, lyes a large Lake or Pool called Tanyang, which as well as the River Kiang, divides and waters the whole Countrey of this chief City, which very much enriches the Grounds round about, making them satisfie the greedy Husbandman. We understood by the Chineses that this had been a stately City, well Built, and full of Trade, but the Tartars totally Ruined her in their last Wars. Three gallant Towers we saw upon the River side as we sailed along; by these Towers we might understand in what a famous condition this Countrey had been.

Upon the same day we came in fight of that Renowned and Royal City of Nanking, which is justly called the chief City of the Province of Nanking; we came to Anchor in the Harbour, and lay with our Vessels before the Gate Sui-

simon, which signifies the Water-Gate.

The Embassadours went the next day to visit the three Governours of this City, Made after and were carried in Palakins, and their Followers waited upon them on Horse-the manner of our Sedans. back: They were likewise conducted in great State by the Agent of the young Vice-Roy of Canton, who resided in this City, and by two Mandorines who came

from Canton in the absence of Pinxenton, who lay still behind.

The chief Governour shewed the Embassadours his with-drawing room, and made them, after accustomary Complements, to fit down next to him: He was a Chinese, born in the City of Leoatung, but of a very civil behaviour; the Embassadours shewed him a Letter of the Presents which were designed for him, but he would not receive them, they having not yet feen the Emperour. After they had discoursed a while with this first Governour, they took leave, and went to the lecond, also a Chinese, and born at Leoatung; who shewed himself no less courteous then the former: He caused the Embassadours to sit down with (almost) the same Complements, and received the Letter with great civility from them, which nominated his allotted Presents; but he illiterate himself, gave it to one of his Commanders to read, and on the former account refused to accept of them.

From hence they went to the third, who dwelt in the wall of the old Imperial Palace; he sent for the Embassadours, who came to him in his Chamber, having his Wife with him: The Apart four-square, with Benches round about covered with Silk, and a Stove to warm the room in Winter, in which they burn Reed, Wood there, being very scarce. This Governour was by Birth a Tartar, a young well-set Man, but understood not the Chinese Language, therefore his Sons were Interpreters. His Wife, a proper and comely Dame, spoke more then her Husband, and strangely inquisitive about Holland; She was not dismayed at our strange Arms, but like a bold Virago drew out our Swords, and discharged our Pistols, which much delighted her; the room filled presently with Tartar Gentlewomen, who belonged and waited upon this Lady, and brought a great Silver Kettle full of Thea, mingled with Milk and Salt, and placed it in the middle of the Chamber, served about with Wooden Ladles, pouring into the like Dishes to all the company, who drank thereof: The Thea thus mingled, they drank in Wood, but the clear Thea made only with Water, they drank in little China

China Cups; and other drinks, as Chinese Beer, and Zamson made of Rice, they

drink in Silver.

The Embassadours, after they had been thus civilly received and treated, took eave, and went with the Canton Agent to visit a Tariar Gentleman, who at the ame time came from Peking: He was a young lufty Man, and had his lodging n an old Ruinous Court, which also belonged to the Imperial Palace; but all things were in disorder, and in a decayed condition, without any Furniture but two or three broken Benches, and some Kettles, and little Dishes for Thea: His Horses, Mules, Asses, and four Dromedaries, and Camels, went up and down in the Court, the Stables being all Ruined and spoiled.

From this Tartars lodgings the Embassadours were conducted by the Agent to his own house to a sumptuous Dinner, then made ready by his order for them; where he entertained them till night with all manner of Dainties: Where they thanked him for his great kindness, and civility, took leave, and returned to their Vessels, in which they lay all their journey to Peking, going and coming, except

at Canton, Nangan, and Peking.

This stately City, without paralles, is the Diadem of all China, lying about thirty five Miles from the former Taiping, on the East-side of the River Kiang, and in 32 of Northern latitude: Her situation most Pleasant, the Soil Luxuriously Fruitful, for the River running quite through this City, whereof some Streams are Navigable for great Vessels. Here formerly was kept the Court of the old Chinese Emperours, the residence of the Kings V, Cyu, Cung, Ci, Leang, Chin, and Tanga: Here also reigned many Lustres, the Race of Taiminga, till they removed to Peking, the better to prevent the Invasions and Designs of the Tartar. The Founder of this City was Gnens, King of Cu, who named it Kinling, which fignifies a Golden Countrey: Afterward the first Branch of the Race Cina called it Moling. The Kings of V, who kept their Courts in this City, called it Kienye. The Race of Tanga presented it with the name of Kiangxing, but the Race of Taiminga called it Ingcien: But the Tartars, who not many years fince over-run and conquered all China, gave it again the name of Kiangning. Where this City borders on the River Kiang, it hath a broad and deep Graff,

into which you come out of the Kiang up to the Town, about half a Mile from the River toward the Land: they pass over on a Bridge of Boats, which brings them conveniently into the City, whose East-side, which runs far into this Countrey, covers a Flat, with several Navigable Channels running through, so that you may come with large Vessels up to the Town on that side. Over these Channels are several Stone Bridges, very rarely Built. According to all Chinese Geographers, this City exceeds all the Cities of the whole World, not only in bigness, but also in beauty and handsome decorements, and is at least five hours going about, being round, close and well built; but the Walls at least fix Dutch Miles in length, the Suburbs excepted, which run out much farther: beside this, the City hath another strong Wall for the better defence and safety of the place. The Chineses describe the circumference of this Wall by two Horse-men, who in the morning setting forth at one and the same Gate, parted, riding contrary, and they say, met not till the close of the evening; by which they would have us guessat the vast circumference of the Walls of their City. The first Vesture of the City is above thirty foot high, built Artificially of Stone, with Breast Works, and Watch Towers.

There are thirteen Gates in this Wall, whose doors are Plated with Iron, and guarded day and night with Horse and Foot; some of these Gates rest upon sour or five Arches, through which you pass before you come into the City. We lay with our Vessels before the Gate Suisimon, or Water-gate; so great a number of

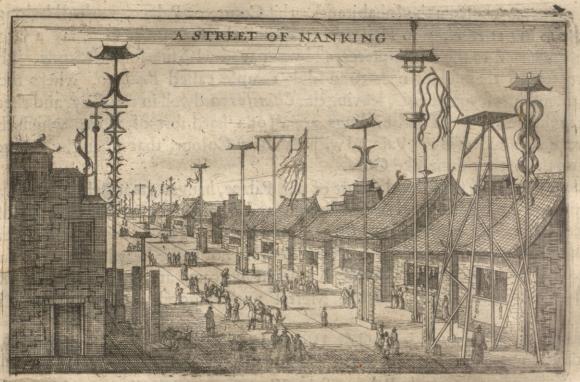
Eighteen miles English.

people

people pass daily to and again through this Gate, that there is no getting in or out without much crowding: The chief Streets of the City are twenty eight paces broad, very neatly paved, and strait: In the night there is such good order observed for the preventing of House-breaking, or disturbance in the Streets, that

there is not the like in any part of the World.

The ordinary Burgers Houses are but mean, built without any convenience, and stand all with the cross ridges next to the Street; they have but one door to go in and out, and but one room to Eat and Sleep in: Next the Street over the Window (upon which those that drive a Trade, expose their Commodities to Sale) appears only a four-square hole to let in light, which is commonly covered with Reeds, instead of Glass, to prevent Gazers that walk in the Streets from looking in.



The Houses are but one Story high, they are covered with White Pan-Tiles, and the out-fide are made White with Chalk.

Such as dwell in these ordinary Houses, drive very mean Trades; but the Shops of the chief Citizens and Merchants, are filled with all manner of rich Chinese Wares, as Cottons, Silk-Stuss, China Dishes, Pearls, Diamonds, &c. Before each Shop stands a board, upon which is inscribed the name of the Master in Gold Letters, as also what Goods they sell; beside these boards, stands (as is expressed in the annexed Print) a high Pole, which reaches above the House, upon which they hang Penions and Flags, or something else, wherein they (as we in Europe with our Signs) make known their Habitations. They have here, as through all China, no coined Money, but they pay for such Commodities they buy, small pieces of Silver, which are of different value and weight; and though you buy never so little, yet you must always have a pair of Scales about you, if you will not be cheated in the weight of the crasty Chineses, by weighing in their own Scales; for they have commonly two sorts of weights by them, and are so nimble and deceitful in their ballancing, that you had need of Argus eyes when you buy any thing of them.

This great City is also so populous, that there are above ten hundred thousand people dwelling in it, and yet Provisions of all sorts are to be had there in great abundance, at a small rate, all the year long; the reason whereof is, the fertility

of the Soil round about. Amongst other Fruits, there are most delicious Cherries, sold for little or nothing in this City. Beside the vast number of People, there lyes a Garrison of forty thousand Tartars: Here resides also the Governour of the Southern Provinces, in the name of the Emperour. This City exceeds likewise all others, for stately Idol Temples, Towers, Rare Edifices, Triumphal Arches: But the Emperours Court or Palace formerly exceeded all the rest of the Buildings, wherein the Emperour of China was wont to reside, with the same State and Pomp, as now at present the Great Cham at Peking. This Palace was situated on the South-side of the City; built four-square, surrounded with a Wall, which contains the greatest part of the City: Each side of the square, wherein this Palace was included, contained in length one Italian mile, and three third parts of a Dutch mile; and as much as can be discerned by the decayed Walls, and known from the Inhabitants, this Court, or Palace, with all belonging, was as big as Harlem in Holland. Within the first great Gate lay a large Court which led to the four-squares, and was paved with fine smooth Stone. The Tartars seated themselves near to an Idol Temple called Paolinxi, where they built themselves several Hutts, leaving the Chineses to dwell in the City, and there to drive their Trade. The buildings are all of a hard fort of Stone, which the Natives have most curiously Painted with a Yellow Colour, that when the Sun reflects on them, they shine like Gold.

Over the Gate of the second Court of this Palace, hangs a great Bell, about two Mens length in height, and three Fathom and a half in circumference, whose thickness contained near the fourth part of a Yard: The Chineses made great brags of the sound of this Bell, as if the like were not to be heard of again in all China, yea, not in the whole World; but when we came and struck upon it, we found it sufficiently dull, and the Mettal not so good as that of ours in

Europe.

And though the Tartars in the last War did not much deprive and impair this City of its former Lustre and Splendour (no City escaping better then this Nan-king) yet however the stately Palace of the Kings, was totally destroyed by them. It is supposed that the Tartars did this for no other end or cause, but out of a particular hatred and grudge which they bore to the Family of Taiminga, who Governed till the Court was removed from thence to Peking.

Though this Nanking, by the removing of the Imperial Court to Peking, was thus deprived of her antient Glory and Splendour; yet the shows its former and antient Obedience, by sending of extraordinary Presents yearly, beyond all

the rest of the Cities, to the Emperour.

First of all, every three months five Ships are sent from thence laden with all manner of Silks, and Woollen Cloths, to the Emperour at Peking: These Ships are called in the Chinese Language Lungychuen, which signifies Ships with Dragons Cloths, because they are sent to the Emperour, whose Blazonry is thwack'd with Dragons. I must confess that in all my life time, I never saw any Ships to exceed these for Riches and Bravery; for without they are so very much Guilded and Painted, that it made our eyes dazzle to look on them; and within they were likewise most curiously contrived, and adorned with Images: This one thing alone is enough to discover the ingenuity of these People.

The City sends likewise, for a Present to the Emperour, certain Fish, which are taken before her Walls in the River Kiang, in May and June, and are called by the Chineses Siyu; but by the Portuguesses who live there, they are called Savel: And though the way from Nanking to Peking, is more then two hundred Dutch miles, yet they have a way to Transport them to the Emperours Court fresh and good; for a great number of Men are appointed to draw the Boats day and night,

who

who are relieved upon the way with fresh Men, so that they perform the journey in eight or ten days at the farthest, and is in a manner the same speed with riding Post in Europe. They likewise signishe by Letters from place to place the hour of the day when the Barques are arrived; and if the Emperour be pleased, they never fail to send twice a week.

As we were riding out one day to take the Air, and to view the City, we past by the Gate of the old Imperial Court, where sat a great Tartar Lady, with her servants waiting upon her, about forty years of Age: She very civilly sent to our Interpreter to invite the Embassadours into her House; Jacob de Keyzer hereupon lighted, and the Lady then made towards him: She was very debonair and free, looked upon our Swords, and much admired their bending without breaking: She took the Embassadours Hat, and put it on her own Head, and unbutton'd his Doublet almost down to his Waste: Afterwards she led the way into the house, and desired him to follow, appointing one of her Attendants to conduct him, who brought us into her appartment, where we found her standing with her Daughter.

about half her age, waiting our coming, in great state.

The Daughter was clothed in a Violet-coloured Damask Gown, and the Mother in Black Damask, and had both of them their Ears hung with Rings; their Hair braided and twifted about their Heads with strings of Pearls; but over their Hair they wore little Caps made of Reed, with a Tassle upon the Crown of Red Silk. Their Cloths reached down to their Heels, tyed about the middle with a broad Ribbon, and buttoned down from the Neck to the Waste: Their Shooes were of Black Leather, their Faces unmask'd without any Painting. They had us into a large withdrawing room unfurnished, only a few Benches covered with Silk, upon which they defired us to sit: They drank to us several times in their liquor made of Beans, which is very strong, but agrees wondrous well with their constitutions. They set before us also some of their Sweet-meats, much intreating us to Eat, excusing the meannels of the Entertainment, her Husband being absent.

Having taken leave of these Ladies, we rid to see a samous Temple, which the Chineses call Paolinxi; but this name of Paolinxi, not only denominating the Structure, but also a great Plain, which (as is to be seen in the following Cut) contains several Fanes, Edifices, a Purceline Tower, and other Rarities. Amongst other Buildings erected upon this Plain, they shewed us one great Structure, which exceeded all the rest in Art, Beauty, and Cost, wherein hung at least ten thousand Images, all made of Plaister; some were six foot long, but the most were only one, which were hung round about the Galleries and the Walls, in handsom and exact order. The Heathen received the Embassadours with great

respect and civility, and set open all the doors of their Temples.

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In the middle of the Plain stands a high Steeple or Tower made of Purceline, which far exceeds all other Workmanship of the Chineses in cost and skill, by which the Chineses have declared to the world, the rare ingenuity of their Artists

in former Ages.

This Tower has nine rounds, and one hundred eighty four steps to the top; each round is adorned with a Gallery full of Images and Pictures, with very handsom lights (as is exprest in the annexed Print.) The out-side is all Glazed over and Painted with several Colours, as Green, Red, and Yellow. The whole Fabrick consists of several Pieces, which are so Artificially Cemented, as if the work were all of one Piece. Round about all the corners of the Galleries, hang little Bells, which make a very pretty noise when the wind jangles them: The top of the Tower was Crowned with a Pine-Apple, which as they fay, was made of Massy Gold. From the upper Gallery you may see not only over the whole City, but also over the adjacent Countries to the other side of the River Kiang, which is a most delightful Prospect; especially if you observe the vast circumference of the City, reaching with her Suburb to the River fide.

This wonderful Pile (as they inform us) the Chineses built at their own charges, commanded by the infulting Conquerour the Tartar, to them a Pillar of Honour, to the Subdued of Obloquie, seven hundred years since, when in like manner, as lately, they over-ran all China, bringing the whole Country under absolute obedience. The now prevailing Foe, whether Conquered by the extraordinary beauty and magnificence, would not permit the demolishing nor defacing in the least of this noble Structure, or whether they had it in their thoughts, that the preservation of it would not only continue the memory of their first Conquests, but adde to their Fame this their second subduing of them; so now it stands firm

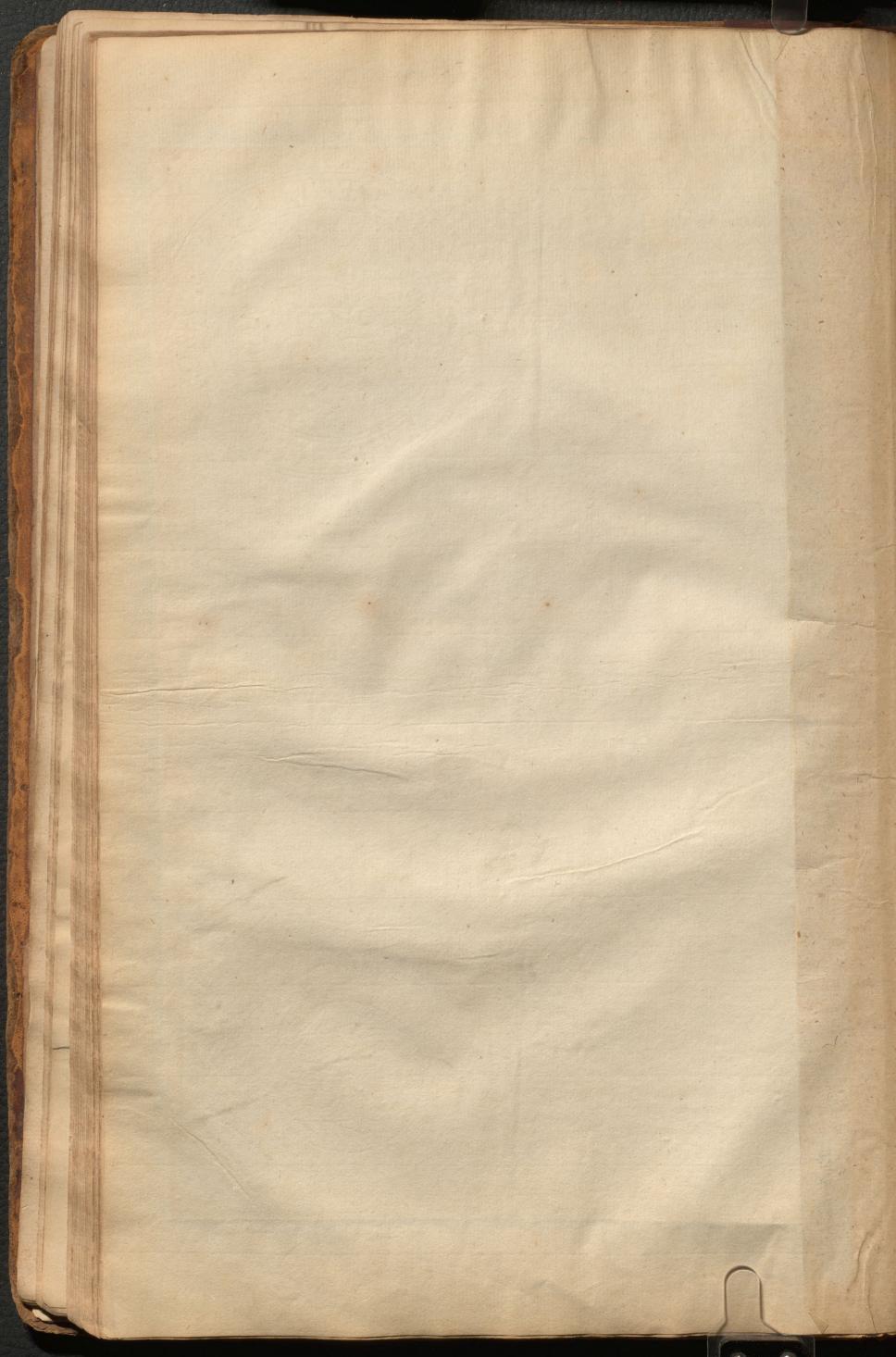
and entire as at the first.

Round about this Plain are also Woods of Pine, where formerly were built goodly Edifices, where they interred their former Emperours, which the Tartars

totally demolished.

According to all outward appearance, we found these people to exceed not only all the rest of their Nation in Candour, Sincerity, and Civil Demeanour, but asmuch excelling in Science and Understanding. There are also several of the Inha-





Inhabitants of great Estates, keeping like Port both in their Habits and Hospitality: They enjoy here far greater Priviledges then in a less City, which the Tar-

tars allow them, supposing that to be a Bridle to Rebellion.

We found in this City of Nanking a Jesuite, his name Manuel Van Lissbon, who came aboard the Vessels of the Embassadours to bid them welcome, and to invite them to Dinner, but they civilly excused themselves; but my self, and the Secretary accepted of the invitation, and were very handsomly received and treated next day by him, with some of the better fort of Chineses, who were pleased with our company, and to fignifie that they were Christians, strook upon their Breasts, and crossed themselves. This Jesuite was of a very free, gallant, and open Spirit, earnestly desiring that we might have free Commerce in China: He came often to see the Embassadours, and presented them with several Provisions for the

Table, inviting himself to Dinner at the same time.

The Embassadours were very desirous to have writ from hence to Japan, but they told us that that passage was forbidden; the occasion said to be this, the unshorn Chineses had complained three years before to the Emperour, that the Chineses of Suitjien and Amei (who belong to the famou; Pyrate Coxinga) had done them some injury in Japan, so that they defired the Emperour to right them; thereupon his Majesty-returned them in answer, that they should go no more to Japan. The unshorn Chineses are those who will not submit to the Government of the great Cham, nor cut their Hair after the Conquerours fashion: For when this Emperour had Conquered all China, he issued forth a command, that the Chineses should wear their Hair after their manner, all cut off, except one Tuft or Lock behind; which caused some thousands of the Chineses (who are very proud of this Ornament) to lose their lives forfeited to the Laws, rather then one single Tress.

Having spent about a fortnight in receiving and giving of visits, we departed

from this famous City upon the 18. of May, early in the morning.

The Embassadours had made use by the way of ordinary Barques and Boats till they came to this place, but now they were accommodated by the Governours, with the Emperours own Vessels, to carry them on in this their journey. These Vessels were very large and commodious, all Guilded and Painted with Dragons that had open Mouths, and fierce Claws: On one end of these Imperial bottoms, was a place for Musick, to recreate the Passengers on the way; but the Embassadours defired to spare them that trouble, and appointed that place for some Chinese Souldiers that came with them from Canton, to lodge in.

They have severe and corporal punishments, whoever dares presume to Paint any Yellow, or Golden Dragons on their Vessels, or any thing else; they only may use this Colour, whom the Emperours particular favour admits to that high honour. Two great Imperial Vessels were appointed for the Embassadours, the Chinese Officers, as Pinxenton and the two Mandorines, had also two others, and the Canton Souldiers were put aboard with the Embassadours, who were likewise

accompanied by several persons from Nanking.

After we had taken leave of the Governour and Magistrates of the City of Nanking, we set sail, and past by the Ship-bridge of fourteen Arches: On the furthest point of the Walls of the City, some two miles from the Water-gate called Suisimon (where we first arrived with our Vessels) there stood a very famous and eminent Idol, to which the Mandorine Pinxenton, with the whole Fleet, applyed themselves to offer up to this Demon or Genius of the place, Swine, Goats, and Cocks-blood, to the end we (which he verily believed) might have a fafe and prosperous Voyage. The Sacrifice was performed after this manner; the Swine and Goats were first killed and cleansed, and afterwards laid upon the Altar: On the side of this Altar stood several little Images, and behind the Altar the chiefest Image, Image, which is held for the Protector and Defender of this Temple, and to whom it was dedicated. The Cocks which I saw offered, were kill'd, and their blood kept and sprinkled upon the Images, which afterwards they wiped clean. During the Ceremony of the Sacrifice, the Priests upon their knees made several Grimaces and Mutterings to themselves, as if they and the God had been in some earnest contract disputing; great Tapers burning all that while.

After this Sacrifice we steered our course East-ward, and sailed down the River Kiang with great speed, having the Stream with us; so that in the evening we came to a samous Village called Wank sien, where we stayed all night, and in the morning early we set Sail, and came upon the 20. of June to the City of Jejenjeen,

which some call Loho.



This Jejenjeen being the fixth and last small City of the Capital City Nan-king, lyes about sixty miles from Nanking, on the North-side of the River Kiang, whose streams run into the large and open East-Indian Sea. Here came several Beggars aboard us to show their Tricks; amongst the rest there were two, who knocked their heads with so much force one against another, that we looked every moment to see them fall down dead upon the place; and in this gesture they continued till the Company had bestowed their Charity upon them; for unless they give them something, they never cease rancountring heads, till they kill each other, which has often hapned. I saw likewise in this City another Beggar lying upon his knees, who seemed to mutter something to himself, afterwards he struck his naked head against a black stone, with so much force and violence, (which was round, and sour singers thick) that he made the Earth to shake under him: several other such Feats they use to win remorse from Strangers.

This small City of Jejenjeen, which is delightful, and situated near to the side of the River Kiang, stands on a small parcel of ground within Walls, which are not very high, but strong and thick; it is built mighty close, and adorned with several Temples, and Idolatrous Edifices. It has likewise a populous and well-built Suburb, and much Trade, so that it might well pass for a second City; a true

draught whereof you have in the annexed Print.

Whilst we stayed in this City, the Interpreters told us, that the samous Pyrate Coxinga had landed by some means or other, with an intention to have surprized



of the Burgers, he not only lost by his design, but also a great number of his Men, and was forced to retreat to his Ships with shame and consussion: yet to show his malice, and to revenge himself upon the Citizens, he burnt several of their Vessels which lay at an Anchor before the City, and carried away others with him to a considerable number. They also told us, that about twenty miles from this place, there were sive great and fruitful Islands in the same River Kiang, which this Pyrate had chosen to harbour and shelter his Ships in stormy weather.

Having lain all night before this City, we set Sail early in the morning, and the next day we found upon the North-side of the River Kiang, near to a Castle called Quancheu, a large stone Sluce at the head of a Channel, the work only of the Spade forced quite through the Countrey, to get into the Yellow River, and so

not be necessitated to Sail round about out of one River into another.

These Artificial Channels, by reason of their wideness, and the greatness of the undertaking, and being made at the Emperours charge, are called the Kings Waters.

We then past by this Sluce, and so came into the first Royal Channel, and from thence we got into the Yellow River: Well may this Channel bear the name of the Royal Water, since there is nothing so pleasant to be seen in all the world; both sides of the Aquaduct having not only smooth large Banks, but planted also with stately and shady Trees. On the West and East of this Royal Channel, (for it reaches from South to North) we saw rich Pastures, and delightful Woods, the like not to be seen in all Asia; thick sowed with wealthy Towns, Villages, Pleasant Seats, and Dwellings opulent and stately; insomuch that nothing can be more delightful, as if Art and Nature had strove to please the Passenger upon his way through this samous Channel. On the left side thereof stood a samous and renowned Image of the Idol Kinkang, who is highly adored by the Chineses: The Portraicure whereof you have in the fore-going relation.



In the passage, we saw at a distance another great and Artificial Idol Temple, which was adorned with a very brave Tower of six rounds, and called by the Chine-ses Quangguamian; a draught whereof you have in the annexed Print. A particular person had out of a mistaken Religious Zeal, erected here at his own charge this

Idol, in honour of this Temple, which stands in a large and pleasant Field, and is surrounded with many Houses, whose Inhabitants, and their Neighbours, offer up to this Idol with great devotion, all manner of Fruits, besides Beasts, Cocks, Hogs, Swine, and Goats, that so they may be successful in their labours, and enjoy a plentiful Harvest. All Travellers who pass this way, bring commonly with them Fat and Rich Offerings to this Idol, their Temple Protector. The Chineses and Tartars, who accompanyed us from Canton to Peking, were very desirous to have stayed here a while till they had performed their devotions (according to the custom of the Countrey) in Offering up Cocks, Hogs, and Goats, for his blesfing, and a prosperous Voyage; but the Embassadours were unwilling to stay their journey, and could not be prevailed with to lose so much time, but resolved to hasten their Voyage, being weary of their vain Superstition. However, they gave leave to some to go ashore to see this famous Idol Temple, which shows very handsomly at a distance, being Artificially built after the Chinese fashion; within a number of great and little Images (for amongst all other Idolaters, the Chineses exceed in decoration of their Temples) which are fixed to the Walls. At the upper end stood a great Altar, where they present their Sacrifices to the Idol: Round about (as is to be seen in most of the Structures) hang abundance of heavy Lamps, which burn night and day in honour of this God, and the Departed:



Upon the 24. we came to the brave City of Jamcefu, which is called by some Yaucheu, and is reckoned for the seventh Capital City of this famous Province of Nanking. This City lies about 20 miles from Jejenjeen, it is built four-square, and surrounded with high Walls, and strong Bulwarks: It is very large, being at least five miles about, exceeding most Cities in China for Wealth and Trade. The Inhabitants thereof deal in several Commodities, but that wherein their chief Trade consists is Salt, Transported from thence into most Provinces of China: this Salt is made of Sea-water, after the manner of ours in Europe. On the East-side of the City we saw standing a great many Salt-Pans, wherein they boyl Sealiquor day and night: This Trade alone has so very much enriched the Inhabitants of this Town, that they have re-built their City since the last destruction by the Tartars, crecking it in as great Splendour as it was at first.

In no place of all China are found more comely, and better humoured Women, then in this City; the Virgins, as also the Married, have very small Feet, and handsome Legs, so that it passes for a common Proverb among the Chineses, that if a Man will have a Wife slender of Body. Brown Hair, and of a handsome Foot and Leg, he must come to this City of famcefu. But yet in no place in all China Women bear a less considerable rate, for it is lawful both to Parents and Masters to sell their Servants and Daughters to Gentlemen that will buy, to be their prossituted Harlots.

No sooner were we landed in this City, but the Mandorine Pinxenton went in great state to Salute and Complement the Commissioners of his Imperial Majesty, and presented him with sour pieces of Red Cloths in the behalf of the Embassa-dours.

The Emperour hath here a Toll-house, where the Customs are paid of all such Wares as pass. The City is well builded, and hath several Channels running through, over which are many stone bridges. On the West-side are very large Suburbs, which were formerly full of goodly Structures, but now most of them lye destroyed in the last Tartar War, yet since re-edifyed more then a little; there

are also several Temples curiously built, and most richly adorned.

Near this City a high Mountain thrusts up his head, called Heng. Next day being the 25. we departed from this place, and upon the right hand of this Royal Channel we saw twelve Stone Ovens; and not far from thence on the left side of the Channel, lies the samous burial City of the Great Sultan, much adored and worshipped by the Chineses. About noon we came to a Village called Sampoo, where at the same time the Chineses were celebrating the Feast of the New year, on the New-years-day, being then also Full Moon, with glad Acclamation, the lighting of so many Candles and Bonsires, as if the whole City had been in one great slame; they run likewise up and down the Streets in their Nocturnals, as so many distracted Bacchanals with Tapers in their hands, twisted together in the form of Dragons. We were forced to stay here awhile, till the Mandorine Pinxenton and his Lady had also assisted at the solemnity of this Feast.

We found lying about this Village, in this Royal Channel, a great number of all manner of strange built Vessels; but the most to be admired at were two Barques or Sloops, which by the Chineses are called Longschon, which signifies a Serpent Boat. These two Vessels were built after a particular fashion, very curiously Painted with all manner of Colours, that they seemed much to exceed those Boats which carry the Fish from Nanking to Peking for the Emperours use: And because of their more strange contrivance of this Boat, I thought good to take a draught

thereof, which you have in the annexed Cut.

will a point and the last of the last and th



The Mould or cast of this fair Bottom, seems much like the form of our Water-Snake: The stern hung full of strange Serpents, fastned with Ribbons of several Colours, which made a gallant show; at the stern of this Vessel, hung likewife two nimble Boys, who played Tricks and Gambols to delight the Spectators both above, and diving under Water. Upon the top of each Mast, which were three in all, stood an Idol, very curiously adorned with Silk Flags and Pennons; In like manner stood on the Poop, an Image dressed with Ducks and Drakes; the stern was also thwack'd with numbers of Standards, set out with Tassles of Hair, Silk Flags, and long Feathers; the Boat covered round with rich Silk: Under an upper high-rais'd Deck, full of Flags and Standards, fate twelve lufty Seamen, with gilt Crowns upon their Heads, clothed in Silk, their Arms naked; these were fo dexterous at Rowing, that the Boat went at an extraordinary rate: They came aboard of the Embassadours, and seemed to be over-joyed at their arrival: The Embassadours requited their kindness with a return of some Presents, which they willingly accepted, wishing them good success upon their Voyage, and safe return into their own Countrey. Near the Ducks stood a Chinese with a Fork in his hand, and long Feathers in his Cap, who continually tortured those Poor Creatures, putting them in perpetual disquiet.

The next day, being the 26. of May, we came to the City of Cajutsia, which is also called by some Caoyen, and is reckoned for the fourth small City of the Capital Tanchen. This City we found lying upon the right side of the Royal Navigation, near a great Pool which the Chineses call Piexe, out of which runs plenty of Water into this samous Channel: formerly all such Vessels as came from Nanking, bound for Peking and the Northern Provinces, were glad to pass over this Pool, to the great hindrance of Commerce and Navigation: For oftentimes in a soul season, they lay weather-bound before this City of Caoyen, there being no venturing over the Pool, till the wind were more silent, and the swelling Billows more calm; so that for the benefit of Commerce and safety of their Voyage, on the East-side of the Pool this Navigable Channel was made of sixty Fathom long, walled in with white stone: The work most noble and brave, and very much to be admired from whence they should fetch so many great white stones, there

being no such quarry in the adjacent parts.

This Caoyen is very populous, and has stately Suburbs, built very close and full of great Houses: The Countrey round about produces great store of Rice, and is so full of Buildings, as if they were all but one continued Village. Toward the West the Countrey lies much under Water, but upon the sides and banks grows great store of Reed, which brings in a good Revenue yearly to the publick, and is the only firing they have; for no Trees will grow in this part of the Countrey. They boast likewise of store of Wind-mills, whose Sails are made of Mats. The great product of the Countrey consists of Rice, which the Peasant stands obliged to look after very narrowly, lest it perish upon the ground by too much moisture, or too much heat and drought; so that their Eyes are continually upon the Crop, otherwise it suddenly withers to nothing, or a small encrease. The Wind-mills therefore are to draw out the Water in a moist season, or to let it in as they think sit, to keep their hopes from burning up in a dry and hot season; so that by this means the Chineses enjoy twice a year a rich Harvest of Fruits.



Upon the 27. of May, after that we had lodged all night before the City of Caoyen, we fet Sail, and came to the City of Paoing, which is held for the fixth small City of the seventh Capital City Tangchen. This City which we found situated upon the East-side of the Royal Navigation, and surrounded with several strong Walls, in a round form a mile and half about, and some twenty miles from Caoyen; toward the East borders upon the Pool of Xeyang, and toward the South-west near the Pool of Piexe. By the Ruines of the Walls and great Edisces, this City appears to have been formerly a very famous place, rich and populous, but now very much Ruined and Destroyed by the late War. Amongst other Edisces which are yet standing, is a samous Idol Temple without the Wall on the North-side of the City, built after the fashion of the Chineses. The Royal Navigation runs quite through the Countrey up to the very Walls (as is expressed in the annexed Cut) by which means they water their grounds in a dry season. This part of the Countrey is also full of draining Mills, to drain upon occasion.



Upon the 28. we came to the famous Sea-Town of Hoaigan, which is reckoned for the eighth Capital City of this Province of Nanking; It lies on the East-side of the Royal River, about 30 English miles from Pancien, in a Flat and Morish Soil, through the midst of which runs a Wall seeming to make two distinct Towns; but another Wall which surrounds both divisions, takes away the distinction, and renders it one entire City: One which lies toward the South is called Hoaigan, and the other the North-East Yengehing; the former of these has stately Suburbs, well Built, and full of People. On the right fide of this City, we saw the Fields full of Tombs and Grave-stones.

In this Capital City the Vice-Roy keeps his Court in great Splendour and State; he has full power over the seven Southerly Provinces, and only ownes the Empeperour for his Supream Head. His Office is to look after the Grand Cham's Revenue, which confifts chiefly in Provisions of Rice, &c. which when got in, is

afterwards Transported to Peking in his Majesties own Vessels.

On the North-side of the City we saw three great Torrents of Water; the first of these three, and nearest to the River Hoai, is the most dangerous, and does the greatest hurt. To prevent this River from overflowing the adjacent Countries, they have railed and made two great Sluces, with strong Banks on both sides, which confine him in his highest Pride.

In the Suburb of Hoaigan stand two Toll-houses, in the one the Custom is paid of all Goods and Merchandizes which pass this way; in the other, of the Ships which belong to the Subjects; and with some part of this Money they maintain their Dikes and Sluces for the defence of the City against the sudden and violent

ruptures of Water.

Though this City be built upon a Morish ground, yet the Countrey about it is very fruitful in the product of Rice and Corn; the City is well built, and full of

wealthy Citizens.

Not far from hence lies a famous Mountain, which shoots to the Sky, call d by the Chineses Tochen, upon which stands a stately Temple, with Cloysters to lodge those who daily offer to the Idol of the place. The Chineses come from several parts with Presents to this their God, supposed the Protector and Defender of their Countrey. This Province of Nanking fills with strange Mountains; for in the Countrey of the second chief City Fungyang, near the seventh small

City Xen, upon a Hill called Cukin, was found a great lump of Massie Gold, said to be soveraign in several Distempers: Some will have it, because this Gold cures so many Diseases, that Chymists made it. In the same Countrey, near to the City of Hintai, there is a noble Mountain called Moyang, and known by the name of the Shepherdesses Hill; because as they say, a very fair Virgin kept formerly her Flocks there.

The whole Countrey of this Hoaigan, has several Rivers running through it, beside it's replenished with many Lakes. Amongst other Pools, you have here the great Pool of Xeho, which toward the North is situated next to the great Indian Sea, and waters various parts of this Countrey which abounds with Fish.

Toward the East of the chief City lies also a great Pool called Hung, which produces store of Reeds, which they use instead of Wood, and for the most part

fcarce through the whole Province.

No sooner were the Embassadours arrived before this Capital City, but they fent for Horses, Palakins, and Litters, to go and salute the Vice-Roy and the Magistrates; but because the weather was foul, the Governours sent their Messenger to the Embassadours to thank them for their intended visit, desiring to be excufed from giving them the like trouble. The Mandorine Pinxenton, according to his wonted custom, gave us a very Noble Dinner upon that day: In the evening came Father Gascomer a Jesuite (who lived in the City) to salute the Embassadours aboard their Vessels, and to bid them welcome into those parts; he was very pleasant and civil, but did so very much admire at our arrival, as if we had dropt out of the Sky, being very inquisitive to know, whither we were bound, and upon what account we came thither. The Embassadours shewed themselves courteous and civil to him, giving him a handsome Entertainment for his visit : He seemed to be a very open hearted person, and made protestation of a particular inclination and affection to our Nation, offering the Embassadours his house, if they pleased to accept of that, or any other service he could do them. He gave them likewise darkly to understand, that upon their request and desire of free Trade in China, or any thing else, they would meet with great opposition at Peking from the Portuguesses, who would do their utmost to hinder it, as we found afterwards in the sequel of our business. The Embassadours were very thankful to this Good Father for his kind and faithful admonition, who thereupon took leave, withing us a prosperous Voyage.

We stayed not long in this City, but the next day departed early in the morning, and in our passage, we saw on both sides luxurious Fields, well manur'd, as likewise a great company of small Boats lying up and down in this Royal Channel. In the evening at Sun-set, we came to a famous Village called Siampu, at

the entrance whereof lies a very great Sluce, through which we past.



This Village is situated (as is to be seen in this Print) betwixt the Royal Channel, and the Yellow River, and of a very great length, handsomly adorned with

Temples, and fair Houses on both sides of the Water.

This Place has some Priviledges belonging to it, as also a Toll-house, where the Toll-masters appointed by the Emperour reside, to receive Toll of all such Goods and Vessels which pass out of the Yellow River into the Royal Channel, or out of the Royal Channel into the Yellow River; as also which come out of the Province of Honan and other parts, and are carried up higher or lower. One of these Toll-masters shewed himself far more scrupulous then all the rest, for he searched all our Vessels, except those two in which the Embassadours were, to see what was in them; for he could not believe that they were all laden with Goods belonging only to the Emperour. We lodged all night in this Village, and set Sail early in the morning, and came that night to another Village called Neynemiao, into which we were let by two great Sluces, one after another: The Inhabitants told us, as indeed appeared by the Ruines, that in this Village formerly stood a great Castle, which protected three Rivers, as the Yellow River on both sides, and the Royal Channel behind it: But the Tartars who made it their business to destroy all Inland places of strength, had likewise pulled down this Castle. We lodged there all night, and the next day at Sun-rifing we fet Sail again, and came into a part of the great Yellow River, which is so thick and muddy, that it is scarce passable.

This River is called by some the Saffron, from the Yellowness of the Water; at a distance it seems to be a thick Morish Plash, but when you come upon it, the swiftness and great force of the Streams declare a running River, whose Current hath so much violence, that no Boats are able to Sail against the Stream, but are Towed up by a great number of Bargemen. In some places this River is half a mile broad, and in some more, but in length it reaches above 800 miles: The Chinese Saylors when imployed here, make this Water sit for use, and very clear,

by flinging Allom into it, which finks the Mud to the bottom.

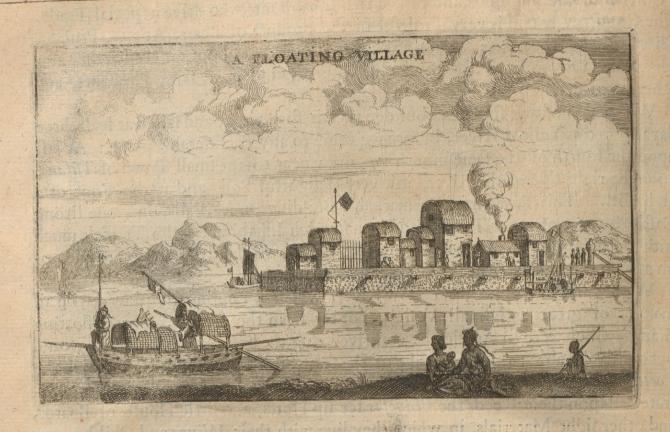
Upon the first of June we came to the little Town of Tanjenien, which is the fourth small City of the eighth chief City of Hoaigan. This we saw lying on the lest side of this Yellow River, senced with a broad, strong, Earthen, or Mud

Wall, handsome Buildings, and full of rich Inhabitants, who drive a special Trade. The Countrey round is very Fruitful in the product of Pears, Apples, Pruines, Cherries, and the like: We bought here some Provisions for the Kitchin at a very reasonable rate. These parts likewise abound in Quails, Pheasants, and other forts of Fowl.

We made no long stay here, but departed before night, and sailed at least three days upon this Yellow River, before we came to any considerable place : At last upon the fourth of the same month we drew near to the small Town of Tssang, upon the right side of the River, in a very delightful Soil, and at the Foot of a high Hill. This Town has no remarkable Buildings, nor Walls, only one strong Castle, but yet of great Trade, and hasmany rich Inhabitants who Trassick much with their Shipping. At the entrance into the Town stands a stately Temple up-

on a steep Summit, seen in Prospect at a great distance.

We saw likewise upon this Yellow River, which is continually plow'd with all manner of great and small Vessels, not far from the Town, several floating Islands, which were so Artificially contrived, that the best Artists in Europe would but coldly be able to make the like of the same Stuff; a common Reed which the Portuguesses call Bamboes, twisted so close together, that no moisture can penetrate. Upon these Reeds the Chineses set up Hutts, and little Houses of Boards, and other light Materials, in which they live with their Wives and Children, as if they had their dwellings upon the firm Land: Some of these floating Islands are able to contain at least 200 Families, and those that live in them subsist for the most part by Commerce and Traffick in all manner of Commodities, which they carry from place to place upon the River; they are hurried down with the Stream, and Towed up by toylfome Bargemen: where ere they stop Buying or Selling, they fasten their Floating Town with Poles fixed in the ground; the form and falhion of these moving Towns may be seen in the annexed Print. They keep and feed aboard their Island all manner of tame Cattel, especially Hogs: Wheresoever they come, they continue lying for some months before they remove, and though they are people of several Languages, yet they make up one common Tongue whereby they understand one another; for throughout all China there are several Dialects, each Province having a particular one; yet there is also one common Language, which they call the Mandorines or Court-tongue, being spoke here both by the Grandees and their Followers.



After some hours sailing, we came into another Royal Channel called Jun, issuing out of the Yellow River toward the West through the whole Province of Xantung: we were to pass through this Channel to the City of Peking; the Province of Xantung into which we enter'd, is much enriched by this Artificial Channel running through it, for all Goods and Commodities which are Transported out of China for Peking, must pass this Cut. This great, broad, and Navigable Stream begins at the ninth small City Socien, upon the side of the Yellow River, and reaches to the City Cining, and from thence to Lincing, there breaking into the River Guei. This Channel hath at least 60 stone Sluces to force back the water, which in some places runs very low, and not Navigable if not for these Water-works; on each Sluce eight Men attend to help through with the Vessels, who are maintained at the charge of the publick.

As soon as we came into this Channel, we were presently in the Province of Xantung, and upon the 6. of June, we came to a famous Village called Kia-kia. But before I give you a description of this Province, I shall continue my Method, and first relate unto you the confines of this Province, and the number of great

and small Cities, &c.

The Province of Xantung is the fourth in number under the Northern Countries; the Sca washeth on the South, East, and North, and on the West-side is environed with Rivers, insomuch that if you please you may come by Shipping. On the North of Xantung lies the Province of Peking, and on the South that of Nanking, separated by the Yellow River; the remaining part encompassed with

the Channel Jun, and the River Guei.

This part produces abundance of Corn, Rice, Beans, &c. The fruitfulness of this Country is such, that one years Harvest, as they say, supplies the Inhabitants sufficiently for ten years with Provisions: All manner of Poultry wondrous plentiful, and sold for little or nothing, because the people there take great delight in Hunting. The Rivers, Pools, and others Waters, abound with extraordinary good Fish, which you may buy for little or nothing, I my self purchasing ten pound of Fish for a half penny. The Countrey produces likewise store of Silk, another sign of her Fertility; also abounding in all manner of Fruit-Trees, especially Pruines, which they dry and carry thence to sell in other Provinces.

The Inhabitants are generally very dull of understanding, and sew of them are addicted to Learning; they are likewise very strong-bodied people, sit to undergo any labour. The Children do not only go naked in the Winter, but will leap into the cold water; several of them live by Thest and Robberies, and oftentimes so numerous, that they break through all opposition what soever, when they make inroads to Plunder the Countries, which is already much Ruined by the late Invasion.

In this whole Province of Xantung lye fix great chief Cities, twenty nine small Cities, and thirteen Garrisons: The fix great Cities are, Cinan, Yenchen, Tung-

chang, Cingoben, Tengoben, and Laichen.

Sinching, Ciho, Citung, Ciyang, Chibuen, Juching, Linye, Changkieu, Ceuping, Chagxan, Sinching, Ciho, Citung, Ciyang, Chibuen, Juching, Linye, Changcing, Fiching, Cing-ching, Ling, Taigan, Sintai, Lainu, Te, Teping, Pingywen, Vuting, Yangfin, Haifung, Laling, Xangho, Pin, Licin, Chenhoa, and Putahi.

Tenchen commands over twenty seven Cities, as Yenchen, Kiohen, Ninyang, Cen, Teng, Ye, Kinhiang, Yutai, Tan, Chingun, Cao, Cao, Tingtao, Cining, Kiaciang, Kinye, Kinnching, Tungping, Venxang, Tungo, Pingyn, Jangco, Xenchang, Y, Tanching, Fi,

and Suxui.

Tunchang commands over eighteen Cities, as Tunchang, Tangye, Poping, Choangping, Kieu, Sin, Cingping, Ken, Lincing, Quontao, Caotang, Gen, Hiacin, Vucing, Po, Fan, Quonching, and Chaoching.

Cingcheu commands over fourteen Cities, as Cingcheu, Linchi, Pohing, Caoyven, Logan, Xeuquang, Changlo, Linkiu, Gankiu, Chuching, Mungin, Kiu, Txui, and

Gechao.

Tengcheu commands over eight Cities, as Tengcheu, Hoang, Foxan, Leubia, Chaoyven, Laiyang, Ninghai, and Venteng.

Laichen commands over seven Cities, as Laichen, Pingtu, Vi, Changye, Kiao,

Caomi, Cieme.

The thirteen Garrisons are, Nincing, Cinghai, Chingxan, Gueihai, Sanxan, Kixan,

Civenxan, Mauan, Siaoye, Haicang, Punglai, Cin, and Xechin.

In this Province are also several Islands, amongst which these three are the chiefest, as Feuxen, which lies toward the West, is but small, but yet well built; Tenbeng situated in the Sea near to Caomie: This Island is very samous, by a sad accident of 500 Chinese Philosophers who drowned themselves in the Sea, because that the Emperour Xnis hated all Learned Men as mortal Enemies. The third Island is Xaumen, the biggest and sullest of People.

The Chinese Accompt-Book, which comprehends the number of people in each place, mentions in this Province seven hundred and seventy thousand sive hundred and sixty sive Families, sixty seven hundred sifty nine thousand six hundred and

seventy five Fighting Men.

The yearly Revenue of the Province belonging to the Emperour, confifts of twenty eight hundred twelve thousand one hundred and nineteen Bags of Corn, fifty four thousand nine hundred and nineteen Rolls of throw'd Silk, fifty two thousand four hundred and forty nine pounds of Cotton, of thirty eight hundred twenty four thousand two hundred and nineteen Trusses of Straw and Hay for the Kings Stables, beside several Tolls paid upon the Royal Channel of Jun, which amounts yearly to ten millions of Golden Crowns.

This Village Kia-kia lyes encompassed with pleasant and fruitful Fields, most delightful to behold; the Village very Rich, well Built, and handsomly adorned with indifferent large Structures. The Fields round about are full of Rosemary, which are not only very pleasant to the eye, but also cast a Fragrant smell at a great distance, before you come near them. We saw likewise not far

from the City several Herds of Stags and Bucks, and abundance of all forts of Fowl, especially Pheasants. We took great delight in Hunting the Stag, whereof we kill'd several, with the assistance of the Tartars, who are skilful at the Game. They were very much plealed with our way of shooting Pheasants flying. The flesh of those Deer tastes so much of Rosemary, as if the Venison were seasoned with the sprigs. We were three days upon this Channel Jun, before we reached any other considerable place; but upon the eleventh of the same month we arriv'd at a famous Village called Jax-Hinno, situated upon the Royal Channel. In and about this Village stand 36 stately Towers, built rarely well, on either side of the River: Here we lay all night, but the next morning by break of day we set Sail, and that day and all the next we saw Margenting either bank of the River, pleasant and plentiful Corn-ground: Toward the East of this Royal Channel lye several high and great Hills, whereof these following are the chiefest.



Near to Taigan, the fixteenth small City of Cinnan, appears a Mountain called Tai, which is very steep and broad: The Chinese Geographers say, that it is at least five miles in height from the Basis to the Crown. Upon this Mountain are several Temples, to which belong great store of Priests, who live there after the same manner as the Calvisians in Europe. Not far from Laivn, the eighteenth small City of the said Capital City, shews another Mountain called Taxe, out of which they find great quantity of Iron.

Near to Ciohu, the second small City of the chief City Yengchen, neighbours a Mountain called Fang, very famous for the Tomb where the Ancestors of that

Learned Chinese Philosopher Confutius lies Interr'd.

Not far from the fourth small City Cen, lies a Mountain called Changping, upon which (as the Chineses report) Confutius was born, in a Town also called Changping, whereof the Ruines are still to be seen.

Near to Tunping, the eighteenth small City of the said Capital City, stands a

great Mountain called Fung, full of Woods and goodly Pastures.

Upon the thirteenth of the same month we came to Cinningsin, or Cining, the fourteenth small City of the second chief City Yengchen.

In this Cining the Embassadours were nobly Treated in the absence of the

Governour, by the Agents of the young Canton Vice-Roy, he being gone from home to order the making of a Fence-work against the breaking in of the Yellow River.

This City is encompassed with Flat and Morose Lands, about 130 miles from Tanjencien, situated about the middle of the Royal Channel Jun, so that all ceeds not only all the other 26 small Cities situated in the jurisdiction of the forementioned Capital City, in number of People, greatness of Trade, and Gentry, mous Temples, richly adorned with great and small Pictures; on both sides of the Royal Channel are great Suburbs, sull of People and Trade; on both sides of the River are also two great Sluces, which keep off the out-water, which somewimes rises six soot higher then the water within.

The Countrey round about this City lies low and plashy, being sull of Pools and Rivers, which abounds with Fish. Near to Cao the twelfth small City is a Lake called Lui, which signifies the Thunder-Pool, in the middle whereof appears a stone, representing a Dragon, with the head a Man. The Chineses call this the Spirit of Thunder, and affirm that when any one strikes upon the Belly, he draws a hideous sound from the Monster like Thunder.

Near to the third small City Nynyang, which is likewise under the command of the Capital City Tengcheu, and about two miles from Cining, runs a small River called Tao, out of which the Chineses report, that the great Philosopher Confutius refused to drink, though ready to dye of Thirst, because it was called the name of wicked Villany and Robbers.



About this City we saw them catch Fish with a Bird, which they call Louwa; and because this way of Fishing seems notable, and no where used but in China, I here present you with the shape of the Fowl in the annexed Cut: This Bird Louwa is somewhat less then a Goose, and not very unlike to a Raven; it has a long Neck, and a Bill like an Eagle.

With these they Fish after this manner; they have small Boats very Artificially made of Reeds or Bamboes, with which they Sail upon the Chinese Rivers and Pools, and place the Bird perching upon the out-side of the Vessel, from whence

the suddenly shoots, and Diving, swims under water as fast as they can thrust forward their Cables with a light Pole. As soon as she has catcht her prey, she instantly appears above water, and the Master of the Boat stands ready to receive her, and opens her Bill by force, and takes out the Dainty. Afterwards he turns her out again to catch more, and to prevent these Birds from swallowing down the prey, they hang a Ring about their Necks, which hinders them from gorging: Such Fish as are too big for them to bring up in their Bills, they discover to their Masters, by making a noise in the water, who then helps to pull them out.

Such Birds as are flothful and loth to Dive, are broken of that ill habit by beating. When they have catcht enough for their owners, the Iron ring is taken off, and they are left to Fish for themselves, which makes them the more willing to work for others. The Fishermen pay a yearly Tribute to the Emperour for the use of these Birds, which are in much esteem with the Chineses; and such as are nimble and well taught, are so dear, that oftentimes one of them goes at fifty Toel of Silver, which is about 150 Guilders. We offered to buy of an old Fisherman a couple of those Birds, but he resused, alledging that they served to maintain him and his Family; neither could he inform us whence those Birds came, nor how they were first instructed; only he told us, that they were left him by his Ancestors. We asked him likewise whether they ever bred with him; who answered, very rarely. We bought a dish of Fish of this old Man, which were most of them Carps of a Span and half long.

All the Inns and publick Victualling-houses have their Fidlers and Comedians belonging to them, to recreate their Guests at Dinners and Suppers. All manner of Provisions are very cheap in those parts; we payed but two shillings Dutch a piece for our Dinner, which consisted of several Dishes, out of which the Players

were likewise discharged by our Host.

The next day we departed from Cining, and after a few hours Sailing, we past by a Village called Nanwaig, lying on the left side of this Royal Channel, where this Channel and the River Luen meet and mingle their waters. The Tartars and Chineses told us strange stories of this River, amongst the rest, that if you sling in nine slicks, six would drive toward the South, and three to the North; we seemed much to admire at the saying, but little believed till we made experiment our selves by slinging so many sticks into the water, and we saw six draw Southward, and three Northward; but neither the Tartars, Chineses, nor the Inhabitants, were able to say any thing of this wonderful mystery of nature: this I tryed over against an Idol Temple called the Royal Serpent, concerning which the Chineses told us several wonders.

Logist of the share less then a Goole; and not very unlike to a flaven; in his a

long Neck, and a Bill like an Engle.

With the cethey Pifft after this manner a they have finell Boats very Artificially

made of Reeds or Bandous, with which they Sail spine the titue to live and Pools, and place the Bird perching upon the out fide of the Vellel, from whence

nogu out this City we faw them catch Fish with a first, which they call Lumber; and the which they but in China,



Upon the 19. of the same month, we came to a small City called Xantsui, and is the 23. small one under the chief City Tengcheu. This place lies about thirty miles from Cining, on the right and left side of this Royal Channel, both ends guarded with two strong Castles: The City is four-square, well built, and surrounded with Walls and strong Bulwarks, where we saw the Ruines of several great buildings un-inhabited, and which had been much defaced by the Tartars. The Countrey round about lies often under water, by the overslowing of the Yellow River, which sometimes rises to that height, that it drowns and carries away whole Towns and Villages. The next morning we set Sail from this Xantsui, and by the way we saw several fair Villages and Corn-Fields on both sides of this Royal Channel, as also several strong Sluces, which did not a little hinder us in our passage, for from Xantsui to Lincing we past through 58 Sluces.



Not far from Xantsuistands a famous Idol Temple called Teywanmiao, which is held in such great esteem amongst them, that they reckon it for one of the chiefest in all China. It is built very high, with strong Walls of Gray stone, Gallantly adorned after the Chinese fashion, as is to be seen by the annexed Cut. The top of this Temple is covered with Yellow glaz'd Tiles, and the Walls are also coloured after the same manner, that when the Sun shines it glisters like Gold all over

Upon the 20. of *June*, we came to *Tuncham*, the third chief City of the Province of *Xantung*, built in a foursquare form, environed with Walls and Bulworks; the Streets thereof are large, and well built. In the middle of the City stands a high and curious Fabrick, with four brave Arches, and has strong Walls and Bulwarks, with several Gates leading into it. On the North side of the City runs a broad water which Motes the City round; over this a Wooden bridge of 137 foot long, by which they pass into the North part of the City. On the South side are stately Suburbs, which in respect of Inhabitants, and the greatness of their Trade, may very well pass for another City; it is well built with goodly Houses and Idol Temples. Toward the East the Inhabitants shewed us a very large Iron Tomb, which they say was at least 700 years ago ereced for some great Lord, whose memory the Chineses had in much honour, having done his Countrey some signal service, and for which he lost his life in the Wars.



Round about this City the land is very low and flat, but wondrous fruitful in the product of all things necessary for humane sustenance. No part in China produces so much Silk as this, so that the Inhabitants thereof live chiefly by

making of Silk, wherewith they Trade into other Countries.

Here the Inhabitants told us there is sometimes found a stone in the Maw of the Cows, which the Chineses call Nieuhoang, which signifies the Yellow of the Cows. This stone is about the bigness of a Goose Egg, outwardly it seems to be of a soft Chalkish substance, only of a Yellowish colour, and is by some held for the Bezoar stone. The Chinese Chirurgions highly commend it, and use great diligence for the procuring it; they write that it is of a cold temper, and very soveraign in fainting and sounding Fits.

In the Countrey of this chief City, near to the eleventh small City called Lao-

tung, lies amongst the rest a chief Hill called Mingxe, which signifies the Stone of noise: upon the top of this Hill, as the Inhabitants related to us, stands a Columne of 100 Rod high, which as soon as touched with the Finger, sounds like a Drum, from which noise the Hill derives the name.

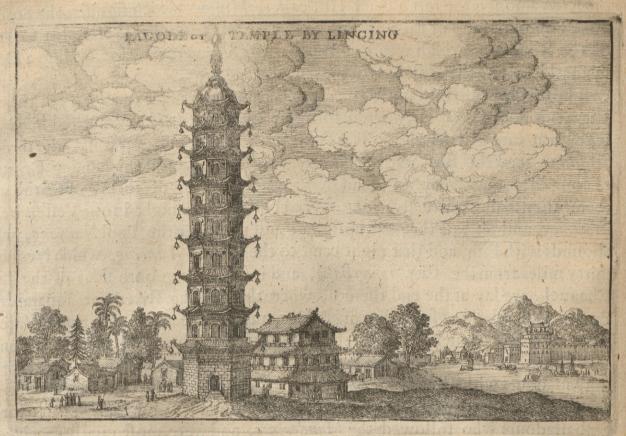
The Chineses also told us, that near to Quonching, the 17th small City of the chief City, is a Pool called Ho, wherein formerly the King Guei kept and sed his Cranes with great care and delight. The Chineses in this Countrey, as likewise through all China, feed this Bird in their Houses, as also the Stags, which being Creatures of long life, they fancy to themselves, that in having of them to breathe upon them, they shall likewise live long. We continued all night in our Vessels before this City, and set Sail the next morning, and past over the Pool Nanyang, which abounds with Fish, and that night came to the City of Lincing, which lyes about thirty miles from the City Tungehang, and is situated on both sides of the Royal Channel: we lay at the end thereof, where that and the River Guei separates the Province of Xantung from that of Peking, and mingle and unite their Waters.

We were no sooner arrived in this City, but the Governour appeared upon the Wall, near the place where we lay with our Vessels, to welcome and receive the Embassadours with all manner of kindness. Pinxenton and the other Mandorines went first ashore to him, whereupon the Governour sent for some Chairs for the Embassadours who followed the Mandorines, and were most civilly received by them, who intimated that he could not receive them in his Court, because they had not yet appeared before the Emperour. The Embassadours sent some Presents to the Governour, who for the same reason resuled them.

Because this Lincing lyes at the end of the Yellow Channel, and near the River Guei, and so consequently a very commodious Harbour for Shipping; all manner of Goods and Wares are brought from all parts of China to this City, for which they must pay custom there; and for this reason the Emperour has three Commissioners residing in that place to receive his Dues. This Navigation occasions so great a Trade in this Lincing, that it exceeds the other eighteen small Cities which belong to the chief City of Tunchang, in number of people, plenty of all manner of things, gallantry of buildings, and greatness of Commerce, neither gives she place to any inferiour City in the whole Empire. On both sides of the Royal Channel, near to the City, stand two strong and large Castles one against another, which is no small strength to the place, by which no Vessel whatsoever can pass without paying their Duties. In this Channel are likewise just before the City two strong and heavy Sluces, to force back the upper water which runs from the River Guei, and is sometimes two or three foot higher then the Inland water. On the North side of the City lyes a Wooden Bridge of nine Arches, over which you may pass conveniently from one City into the other; in the middle whereof is a Draw-Bridge, to let through such Vessels as have paid their custom.

The City is well built, and is adorned with several stately Temples, it lyes in a state of Sandy Soil, and is surrounded with an Earthen Wall, the top whereof is covered with stone; very large and well people'd: We had here great abundance of all manner of Fruit, amongst the rest some well relished Pears which keep a great while.

Without the Wall, on the North side of the City, stands a most famous Temple, with a high Tower, exceeding rare in the manner of Building: You climb up to the top of this Tower by a pair of winding stairs, which are not built in the middle of the Tower, but between two Walls.



The fashion or form of this Tower consists of eight corners and nine rounds or stories, each thirteen foot and a half; so that the whole height of the Tower is above 120 foot, and according to the height a proportionable thickness: The outward Wall is made of the same mould that the China Dishes are of, and full of Fret-work; the Walls within are polished Marble of several Colours, and so smooth, that you may see your face as in a mirrour. The Galleries or Rounds, which are nine, adorning the Structure, are of Marble, cut in Figures or Images, and have hanging at their Corners very fine Copper Bells, which when the wind blows amongst them, make a very pleasant jingling murmur. The Lights or Windows belonging to these Galleries are full of Guilded Bars, which when the Sun shines upon them, return beams as bright as they receive. Upon the top of the Tower stands a Figure, signifying the Goddess of the place to whom this Structure is Dedicated. This Image is made of Plaister-work, 30 foot high, and wrought in with Gold and Silver. Round about this Tower stand (as is to be seen in the annexed Print) feveral great and small Images, which are so curiously wrought, that they may be reckoned amongst the greatest curiosities in China.

In this City of Lincing, Pinxenton left his Wife and Children, but he himself continued the Voyage with us to Peking. Here also dyed one of our Trumpeters called Verman, who was buried in an Idol Temple, with the consent of the Magi-strates, who seldom suffer any strangers to be entered in their hallowed ground.

Having got through the River Jun, we entered into the Guei, which divides the Province of Xantung from Peking, whose head springs on the West side of Guei-boei, the fourth chief City of the Province Honan, running from thence with many Meanders and turnings toward the East, betwixt the Provinces of Xantung and Peking; disemboguing into an Arm of the Sea, about ninety miles from this City.

We sailed Eastward up this River, and arrived upon the twenty sisth to Vein, accounted the sourteenth small City of the great Tungchang, thirty miles from Lincing, situated upon the right or South-side of the River Guei, upon the further consines of the Province Xantung, and handsomly vested with a sour-square Wall. Upon the left or North-side of the River are large Suburbs close built, with stately Houses; the great Edisces and other eminent Orna-

ments of this City were ruined by the Tartar, and the Inhabitants miserably used, and many of them put to the Sword, and others carried away Captives, as those that were left, related unto us with great reluctation. The situation seems delightful, being pleasantly varied with the Prospect both of Hills and Vallies, and luxurious in the product of all manner of Fruits. The River Guei running close by this City, abounds with Fish, and serves to water the Fields in a dry season, to the great encrease thereof.

I find my self again necessitated, before I proceed in my relation, to describe the condition, confines, and the number of great and small Cities through which we

past in this Kingdom of Peking.

Peking, which is reckoned the first of the sisteen, exceeds all the rest in dignity, because of the Imperial City of Peking, where the Emperour resides at present, and from whence the Kingdom hath denomination: For the Chinese Emperours (especially those who commanded since the Incarnation) settled their abodes in this City. The Race of Taiminga sirst transferr'd the Imperial Court out of Nanking to Peking, the better to oppose the inroads of the Tartars; but though the Imperial residence was thus removed to Peking, yet to this day the Court of the Emperour, and all Soveraignty and Magistracy, stands firm in the same manner at Nanking, as at Peking, though all the Royal Palaces were totally destroyed by the last Invasion.

Toward the East of this Province an arm of the Sea borders, which divides the Islands Corea and Japan: On the North-East lyes the Province of Leaotung, toward the North the great Tartarian Wall, and toward the West the Province of Xangsi, where a long ridge of Hills called Hengi, separates these Countries. The Yellow River which runs through Xansi, parts this Kingdom toward the South, from that of Honan, and toward the South-East of the River Guei, unites this with

the Province of Xantung.

And though this Province about Peking lyes in the latitude but of 42 degrees, yet the cold and frost is so great and intense there, that oftentimes for sour months together, all the Rivers and Waters are frozen up, able to carry Horse and Man; all that time the Vessels lye fast frozen, and Winter bound. The Ice begins commonly in November, and seldom dissolves till March; twenty sour hours Freezes up all, not thaw'd in many days; but it is long before the Snow and Ice dissolves.

The Countrey lyes low, but dry and healthful, and very barren in comparison of the other Provinces, because of the great Sandy places and Wildernesses; but inrespect the Court keeps there, and so draws great store of People and Traffick, thereby this natural defect is much repaired. This place produces store of Corn, but little Rice, which the Courtiers and their Followers devour.

In this Province are white rough Cats, not unlike the Malteeza Dogs, with long Ears, which are there the Ladies Foysting Hounds or Play-fellows; they will catch no Mice, being too much made of: There are other Cats that are good

Mousers, but they are very scarce, and had in great esteem.

In this Province they have convenient Travelling by Land in a Waggon with one Wheel, which only holds three Persons, one in the middle, and on each side one.

Formerly this Province was divided into several parts, and had particular names, as Jen, Ki, and many more; it contains eight great Capital Cities, and each of these commanding over several small ones, insomuch that one Capital City alone, with the lesser, signifies as much as a whole Province. They reckon in all (with the eight great Capital Cities thereunder comprehended) in this Province 135 Cities, which are all Walled and Fenced; for the number of the undefended are

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so great, that the Chineses themselves take no notice of them in their Maps, neither are they numbred by them.

The eight great Cities are Xuntien, alias Peking, Paoting, Hokien, Chinting,

Xunte, Quanping, Taming, and Jungping.

Kuntien or Peking (the Imperial chief City, and where at present the Great Chamkeeps his Court) commands over 26 Cities, and prescribes them their Laws, as Xuntien, Xuny, Chanping, Leanghiang, Mieyun, Hoatjo, Kugan, Jungcing, Tungan, Hiangho, Tung, Sanho, Vucing, Paoti, Cho, Fangxan, Pa, Vengan, Taching, Paoting, Ki, Jatien, Fungjung, Cunhoa, Pingko, and Que. Amongst these, Tung, Chi, Pa, and Ki, are the chiefest, and may be compared with the great Cities for bigness and magnificence.

Paoting commands over 20 small Cities, as Paoting, Muonching, Ganso, Tinghing, Sinching, Thang, Poye, Kingtu, Jungching, Huon, Ly, Hiung, Khi, Kince, Tunglo,

Gan, Caoyang, Singan, Ye, and Laixui.

Hokien commands over 18 Cities, as Hokien, Hien, Heuching, Soning, Gnikien, Kiacho, Cing, Hingci, Cinghai, Ningcin, King, Vkiao, Tungquang, Kuching, Cang,

Nanpi, Jenxan, and Kingyun. Amongst these 18. Cang is the chiefest.

Chingting commands over 32 Cities, as Chinting, Chinking, Hoclo, Lungxen, Khoching, Loching, Vukie, Pingxan, Heuping, Ting, Snilo, Kioyang, Hintang, Ki, Nancung, Sinho, Caokiang, Vuye, Cyn, Ganping, Jaoyang, Vukiang, Chao, Pohiang, Lungping, Caoye, Lincing, Ganhoang, Ningcin, Xui, Hengxui, and Tuenxi. Amongst these, Ting, Chao, and Xin, are the chiefest.

Xunte commands over nine Cities, as Xunte, Xaho, Nanho, Pinghiang, Quang-

cung, Kiulo, Thangxan, Ninkien, and Gin.

Quanping commands likewise over nine Cities, as Quanpung, Kiochen, Fihiang,

Kioe, Hantan, Quanping, Chinggan, Guei, and Cingho.

Taming commands over eleven Cities, as Taming, Taming, Nanlo, Guei, Cingfung, Nuihoang, Siun, Hoa, Cai, (which is the chiefest of the eleven) Changywen, and Tungming.

Jungping tommands over fix Cities, as Jungping, Ciengan, Vuning, Changly, Lo,

and Lotung.

Beside these are three Cities more, as Yenking, Junping, and Paogan. These lye upon very advantagious places, and were only built to resist the forces of the

Tartars when e're they should march beyond the Wall.

In this Province are 14 Garrisons, which were chiefly contrived for the defence of the Wall; the names whereof are these, Siven, Vansiven, Hoaigan, Caiping, Lungmuen, Chang, Gan, Cheching, Juncheu, Vuning, Yu, Jungping, Xangas, and Tiencin.

The Chinese Register, wherein the number of the People of this Province is set down, makes mention of four hundred eighteen thousand nine hundred eighty nine Families, and thirty four hundred fifty two thousand two hundred and fifty

four Fighting Men.

The Revenue of this Province paid yearly to the Emperour, confifts of fix hundred thousand 11 hundred 53 sacks of Salt, Rice, and Corn, of two hundred and 24 pounds of unwrought fine Flax, of forty five thousand one hundred and thirty five pounds of wrought Silk, of thirteen thousand seven hundred and forty eight pounds of Cotton, of one hundred and eighty thousand eight hundred and seventy weight of Salt, of eighty seven hundred thirty seven thousand seven hundred and eighty four Trusses of Hay or Straw, beside several other Taxes which are paid in Money.

Upon the 26. of June we came to Kuching, the first place we came at in this Province of Peking, and the 14. small City of the third chief City of Hokien, of

the Province of Peking.

This City, which we found situated upon the left side of the River Guei, lyes about twenty three miles from Vuching, in an even and flat Countrey, yet much delightful in Prospect; her Walls are high, well built, and abounding in People and Trade, her Suburbs stately. We made no stay here, but hastned on for Peking, and by the way we saw on both sides of the River Guei, whole Fields full of Trees, upon which the Cotton Wool grows, which occasions a mighty Trade

Upon the 28. we came to Tachen, which some call Vkiao, accounted the twelfth small City of the third chief City of Hokien, lying about eighteen miles from Kuching, situated on the right side of the River, and surrounded with a Wall of thirty foot high, strengthned with Bulwarks and Watch-Towers, well built, and adorned with several Temples, and has also a large Suburb, which reaches

far upon both sides of the River.

In this City is the staple of the drink Sampson, made of Rice, and drunk instead of Wine; the Inhabitants export this quite through all parts of China, which occasions a great Commerce in this place; for both Tartars and Chineses come with their Vessels far and near to be fraighted here with this drink, which they afterwards transport to other places.

The Chineses told us, that about ten miles from this Tachen, near to the second small City called Hien, was a Pool called Vo, whose water turns as red as blood, if you fling a stick into it; and that from the leaves which fall from those Trees which stand about the Lake, came forth immediately flying and living Swallows.

Upon the 28. of June, we failed by Tonquam with fair wind and weather, which lyes likewise upon the right side of the River Guei, about Musket-shot from the Stream, accounted the thirteenth small City of the chief City Hokien. This Seat (which is not granted to any other) hath a Guard only of Chineses; built as the rest, square, and Fenced with a thick and strong Wall, encompassed also with a deep and broad Mote or Trench; the Fields near the Town are curiously planted with all manner of Fruit-Trees.

The adjacent Countrey of this, as also of the chief City Hokien (under whose command this Tonquam stands situated) falls slat and much upon a clay. Toward the East (for the great Indian Sea washes upon this Province) lye large and flat

Fields, from whence great store of Salt is fetcht continually.

Upon the desire of Pinxenton, the Embassadours sent me and some others of their Followers, with twelve Tartar Souldiers into this City, to see a Lyon made of Iron, which they reported to be extraordinary large and terrible, standing in the middle of the Market-place: But the Chineses when they saw us coming, shut their Gates upon us, and hid themselves in their Houses, being struck with terrour for fear of the Hollanders; fo that we were necessitated without entring into the City, to return to our Vessels. Pinxenton and the other Chineses told us several other strange stories, which were to be seen in this City; but in respect of the unwillingness of the Inhabitants to give us entrance, I saw none of them, and so could only take a view of the outward Structure of the same, as it lay vested with large Walls.

Upon the 2. of July, we came to an Anchor before the City of Sanglo, about 55 miles from Tonquam, and upon the right side of the River Gnei. This City lyes a little distance from the River, and has very brave Suburbs on both sides of the Banks, which are well Built, and full of People and Trade. Here dwells a great number of Tartars, and of a more considerable quality then any we found in our whole Voyage; for they no sooner heard of our arrival, but they immediately came aboard in great state to bid us welcome. Upon this their friendly reception and entertainment into their City, we went ashore, where on the Eastside we saw five old Triumphal Arches, through which we past; an old high Wall

environ'dic, both handsomly Built, and well Peopled.

The Governours Lady senta Souldier to me and some others of our Followers, to come to her; who conducted us into a very large Parlour, where she like a Goddess was expecting our coming, attended by several Tartar Ladies, in very rich habit; but she exceeded them all for beauty and gallantry: On her left side stood a wrought stately Alchove, upon which she caused me to sit down, and acquaint her with the Character of Holland, concerning which she asked me several questions; to all I returned her an answer with much freedom, wherewith she seemed well pleased. Having satisfied her curiosity, we had a noble Banquet set before us, and were treated with much civility: which being dispatch'd, we thank'd her for the honour the had done us, took our leaves, and returned to our Lodgings. As we were going out of doors, she desired us to excuse the meannels of the Entertainment in the absence of her Husband, who was gone for Peking; otherwise she told us, she should have treated the Embassadours for a day or two, to have refreshed themselves after so long and tedious a Voyage. But they understanding by the Interpreter that her Husband was in great credit and favour with the Emperour, they sent her a Present of some small Rarities, which she both civilly and thankfully received.



The same day we departed from Sangle, and came in the evening to the Village of Tonnau, situated over against a small, but strong Castle, guarded by a great Garrison of Tartars. The Houses of this place are built of Mud and Dirt, fitter for Swine to Pig in, then for People to inhabit in; but yet fit enough for the Inhabitants who are of so fordid a Nature, being very loose and uncivil, and deserve no better. They live by Pilfering and Stealing from one another, and none escapes Plundering that passes that way, without a good Guard to defend themselves from their violence. The fashion of those Earthen Houses you may see in the annexed Print.

Upon the 3. of July, we came to the small City of Sinkicien, which for brevity sake some call Cing, the seventh small City of the chief City Hokien, lying on the right side of the River Guei, in a flat and pleasant Soil, and about ten miles from Sanglo. This place is not very large, yet full of People and Trade, as most

of the Cities are which lye upon this River; several famous Edifices which are yet standing in and about this City, is a clear evidence that this was formerly a

The Countrey round about lyes low and flat, but very fruitful; it abounds with store of tame Cattel, and Fish, in respect of the several Rivers which run through it. There are very few Hills in all this Countrey of Hokien, to which this of Cing is subject; only there is one not far from this place (though the City it self lyes upon a flat) worthy the observation, called by the Chineses Si: The top of this Hill, which by reason of the fruitfulness they highly esteem, extends it self in a long but large flat, upon which lyes a small Village, inhabited by Cowheards and Husbandmen.



The next day being the 4. of July, we sailed by the small City of Sinkocien, the eighth small City of the chief City Hokien, and situated about eight miles from Sinkocien. This is a small place, but very neat and strong, (as appears by the annexed Print) having several Watch-Towers, and Bulwarks for its defence; it is not populous, nor hath she any great Trade, but yet is adorned with some brave Building, but most of the Houses belonging to the Inhabitants are very mean and little.



Within the Walls are several Temples, which are an exceeding ornament to the place; but that which stands without this City in an open Field, exceeds all the rest for Bigness, Beauty, and Art. This Building indeed is so rare a piece, that we may well admire their wondrous skill in Architect, which they boasted of somerly. The whole sabrick consists of three Rounds, the lower part whereof stands upon a Pedestal of stone, into which you ascend by steps; the place adorned with great Gates, and at each corner with most curious Pillars and Columns: The second Round has stately lights, and round Pillars, by which the roof stands strongly supported. The third is likewise beautisted after the same manner; the whole Building on the out-side is adorned with Fret-work, and at each corner hang little Bells. The inside of this Fane seems not so beautiful as the outward decorements of the walls thereof, being only hung with great and small Images.

Through the whole Countrey, as well Temples as dwelling Houses, pay very great Taxes, which doth exceedingly lessen the Revenues of the Priests.

It seems that the Idolaters here (so far as we could by the outward shew judge of them) are nothing near so devout in the worship of Images, as those in other parts; for here and there we saw their Idols quite deserted, and naked, without any ornament; some of them indeed were covered with Mats, and Straw Hats upon their Heads, to defend them from the injury of weather, so to make them

hold out and last the longer.

Upon the same day we past by the small City of Single, the ninth little one belonging to the chief City Hokien; this place lyes also by the River side, twenty miles from Sinko, enriched with noble Suburbs. On the West side of the City stands a great and high Temple, senced in with a Wall, and hath also a curious Garden or Orchard most rarely planted. We were very desirous to have seen this curiosity, but the Interpreter told us that it was a Cloyster for Nuns, into which no men were admitted. On the right side of the City stands another stately Fane, beside three Obelisks or Piramides, which were erected by the City in honour of a great Commander, who lay Enterr'd there for his saithful services done to his Countrey.

Toyvard



Toward night we saw under Sail a strange uproar among the people, who were all up in Arms, and had divided themselves into several Troops, to defend their Countrey against the Grashoppers (which occasion oftentimes a very great dearth and Scarcity.) These creatures come once a year (about that time when we were there) with an Easterly wind, in such mighty Swarms, or Squadrons, that they devour all they meet with, and that in a few hours, leaving the Fields utterly difmantled. To prevent these Invaders and Sweep-clean Plunderers, the Inhabitants march to and again through the Fields with their Colours and Enfigns flying, shouting and hollowing all the way they go; by which means they keep these Destroyers from fixing and doing such execution upon their flourishing Fields: thus the Peasants constantly preserve their labour and Product, who otherwife would lose the benefit of their Harvest for that year. They never leave them, when they see a party coming, till they have driven them into the Sea, or some River, where they fall down and are drown'd; and so it hapned that they drove a flying Regiment so long, till that they fell down upon our Heads, and our Vessels were covered with them, which we afterwards flung into the River.

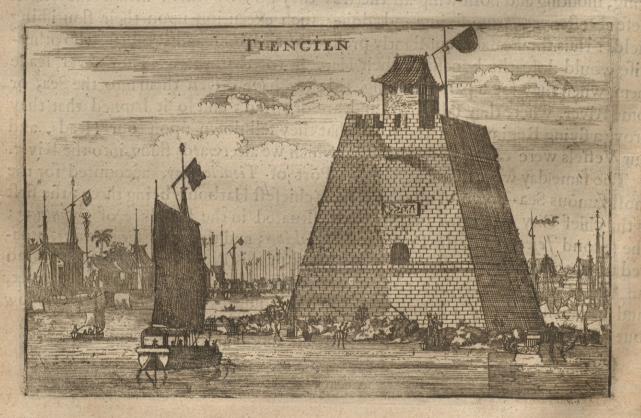
The same day we arrived at the Sea-Port of Tiencienwey, accounted for the most famous Sea-Town of all China, their chiefest Harbours being three; the sirst is the chief City of Canton or Quanchen, situated in the Province of Quantung; the second Jejencien, in the Province of Nanking; and the third Tiencienwey, situated upon the further Consine toward the East of this Province of Peking, near to an Arm of the Sea Cang, in a corner, where three Rivers of this Province meet, and upon which stands a strong Fortress: the Countrey round about lyes very low but Marshy

Calling and Fants as on the point of the days River, bath very high and Toyet at the definer to the definer to the definer to the Wall in our

but Marshy.



The City of Tiencienwey it self lyes thirty miles from Single, built also with strong Walls twenty five foot high, full of Watch-Towers and Bulwarks, and the place much set forth with Temples; very populous, and so full of Trade, that hardly the like Commerce is to be found in any other City in all China; for what-soever Vessels are bound for Peking from any other part of China, must touch here, which occasions an extraordinary Trassick to Shipping which lye continually before this City. Here is also the staple of all Commodities, this being a free Port, and no Custom paid for any Goods exported or imported.



The Castle which stands upon the point of the three Rivers, hath very high Walls and Towers (according to the annexed Print) very much for the defence of the City and adjacent Countrey. We lay all night close to the Wall in our Vessels, to be in a readiness to pursue our Voyage for Peking.

The Governour and Magistrates of the City came aboard to welcome us, and receive the Embassadours; but Pinxenton to show that he was likewise to be honoured, so ordered the matter, that they made him their first salutes before the Strangers.

And because the Mandorine of the old Canton Vice-Roy was ordered to haften over Land for Peking, to signific to the Emperour the coming of the Embassadours; they gave Pinxenton Entertainment in a Magnificent Idol Temple, to which the rest of the Company was invited. And this was done only to this end, to confer together after what manner they were to manage the business upon our arrival at Peking. The Embassadours having throughly instructed this Mandorine, how he should make the Court-Grandees of our party, and by what means he should endeavour to procure for us a free Trade through all China, he took leave and departed late in the night for Peking; we made what haste we could after him with our Vessels, and upon the 11. we came to Joeswoe, the eighth small City of the Imperial City Peking, and lyes about forty miles from Tiencin.

This small City is well built, and full of Trade, and hath a wealthy Suburb belonging to it: All Ships or Vessels which pass this way, here pay custom, which brings in great Revenue to the Crown, and also store of Trade; for that end the Emperour has his Officers residing there to receive the Toll of all such Vessels. There are several Temples and other curious Edifices, which are Magnisicent Ornaments to the place.



We have added to each Province of the fifteen, what Revenue each pays yearly to the Emperour, without the Incomes of the Custom-houses, where they pay for all Wares and Vessels. These Excise-places are very numerous through all China, but what each may bring in yearly I could not well discover, neither was it easie, because the Emperour appoints his own Officers, from whom he receives their accounts. The Embassadours were received here by the Governour of the City with great civility, and entertained at his house in much state; which to requite in some measure, they sent him some Presents, which he civilly resuled, in regard they had not yet seen the Emperour: but some glasses of Rose-water were afterwards at his request sent unto him, which he accepted.

The next day being the 12. of July, we past by Foeheen, which is also called by some Que, and reckoned for the 26. small City of the chief City Peking; which Iyes on the left side of the River, about fifteen miles from foeswoe, in a very pleasant Soil. This place is not very large, but well built, and full of brave Edifices; it is surrounded with a high Wall, and strengthned with Watch-Towers and Bulwarks.

On the East side of the City without the Walls, stands a very fine Temple, with a Tower of nine Rounds high, and Artificially built. There are likewife

in this place several Triumphal Arches, much adorning the same.

Upon the 16. of July, we came to Sancianwey, or Sanho, about twelve miles from Foeheen, and four from Peking: This is the twelfth small City, of the chief City Peking, and stands upon the left side of the River, very populous and well fortified, having a strong Castle for her defence. In the middle of the City stands a Triumphal Arch, very Artificially built of Grey Stone; the Southfide hath a broad Stone Bridge, which rests upon five Arches, and is forty two paces

long, with Houses on each side.

This City of Sancianwey, and the following Tongfion, are within four miles of Peking, and so to the Imperial City you make no nearer approach by water; for commonly all Goods thither design d, are unladed either at Sancianwey, or at Tong from, and so carried by Land in Waggons, or upon Mules and Asses, which are always to be had, and stand there in a readiness. This way of carrying Goods by Land to Peking, maintains a great many of poor People, who have no other way of livelyhood, but carrying burthens, which they trudge under at a very reasonable rate.

To this City came the Mandorine back, whom the Embassadours had sent out before to Peking; the next day came likewise twenty four Horse, with several Waggons and Carts, which the Council sent to fetch the Emperours Presents, and out Carriage. All things being in a readiness, the Embassadours began their jour-

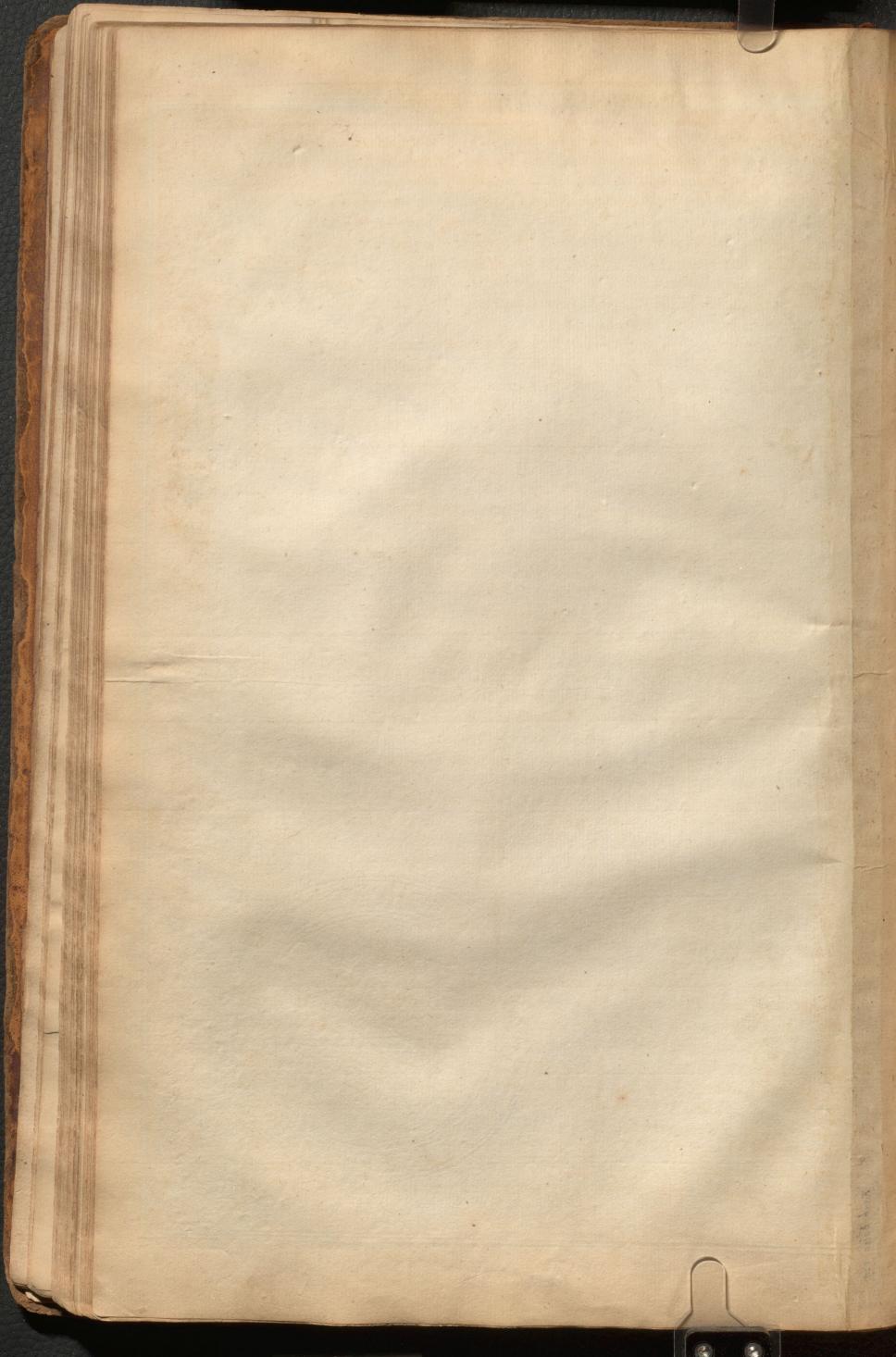
ney by Land to Peking, after this following order or manner.

Two Trumpeters rid at a distance before, then followed the Standard Bearer with the Prince of Oranges Blazonry; next to him the Embassadours, accompanyed with several Tartar Lords and Gentlemen, well mounted. The Captains and Souldiers who had thus far conducted the Embassadours, and were about fifty in number, came after in good order, with the Emperours Presents, and the Embassadours Goods. The Road to Peking was so full of People, Horses, and Waggons, as if an Army had been upon the March. The ways are exceeding bad between this place and the City, being very deep and uneven, so that the Horses are

up to the belly almost every step.

The next day being the 17. we rode through Tongfion, by some called Tung, and reckoned for the 11. small City of Peking; situated in a very low and deep Soil, upon the right side of the High-way which leads to Peking, and upon the left hand of the River. This Tong sion is very large, and fenced with strong Walls, and has likewise a Wall dividing the middle. Here are no Streets, but several brave Buildings, and curious Temples; the Countrey is very pleasant, full of Corn-Fields, and Fruit-bearing Trees. Near to the Road stands a Temple where the Embassadours refreshed themselves, and then continued their journey in the same order; the way being thronged with People on each fide of us. In the Afternoon we came to the Suburbs of that incomparable Imperial City of Peking, accounted the first chief City of this Province, and lyes about nine miles from Tongsion, and one thousand five hundred and thirty from Canton. We past through two highly eminent Gates into the City, and lighted at a very famous Temple, into which the Embassadours were invited, and conducted to repose a while, and to expect





their Carriages which were behind: The Embassadours were no sooner got in, but they were presently welcomed, and saluted by the Emperours Capado, who carried a Falcon upon his hand, and also by the Agents of the Canton Vice-Roys who reside here, and by several Grandees of the Court. After that the Embassadours had a little resreshed themselves with Meat and Drink, and several sorts of Fruit, and that their Carriages had been visited by the Capado, and the Waggons and Carts told; they were conducted from thence in great state to Lodgings provided for them by the Emperour. This House in the second City was not far from the Palace, and had a high Wall about, with three stately and broad Gates, between each of which were very large Courts.

The Embassadours immediately caused the Emperours Presents, and all their own Goods to be brought to their Lodgings, where they found all things in good condition, without the least loss or damage. At night came two Tartar Commanders, with twelve Souldiers, by order of the Emperour to Guard the Gates of their Lodgings, and to take care that the command of his Imperial Majesty might be duely observed, and the Embassadours supplyed with all things con-

venient.

The next day, early in the morning appeared the Mandorine Pinxenton, with two other Commanders, who were likewise come thither from Canton, as also with two Agents of the Canton Vice-Roys, who had their residence in this Court. Not long after came some Lords of the Imperial Council, attended with the chief Secretary Thonglowia, who was a Chinese by Birth, and a very civil person, having likewise in their company two other Mandorines called Quanlowia, and Hoolowia, whereof this last was Secretary to the Council, though a stranger to the Chinese Language. After that they had passed some Complements to one another, they acquainted the Embassadours that they were come to bid them welcome in the name of the Emperour and his Council, as also to enquire after their Healths, and the number of their Followers, the quality and quantity of their Presents; and lastly, concerning the Person and Place, from whom and from whence the same were properly sent: whereupon the Embassadours delivered a list to the Mandorines, consisting of twenty sour persons, who all of them belonged to the Embassy, wherewith they were satisfyed.

Next they narrowly examined the Catalogue of the Presents, curiously questioning the quality of each, from whence they came, after what manner they were made, to what use, and in what part of the world, as likewise how many months Voyage, it was from Holland to Peking. The Embassadours having fully satisfyed the curiofity of these Officers, they began highly to extol the Presents which the Embassadours had brought with them, saying, that the like brought thither the last year by the Liquesen, were wholly spoiled upon the way, and so were sent back again without being seen by his Imperial Majesty. They enquired likewise whether the Hollanders were bred and born upon the Sea, if they had any Countrey, how and where situated; from whom, and why they were sent, what name and age their King was of? The Embassadours fully answered all their questions; that they were a people bred and born upon the Land, and had a Countrey commonly known by the name of Holland, which had been possessed by them for above too years, and were no ways given to Plundering or Stealing, as some dis-affected perfons had reported of them. The Mandorines were further inquisitive to know of them in what part of the world their Countrey lay, and how far from Peking, and whether there was any Travelling thither by Land; if so, through what Regionsthey must pass: to all which the Embassadours gave them answer. But in respect they seemed not therewith fully satisfyed, and could not believe that the Hollanders had any firm Countrey, but lived and dwelt upon the Sea, or at least in Islands: Therefore for a more clear demonstration, they desired to let them see a Map of our Countrey; whereupon the Embassadours produced a Map of the Seven United Provinces, with the Territories thereunto belonging, which they took with them to shew to the Emperour. They asked likewise after the Government of Holland, and the power of those that had sent them; whereupon the Embassadours returned for answer, that Holland was never Governed by any one single person, but by a select number of the chiefest of the Countrey. They specified also the names of the Councils by which Holland was Governed, and said, that besides this high Council, there was yet another Council which had received their Power and Authority from the Supreme Council, and from the Prince of their Countrey, to govern the Indian Assairs; and that the Embassadours upon their order given to the Governour General of Batavia, were expressly sent to congratulate the Emperour of Tartary, unto his Vice-Roys in China, and to wish

manders, with twelve Souldiers, by order of the Empanger pyquad bin and

But in regard these Commissioners could not well understand nor apprehend this form of our Government (because the Tartars and Chineses know no other then Monarchial) neither could they tell what the name of Prince fignified; the Embassadours had no little Puzzle to work them into a good opinion of our State, therefore they were forced to make use of the name of the Prince of Orange, as if they had been fent by his Highness; concerning whom they asked feveral questions, among the rest, whether the Embassadours were allyed to their Prince; for they have a custom, that no Forreign Embassadours are to bow their heads before the Emperours Throne, unless they be such as are a Kin to him that fent them; as the Embassadours of Corea, and the Liquese Islands, who came hither the last year, were the Brothers and Kindred of those Kings that sent them, without which they would have no great credit and reputation with the Emperour: To which the Embassadours replyed, that they were not in the least allyed to their Prince; for beside that the Governours of their Countrey knew nothing of this custom, so likewise such persons as were any ways related to their Prince, were employed at home in the most considerable Charges. These Gentlemen were of opinion that the Dignity and Majesty of the Emperour would be much leftened, if he should give Audience to such as were not so related to their Prince: They then asked the Embassadours, what Offices do you bear in the Court of your Prince? How runs your Title in their own Language? How many Men have you under your command? And how do you live? The Embassadours returned them answer to all these questions.

They asked likewife, whether all the Presents which were thus packed up, came directly out of Holland? The Embassadours thereupon told them, that some of those Goods came out of Holland, as the Cloths, Looking-glasses, Corral, Perspective-glasses, all manner of Arms, and the Furniture for Horses; but the rest were added by the Governour General at Batavia, by order of the high Indian Government in Holland. Hereupon arose another question, namely, what manner of place Batavia was, and what manner of Man the Governour; the Embassadours replyed to this, that the Governour General, in regard of his command, might be compared with the Canton Vice-Roys: And in regard the Hollanders were not subject to any King, nor their Countrey a Kingdom, therefore he could not have the Title of Vice-Roy, but only be called by the name of Governour General, as one that had the command over other Places and Countries. And as for Batavia, that (they said) was a place, which for its conveniency was appointed for a Rendezvous for all Ships which should come out of Holland and other Parts, and consequently held for the chief City of the Netherlands in India. The Embassadours having fatisfyed the curiofity of these persons, in giving such a sull answer to all

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Toel of Silver. But not long after, these Gentlemen one after another came again to ask after some particulars; the sirst came by order of his Imperial Majesty and his Council to setch the Credentials, which were carried to him in great State, being put into a large Silver dish, covered with three pieces of Scarlet. Another came to see our Arms, about which they were very inquisitive to know how and where they were made. The third asked what manner of Arms the Hollanders used in their Wars, and against whom they had warr'd. He asked likewise particularly whether we had War or Peace with the Portugueses, and with those of Maccao, and whose Countrey lay nearest to China.

The Embassadours fully answering all, they departed, but returned at least fix or seven times, and asked among the rest after the quality of the Embassadours; at last they returned, asking pardon for the trouble they had given them, saying, that they had done it by order of the Emperour, who was always very inquisitive

to know all fuch things.

After that the chief Governour of this Imperial City had been made acquainted with the report of the Commissioners, he sent the next day two Gentlemen to the Embassadours, with express order, that they, together with their Presents, should appear before his Majesties Council: but proving a very Rainy day, the Embassadours, lest the Presents might be spoiled, desired to be excused from coming till another time; but it would not be granted, notwithstanding all their endeavours. Hereupon the Embassadours went to Court without the Presents, but were not admitted till fuch time they had brought them; for the Emperour was resolved to see them that day: assoon as the Presents were come, they were admitted and ordered to sit down, without shewing any manner of respect to that great Assembly. The chief Commander sate at the upper end of this Assembly, upon a broad low Bench, with his Legiacross, like our Taylors in Europe, next him on his right hand, sat two Tartar Lords, and on the left hand a Fesuit, Father Adam Schaliger a Courtier in Peking, almost fifty years in honour and repute; he was, as he told us, born at Cullen, and went Shaved and Clothed after the Tartar Fashion; a very comely old Man, with a long Beard. All these Lords who were at this Assembly, fate one among another, without any Splendour, Order, or State; the Benches were only covered with an old White Linnen Cloth, upon which fat likewise his Highness himself, with his Legs naked, and a little slight Mantle about his body.

No sooner had the Providore made a short Harangue to the Embassadours, and had ordered them to sit, but Father Adam the Jesuit came likewise to salute them; which he performed with great civility in his own Language, asking them (amongst other things) after several Roman Catholicks, whom we knew to have lived at Amsterdam; a sign that he had formerly been conversant in those parts.

In the mean time the Canton Mandorines, and Pinxenton himself (who had carried it so high upon the Voyage) were as busie as Porters to help away the Chests

and Cases, in which lay the Emperours Presents.

The Rix-Providore himself took the Presents out, and asked particularly from whence they came, how they were made, for what use, and where they were bought, as also how many days Voyage between Holland and Peking: Father Adam was his Interpreter, and affirmed the answers which the Embassadours made to the several questions, to be real and true: As often as Rix-Providore took out any thing that was very rare, Father Adam setched a deep sigh. The Rix-Providore asked also among the rest, after the value of the Alcatives, and receiving for answer that they were worth above 200 Ryals; he said that they were both brave and large, and would be very acceptable to his Imperial Majesty; he also commended the Saddles, Arms, Corral, and the like.

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Mean time came an order to the Assembly from his Imperial Majesty, that Father Adam should ask the Embassadours that night several questions, and set down their answers in writing for his Majesties satisfaction, which were to this effed; whether the Hollanders had any Countrey or no, and where fituated, and how far from China; how their Prince was called, and what form of Government they had among them. The Jesuit therefore asked the Embassadours at the command of the Rix Chancellours, whether the Prince of Orange was yet in being, and whether their High and Mighty Lordships did still Govern the State of the United Provinces; to all which they returned him an answer, wherewith the Chancellour remained satisfyed. The Jesuite having taken in writing the answers of the Embassadours, carried them to his Highness, who caused him to blot out some passages which he supposed might give offence to the Emperour, for he had added of his own, That the Countrey which the Hollanders did now posses, did formerly, and does by right belong unto the Spaniards; which words he made him to put out, telling him, it is enough that you know that these people have a Countrey, and a form of Government among them.

Whilst the Clerks were taking several Copies of the Writing which the Jesuit had brought into the Assembly, his Highness found himself hungry, and sent for a piece of Pork to satisfie his Appetite, which was half-raw, whereof he did eat most heartily, in a slovenly manner, that he looked more like a Butcher, then a Prince. No sooner had he stayed his Stomack with this Collation, but he ordered the Son of the old Canton Vice-King, who had his residence in this Court, to provide an entertainment for the Embassadours; which was accordingly performed in some better order and fashion then the former: When Dinner was brought up, his Highness and the rest of the Tartar Lords fell on again as greedily, as if they had eat nothing all that day; but neither the Embassadours, nor Father Adam, could eat of their Cookery, most of the Meat being raw; which his Highness perceiving, caused the Dishes to be taken off, and a Banquet of Fruit and Sweetmeats to be set upon the Table, earnestly urging the Embassadours to send home

to their Lodgings what soever was left, which they civilly refused.

Father Adam informed the Embassadours, that about four months since there came an Embassadour from Muscowy with a Train of 100 Men, to desire leave to come once a year into China to Trade with the Subjects thereof, but as yet had not prevailed with the Great Cham, who seemed very unwilling to agree to any such thing. Night coming on, the Embassadours took leave of the Assembly, and returned to their Lodgings, conducted by the Jesuit in great State, who was carried by four Men in a Palakin or Sedan, attended by several considerable

persons on Horse-back.

The next day came the first Secretary Thouglouja, with the two other Tartar Mandorines, Qualonja, and Hoolonja, to the Embassadours, in the name of his Highness, to direct the Presents in writing to whom they particularly belonged. Afterwards they returned immediately with order, that the Secretary of the Embassadours should appear with the Presents before his Highness and some of the Council, to make a further declaration upon the same; whereupon Secretary Baron went with them, and having answered their desires, the Mandorines came back to the Embassadours Lodgings with the Agents of the Canton Vice-Roys, to acquaint them that the Prelents were very acceptable to his Majesty, his Mother, and his Empress; and that his Imperial Majesty had ordered them to enquire whether there were not fifty pieces more to be had of the White Linnen: the Emperour being much taken therewith, had a design to present the same to the Wives of the Sons of the Canton Vice-Roys. At his request they made a shift to furnish him with thirty six pieces, wherewith the Tartars were satisfyed, and departed. After-

Afterwards the Commissioners came several times to visit the Embassadours, and to inform themselves further about the Character of Holland, and the extent of that Countrey.

Upon the 3. of August, we understood that in this chief City of Peking, an Embassadour from the Great Mogol likewise arrived with a great many Followers, to accommodate and determine the disference lately risen between these two people, with request also that their Priests might Preach freely, and without any molestation in China, which had been for some time forbidden upon high penalties.

The Prefents (without which never any Forreign Embassadour appears in this Court) which he brought with him for the Emperour, the better to effect what he came about, confifted of three hundred thirty fix very brave Horses, two Ostriches, a Diamond of an extraordinary bigness, and several other Precious Stones: All these Presents were no less acceptable to the Emperour, then what we brought him; so that the Mogol had a quick dispatch of his business.

The Embassadours being visited by some Tartar Lords, together with the Mandorine Pinxenton, and others who had conducted them from Canton to Peking, thought good to shew them the Credentials which they had brought, as well to the Emperour, as to the Canton Vice-Roys, and which they had delivered upon their arrival as well in Canton, as in Peking: And after that they had opened the same, they asked vvhat the meaning of the vvord July vvas; vvhereupon anfwer vvas made, that it vvas the name of the seventh month (according to their account) or the last month of the year (according to that of the Tartar.) They asked moreover, vvhether the Netherland Government had lasted 1655 years, and if it began at that time. The Embassadours made answer, that Holland from that time to this had been always Inhabited and Governed by one and the same People, and that the number of those years only put them in mind of the birth of their Saviour, born at that time. Hereupon they departed, taking the Credentials with them, without speaking one word.

The Emperour being throughly informed concerning the affairs of the Hollanders, sent upon the 31. of July, a Mandatory Letter to the Lords of his Council, wherein he declared that his Imperial Majesty did admit of the Embassadours as fuch, and would give them Audience as soon as he could sit in his new Court upon his Throne. And after that his Majesty had caused the Credentials of the Embassadours to be once more Translated by Schaliger the Jesuit, and read unto him by some of his Philosophers; he took so great a delight therein, that he sent a a second Summons to his Council, to be assisting and serviceable to the Embassadours during their abode in his Empire. The first of these Letters or Orders is

as follows.

Great and Worthy Lypeos (Counsellours,) HE Holland Embassadours are come hither with their Presents to Congratulate the Emperour, and to shew their obedience unto him, which was never done to this Crown before: Because this is the first time, I think sit to accept of them as Embassadours, and have promised them, that they, when soever I shall be seated upon my Throne, in my new Palace, shall be brought before me to do their Obeysance, that fo they may be well received, and upon their request, obtain a favourable answer in order to their return; the more because they being come from such a far and remote Countrey, both by Sea and Land, will be able to spread the Fame and Renown of my Person and Empire; therefore we think fit not to deny, or refuse any thing to such Forreign People who are come such a long Voyage from the furthermost part of the World, what in reason they can desire of us. The The second Letter was almost verbatim as the former, to quicken his Ministers

of State to dispatch them with a satisfactory answer to their Proposals.

The Chancellour hereupon desired to know of the Embassadours, whether the Hollanders could not send every year to Peking, or at least every third year, to do Obedience to the Emperour. To this they answered, that they for the more certainty could better make addresses every fifth year at Peking, so that they might come annually to Canton with four Ships to trade there. Afterwards the Chancellour Summoned the Tartar and China Councils together, to consider of the Proposals of the Hollanders, alledging (he being President) that they ought to give them leave every fifth year to come and salute the Emperour: most of the Tartars were of this opinion, but the Chineses seemed outwardly willing to show far greater favour to the Hollanders, namely, that they should come but once every nine years to Peking, by reason of the vast distance from Batavia to the Imperial City. But herein they thought to have out-witted the Tartars, for they understood that the Hollanders were not to be permitted in the mean time to They proposed also to the Assembly, whether under the no-Trade at Canton. tion of Hollanders, the English might not likewise appear, who about thirty years since came with four Ships into the Harbour of Heytamon, where they took away four Vessels laden with Salt, the Mandorine Prisoner, and shot down a Fort, committing several other violences, for which from that time they were held and declared Enemies of the Empire; therefore they should be satisfied of the Integrity of the Hollanders, before they were permitted to Trade in China: For beside that it was contrary to the custom of the Countrey to let them have a Free Trade in any part of the Empire, neither did it appear by their Credentials that any such thing was defired; so that they concluded that they had exceeded their orders. The Embassadours were not a little surprized at these proceedings of the Council, for they understood no otherwise, but that the Emperour had according to the Contents of the second Mandatory Letter, formerly procured by the Vice-Roy of Canton, fully agreed to the request of the Hollanders concerning a Free Trade in Canton; and that they had only thereupon to go and return their thanks to his Majesty at Peking. The Embassadours were well enough informed of the designs and practices of Father Adam and some other Jesuites, who had lived there for some years, and had been bribed under hand by the Portuguesses, to oppose the Hollanders in this their design of Free Commerce in China; therefore they endeavoured to perswade the Tartars, that the Hollanders under colour and pretence of Merchandizing, designed nothing less but to get sooting sirst of all in their Countrey, and afterwards to Plunder and carry away whatsoever was Portable. The Embassadours were also informed how that these Jesuits had likewise highly complained, that Maccao would be utterly ruined and impoverished by fuch a Trade, and withal, that they had told the Tartars, to make them the more averse to the Hollanders, that they were a people made up of several Nations, without any Habitations, and only subsisted by Pyracy at Sea. But that which most of all surprized the Embassadours, was to find themselves deceived of their Money by the Canton Vice-Roys, to whom they had paid thirty five hundred Toel of Silver; which sum the Vice-Roys promised to pay the Chancellour and some others of his Majesties Council, to procure their favour and assistance for a dispatch of their business. Now perceiving that they were Trepann'd by the Vice-Roys, they were forced to consider of some other way to obtain their purpose; wherefore they first thought good to propose to the Council the point of coming to Trade yearly at Canton, and to endeavour to effect the same. Asterwards the Embassadours sent the Mandorine of the old Canton Vice-Roy to the Prime Chancellour, to entreat him to stay so long in Peking, till his Majesty should be fully assured that

that they were Hollanders and no others. They likewise desired of the Emperour and the Council, that they would favour them with some token or emblem cut in Brass, to seal therewith all the Pass-ports of their Shipping, which should distinguish them from any other Nation, and impower them either to pass by, or come to an Anchor upon their Coast. At last the Embassadours proposed to the Council, that they would be pleased to admit of the Hollanders to Live, Converse, and Trade in China as their own Subjects, paying the usual Duties and Impositions, as had been formerly granted to those of Lieugion, Amiam, and Siam, according to the old Chinese Laws. The Embassadours withal proposed, that if they might be admitted upon equal terms with those three Nations, they would in acknowledgment thereof every third year come and falute his Majesty, bringing Presents; with this Proviso, that the Ship or Ships which brought the Embassadours, might have License to depart in due time without staying for the return of them; because the Vessels which were used to Salt Water, were not able to continue in Fresh without much Damage. But the Embassadours were not able to esfect any thing of this, being not well furnished with Money, the Key of the work, and that which gives a quick dispatch to all Affairs in China; for they had already disposed both of their Presents, and Silver, and to take up Money at eight or ten per. Cent. for a months time, they did not think convenient; and therefore they resolved to apply themselves to the Emperour himself, who was pleased to send to know how far the Council had proceeded in the business; and understanding that the Embassadours offered every five years to come and salute the Emperour, he himself was pleased to put out with his own hand the number of five, and to insert that of eight, out of a particular inclination to the Hollanders, alledging that they had need of five whole years to go and come, if so be they would only Travel by day; for said the Emperour, How is it possible for them to continue such tedious Voyages, if you allow them no longer time? Beside, why should we straiten them in such a point, who do not stand in need of me, nor fear me, but out of a singular respect and affection come to salute me with their Goods and Presents? Certainly we ought to use these People more kindly, that so after they have performed such undertakings, they may tarry at home, and rest themselves for two or three years.

This favourable answer of the Emperour gave great encouragement to the Embassadours to hope well of their business; but the Chancellours chief Secretary did all that he could to disswade them from making too much haste with what they had to desire further of his Imperial Majesty; saying, Is it not enough that such who never till then addrest themselves in Embassy to salute his Majesty, and so much prejudiced by former aspersions, and almost unacceptable to many great Persons in China, to be received and admitted as Friends and Allies at the first overture, and to Progress through the Countrey? So that should the Embassadours insist too much upon a Free Trade, they might easily unhinge their well begun business; for they were not to imagine that the Emperour and his Council were obliged to grant at first fight all what e're they should defire; and therefore advised them to forbear mentioning a Free Trade till their next return, when they would have a better opportunity. But the Embassadours did not think sit to follow his advice, for the time drew near that the Emperour was to make his entrance into his new Palace, when he had appointed and promised the Embassadours to give them Audience. But before they could have a hearing, they were first to perform obedience in the old Palace, where the Emperours Treasure and Seal are kept, in regard, according to a Proverb amongst the Chineses, this place is older then the Emperour, and therefore chosen and blest by Heaven, and the first honour doth also belong unto it; so that all Forreign Embassadours who refuse to pay such respects

respects, must not appear before the Emperour, but depart without hearing, as hapned to the Embassadour of Muscowy, who to preserve the dignity and esteem of his Lord and Master, would not perform here the usual Complement and Ceremony: yea, all the Grandees of the Kingdom must do their duty here e're they appear before his Majesty; nay more, the Emperour himself before he is Install'd, is obliged to come and bow here: And this custom is usually performed three

days before Audience.

Upon the 22. of August, came the Agents of the Canton Vice-Roys, with the Mandorine Pinxenton, and others of Canton, early in the morning to our Lodgings; not long after appeared also three Chinese Doctors, and some of the Court in very rich habits: These persons conducted the Embassadours and their Followers in great State into a room of the old Palace, much like a Library, for we saw none but Scholars and Gown-men, with Books in their hands; from whence after fome short stay, we were conducted into an open Court, within a high Wall, where we were commanded at the voice of the Herauld to kneel thrice, and to bow our heads to the ground: After a short pause the Herauld proclaimed aloud, in the Chinese Language, Caschan, which is in English, God hath sent the Emperour : Afterwards he cryed aloud, Quee, that is, Fall upon your knees: Then he pronounced the word Canto, fignifying, Bow your head; after that Coe, Bidding them stand up; and this did he three times in order one after another, wherein we also conformed: At last he called to us, Coe, that is, go on one side; and we did so. All these Ceremonies and Respects were performed in the presence of at least a hundred Chinese Doctors, or Rabbies: afterwards we returned to our Lodgings. the Embassadours, according to the custom, were to appear upon the 25. of August, before the Emperour, but were prevented by the sudden death of the Emperours youngest brother, who about six years of Age hapned to dye upon the 23. of the same month, not without suspicion of Poison by some of the Council, who it feems (as we were told) did not think him worthy to live, because he had provoked the Emperour in some ill Language long before our arrival at Peking.

But others ascribe his death to a violent Cold he took by drinking of a glass of of Ice-water, being very hot, which put him into such a violent distemper, that he dyed in a few hours after. The Emperour seemed very much to lament his death, for he would not be seen by any person in three days. This young Prince was kept a whole month before his Interment, so that the Embassadours were held from having Audience of the Emperour, until the second of

September.

Upon the 14. of August the Embassadours understood, that the Embassadour of Muscowy went from thence without Audience, because he refused to bow to the Seal of the Emperour, so to preserve the Honour and Dignity of his Lord and Master. One of his Gentlemen came about noon, whilst the Embassadours were at Dinner, and took leave in the name of all the rest, and desired likewise the savour of a Letter, to shew in Russia that he had found us here; which was presently granted. Afterwards we were informed that this Embassadour was not suffered to depart, till the Emperour had given him a Pass.

The next day after the Funeral, the Emperour sent word to the Chancellour, that he should conduct the Dutch Embasiadours upon that day before his Maje-slies Throne, as also those of the Great Mogol. He accordingly gave notice by Proclamation to all the Grandees in Peking, that they were to appear then in the

Court before his Royal Throne.

Upon the day appointed for this long expected Audience, came the Mandorine Pinxen n, with the Agents and Mandorines of the Canton Vice-Roys, and some

others of the Court, in very rich habits to our Lodgings, about two in the afternoon, with Lanthorns to conduct the Embassadours, who were only attended by six of their Followers, the rest were ordered to stay at home. When they came to the Court, they were first conducted through the outward Gate, and afterwards over a great Quadrangle with a well-built Gate, and placed upon the second Plain of the Court on the left side, where we sat all night in the open Air, and upon the Blew stones till morning, when his Majesty was to appear upon his Throne.

We were no sooner seated, but the Embassadour of the Great Mogol accompanyed with five persons of Honour, and about twenty Servants, came and placed himself next to our Embassadours, as also the Embassadours of Lammas, and

Suytadsen, next to whom also sat several great Lords of the Empire.

And because we were to continue in this posture all night, in expectation of his Majesties appearance in the morning early upon his Throne; I shall defer acquainting the Reader a while, with what past upon that most glorious day; and in the mean time give you a Description of the Forreign Embassadours, who were also with us in this Emperours Court.



The Embassadour of Suytadsen (who may be properly called South-Tartars) deserves here the first and chiefest place, being he was most in esteem in this Court, and preferred before the rest. I could not certainly learn his business, but only as they told me by guess, that the King of Suytadsen sent him with Presents to the Great Cham, according to the custom of their Countrey, the Frontier people and

Borderers using to pay such homage to this their Grand Lord.

He had a Coat on, which came down to his knees, made of Sheep-skins dyed Crimson, his Arms were naked, stript up to the very Shoulders, so his upper Garment was Sleeveles; his Cap sat close to his Head, turned up or edg'd with Sables, the crown whereof Plum'd, as one may say, with a Tust of a Horses Tail, coloured Redalso, which is to them as Estridge Plumes; his Breeches made of a slight Stuss, hung down to his mid-legs in a most slovenly manner; the Boots he wore were so heavy and large, that he could hardly walk in them; upon his right thigh mounted

mounted according to the Tartar and Chinese fashion, was a broad heavy Sword, so that he looked more like a Souldier then an Embassadour: all his Attendants (whereof two, with the Embassadour himself, are represented in the annexed Print) were clothed after the same manner, each having a Bow and Arrows at his back.



The Mogol Embassadour (of whose business and request we have already made mention) had a very rich Blew Silk Coat on, which was fo wondrous richly embroidered with Gold Thred, that it looked like Massie beaten Gold; which hanging down almost to his knees, was girt about his Waste with a Silk Girdle, with great rich Tassles at both ends; he wore neat Buskins of Turky Leather, and a

very mighty Turband of several colours.

The Empire of the great Mogol (who had sent the Embassadour to the Great Cham) comprehends properly the Northern part of East-India, or the Countrey situated between the Mount Cancasus (now called Dalanguer) and the Sea between the River Ganges and Indus. This Empire called Mogol, had its name from the Tartar Kings, who formerly made themselves Masters of it, and is divided into several Kingdoms, though some of them belong to other Princes; but the chiefest Kingdoms over which this Great Mogol properly commands, are Cambaya, Dely, Sanque, Mandro, and Bengala: this Great Prince commonly keeps his Court in the City of Dely, in the Kingdom of Dely.

All these Countries over which the Great Magol commands, are very fruitful in the product of all manner of Cattel, and Fruits, as Rice, Corn, Wax, Silk, Sugar, Cotton, and all forts of Spices, which are brought from thence in great abundance. Upon the Mountains are found the Onyx Stone, Diamonds, and other

Precious Gems.

It is held for certain, that this Great Mogol can bring into the Field, in a very short time, three hundred thousand Fighting Men, and five thousand Elephants.

Most of the Inhabitants are Mahometans, and some Ancient Idolaters: In those parts there are no want of Jews, who drive a subtle Trade amongst them, as also some Abyssiner Christians, allured thither by a profitable Commerce. and large, that he could hardly walk inches to upon his righe thigh



The Embassadour of the Lammas (who is express in the annexed Print) was clothed in Yellow, his Hat much like a Cardinals, with broad brims; at his side hung a Crucifix, which these Church-men commonly carry about with them, by which they say their Devotions after the manner of the Catholicks. Those of Lammas are a sort of Religious People, who had lived a long time in China; but the last Emperour of China, before the Tartars Conquered it, had banished them his Countrey, from whence they went and settled themselves in Tartary, where they had the free exercise of their Religion. Now these banished People had sent this Embassadour to the Great Cham, with request that they might have leave to return and exercise their Devotions as formerly. What success he had in his business I could not learn, but his reception at Court was very Friendly and Civil.

Now I shall proceed to relate what past during our stay in the Emperours

At the Court Gate, in which we fat expecting the dawn, we faw first three black Elephants, gallantly adorned after the Chinese manner, standing there for the greater state as Sentinels: They had well guirded upon their backs guilded Towers, Artificially Built, and beautissed with Carved Works and Figures. The recourse of people was here so great, as if the whole City had been thronged together in this one place; the same Gates were also kept with an incredible number of the Emperours Life-Guard, all of them in very rich Habits after the Tartar sashion.

By day-break, all the Grandees, who likewise repaired thither over night, came round gazing and looking upon us with great admiration, as if we had been some strange Africk Monsters, but demeaned themselves civilly, without giving the least affront. About an hour after a sign was given, at which all started up on the sudden, as if there had been an Alarm; when the two Tartar Lords, who usually were sent to the Embassadours, came and conducted them with their Followers through another Gate, into a second Court-yard, guarded round with Tartar Souldiers and Courtiers, and from thence to a third Court, which was the inner-most, where the House of the Emperours Throne stood, and the Lodgings for the Great Cham, his Wife and Children.

Kk

This Court, which contains four hundred Paces in the square, was lined on all sides with a strong Guard, all of them in rich Coats of Crimson-coloured Sattin.

On each side of the Throne stood 112 Souldiers, each whereof bore a several Flag, and likewise wore coloured Habits sutable to his Ensign, only they had all black Hats, with Yellow Feathers. Next to the Emperours Throne stood twenty two Gentlemen, each with a rich Yellow Skreen or Umbrillo in his hand; next these stood ten other persons, each holding a Gilt Radiant Circle in his hand, resembling the Sun; next to these stood six others with Circles imitating the Moon at the Full; after these, were standing sixteen other persons, with half Pikes or Poles in their hands, hung full of Silk Tassles of several colours; near to these stood thirty six more, each holding a Standard, curiously adorned with Dragons (the Emperours Coat of Arms) and other such Monsters after the Chinese fashion. And in this manner were both sides of the Emperours Throne Guarded and Adorned, adding an infinite number of Courtiers, all of them in very rich Habits, all of one Colour and Silk, as if a Livery; which added very much to the Splendour of the place.

Before the steps leading up to the Emperours Throne, stood on each side six Snow-White Horses, most curiously tricked and adorned with rich embroidered Trappings, and Bridles beset with Pearls, Rubies, and other Precious Stones. Whilst we were beholding with admiration all the Pomp and Splendour of this Court, we heard the noise and jingling of a little Bell, sweet sounding, and de-

lightful to the Ear.

Hardly had this Clock or Bell finished the Alarm, but we saw the old Tutang with thirty of the eminent'st Persons and chiefest Counsellours of the Empire, in very rich Habits, go and make his Obedience in great State and Humility to the Emperours Throne, which was after this manner; There stood a Herauld who first made Proclamation, and then the Tutang with those that accompanyed him, fell upon their knees, and bowed down their Heads nine times to the ground, whilst delightful Musick, both Vocal and Instrumental, fill'd up the vacancies of mute Ceremony.

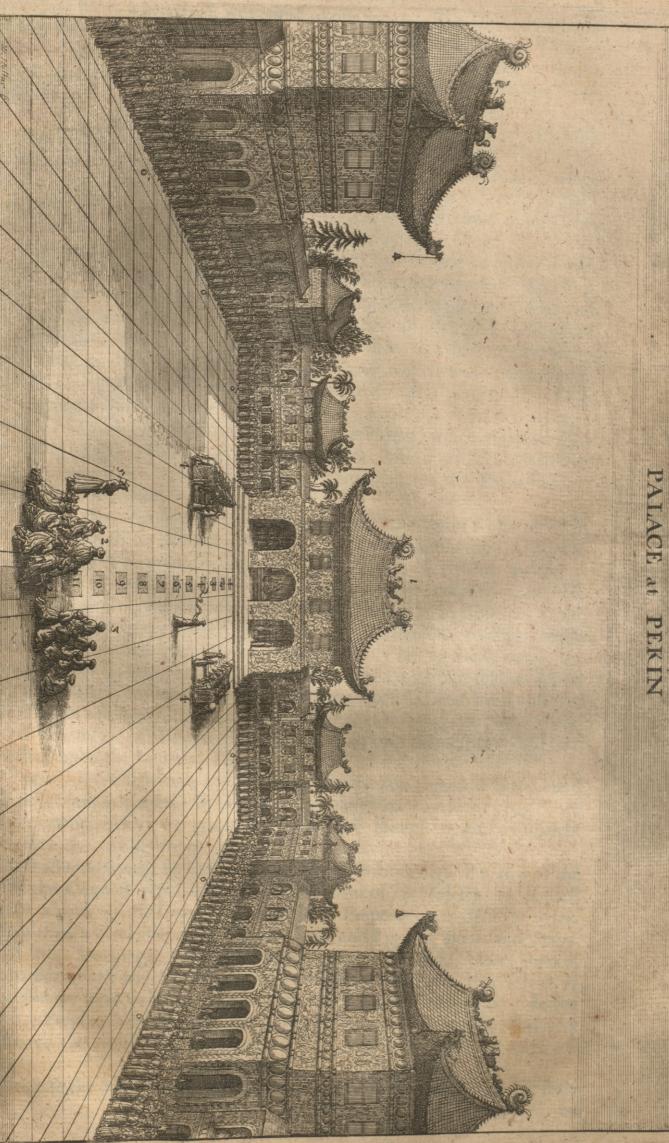
No sooner had these Lords performed their Obedience to the Emperours Throne, but immediately another Sett of very eminent Persons came, doing the like in the same manner. Then followed the Embassadour of the Sudadzen, and the Embassadour of the Lammas, who were conducted to the Throne in extraordinary State by the first and second Chancellours; and after these had done all their Reverence to the Chair, the Chancellour came to our Embassadours, and asked them what quality or dignity they had; they answered him, that they had the same of Thiomping, for with this Title they were at first qualified by the Canton Vice-Roys: after the same Chancellour went to the Mogol Embassadour, and asked him likewise the same question, who answered, that he was of that quality with the Holland Embassadours; whereupon he was placed by the Chancellour in the like degree of honour and dignity with them.

In the center of the quadrangle, over against the middle Gate of his Majesties Throne, stood twenty extraordinary Mark-stones, which were inscribed with Chinese Letters, cut upon Brass Plates, signifying the quality of the person which

must stand or kneel upon them.

The Under-Tutang went on the left side, and made signs to the Embassadours that they were to make up to the Tenth stone, and there to be their station. Being thus placed, the Herauld called to them aloud, Go and stand before the Throne; hereupon we made up to the Throne; then the Herauld called again, step into your place, which accordingly was done; then he spoke again, Bow your Heads three

PROSPECT OF Y INNER COURT OF THE EMPEROURS PALACE at PEKIN

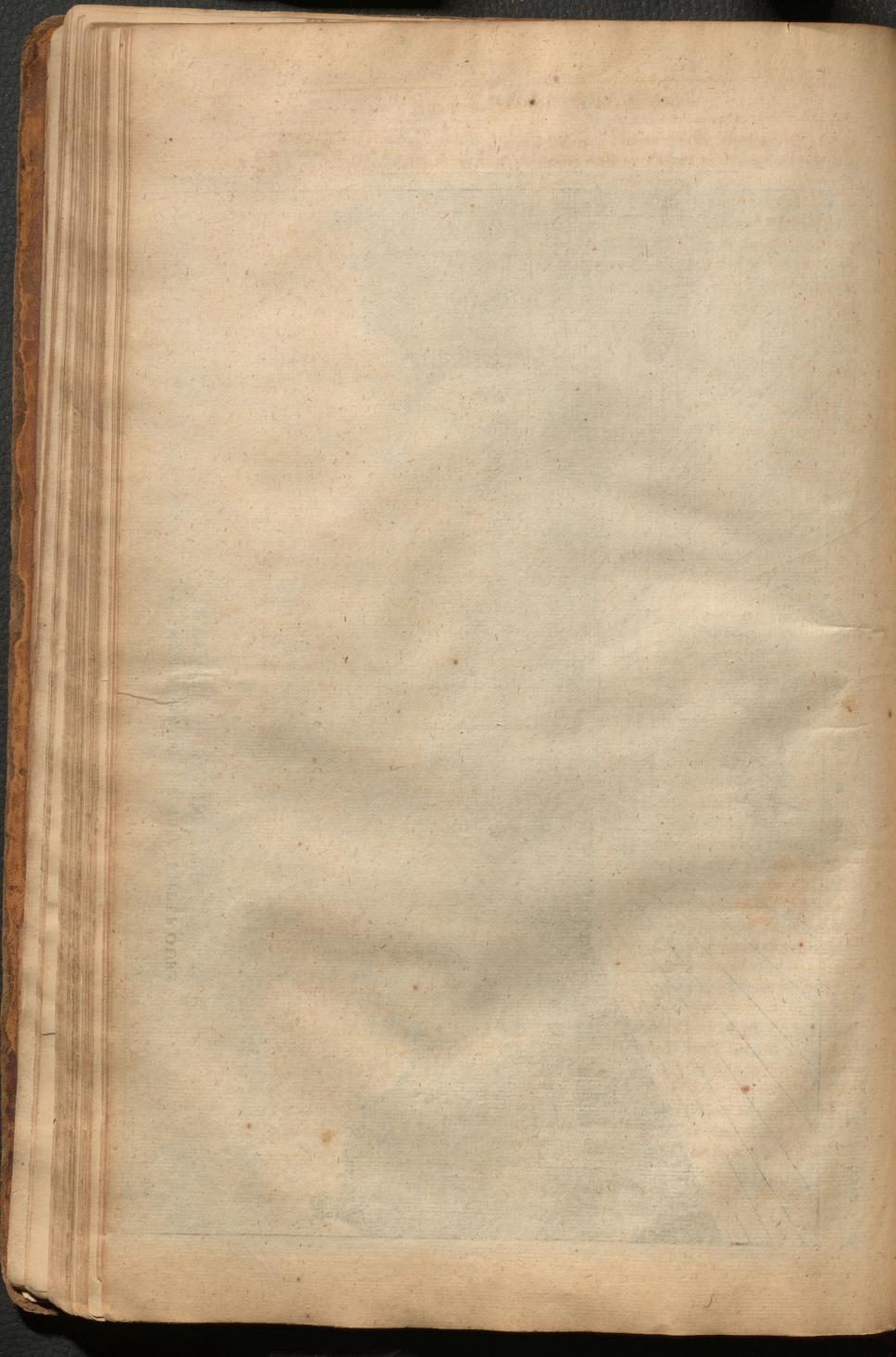


1 Palace where the Emperous Throne is. 2. The two Anabassadors 3 Ambasador from the Great Magob . A.

twelve Snow-white Horges

5 A Herald,

Emb: Folio 125



times to the ground, which we did; at last he called to us to rife up, and we rose, and this hapned three times one after another; last of all the Herauld cryed aloud Return to your place, whereupon we retired to our Stand. The Holland Embassadours, together with the Mogol, were afterwards conducted to a Stage or Theater, which propt the Seats of the Throne, some twenty foot in height, and curiously built and adorned with several Galleries of Alabaster, or such like white stone. And after they had there kneeled and bowed their Heads once more, they were ordered to sit down, and then treated civilly with Tartar Thea, mingled with Milk in Wooden Dishes or Cups; but the Followers of the Embassadours stayed below, not wanting the same liquor. Soon after the Bells tinckled again, which cast all the people upon their knees. We endeavoured what we could to get a sight of the Emperour in his Throne as he sat in State, but the crowd of his Courtiers about him was such, that it Eclipsed him from us in all his Glory.

He sat about thirty paces from the Embassadours, his Throne so glister'd with Gold and Precious Stones, that the Eyes of all that drew near dazzled: The Embaffadours themselves discerned nothing of him but a little of his Face; next and on his fide sat the Vice-Roys, Princes of the Blood, and all other great Officers of the Court, all likewise drinking Thea in Wooden Dishes, and that in great abundance; these Grandees wore all one fort of Habit, which was extraordinary Rich; they had Blew Sattin Coats on, curiously interwoven with Golden Dragons and Serpents (the Emperours Blazonry) they had Caps embroidered with Gold, and deckt with Diamonds and other Precious Stones, which fignified their degrees and qualities. On each fide of the Throne stood forty of his Majesties Life-Guard, armed with Bows and Arrows; these hindered the Embassadours

from feeing the Emperour.

This Mighty Prince having sat thus in Magnificent State about a quarter of an hour, rose up with all his Attendants; and as the Embassadours were withdrawing, Jacob de Keyser observed the Emperour to look back after them, and for as much as he could discern of him, he was young, and of fair complexion, of middle stature, and well proportioned, clothed and shining all in clinquant Gold. We much admired that the Emperour suffered the Embassadours to depart without speaking once to them; but this is a custom not only among the Chineses, but also amongst other Eastern people, that their Kings and Emperours seldom appear to their own Subjects, and much less to Forreigners; beside, it has been observed through all times amongst the Emperours of China, that they never show themselves to any stranger whatsoever, but only to their own Domesticks, and then feated in state upon the Imperial Throne.

The Embassadours departed, and the Courtiers, the Souldiers and Life-Guard marched off in much disorder: by reason of the infinite concourse of people, we had trouble enough before we got to our Lodgings, though we had a sufficient

Guard to clear the way before us.

The Embassadours were no sooner come into their Lodgings, but two of the chiefest of the Council repaired thither in the name of his Majesty, to request the fight of a pack of Holland Cloths which the Emperour was desirous to see. They gave them a Black Velvet Suit and Cloak, and a pair of Boots and Spurs, a pair of Silk Stockings, Boot-hose-tops, Drawers, a Band, Shirt, Sword, Belt, and a Beaver, all which seemed so very rich to the Emperour, that he said, If the Embassadours wear such Habits, how must their Kings be cloathed then? In the evening the Emperour fent back all the Cloths by one of his Council, who very much admired the stuff of the Hat, and asked of what and where the same was

And because the whole world may say, that speak of this Court, that the same

far exceeds all Royal Palaces in Europe, for Splendour, Art, Wealth, and Pleasure; I shall give you a large account thereof, and of the Platform in Print, which I took

my felf.

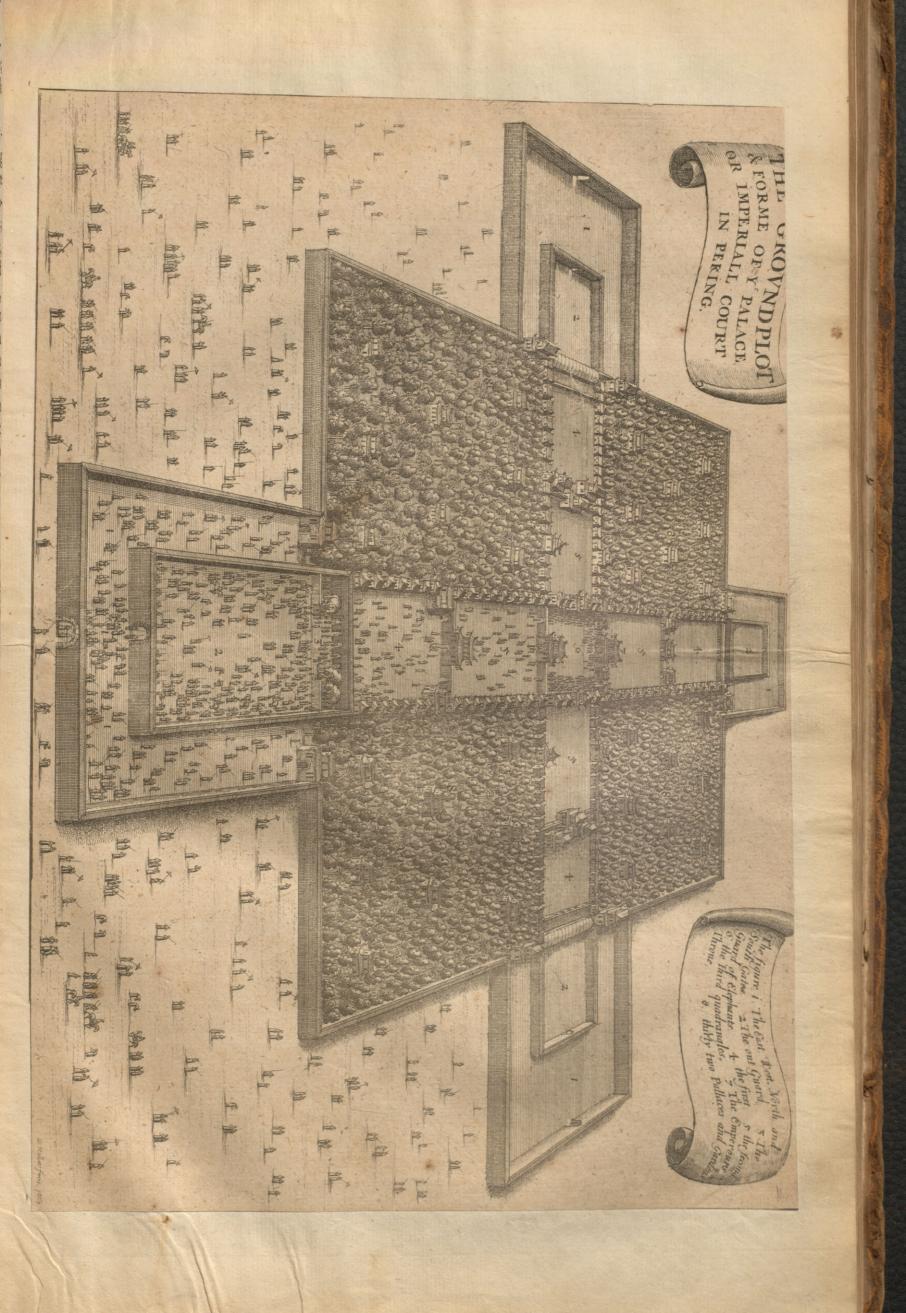
This Imperial Court, which is exactly square, contains three miles in circumference, within the second Wall of the City on the North side, being fortified also with strong stone Battlements fifteen foot high; in this Wall are four Gates, (in the middle of each side one) which have their Prospects toward the four Augles of the world, and so named after the four Cardinal winds; but that which stands toward the South, is the chiefest and most used. We past, when we went to appear before the Emperours Throne, through this Gate, and from thence into a Base Court, which had a well paved cross way of 400 paces, with a Water-Trench cut through the middle, and over a stone bridge of fourteen paces, very curiously built, but the water was in some places covered over with weeds. Before this Graff or Channel stands also drawn up upon the Plain, a great number of Tartars, Horse and Foot, who as Sentinels, suffer none to pass through; when you are over this Bridge you come to the first Gate, guarded with three Black Elephants; through this Porch, being fifty paces long, and built upon five stately Arches, you come into the first quadrangle, which is also 400paces large, and whither we were brought by Pinxenton (as hath been already said) to expect with the other Embassadours the coming of the Emperour: This Plaino is well built with uniform and stately houses, standing amidst three more lofty and fortified Edifices, which are fo strong with high thick Walls and Bulwarks, that they are able to defend the place. From this Court there are paffages underneath the three great Structures, which leads into a second quadrangle also 400 paces wide, built and adorned with brave buildings as the former; from hence you pass into the third and last Plain, also square, and of the same bigness with the former; this quadrangle which lyes directly in the Cross, and paved with Grey stone, the Great Cham chose himself for his own Residence. Here also are most sumptuous and costly Buildings, but the chiefest among these are four, which exceeds all the rest in Magnificence, Art, and Beauty, and take up at least a third part of the three sides of the Court.

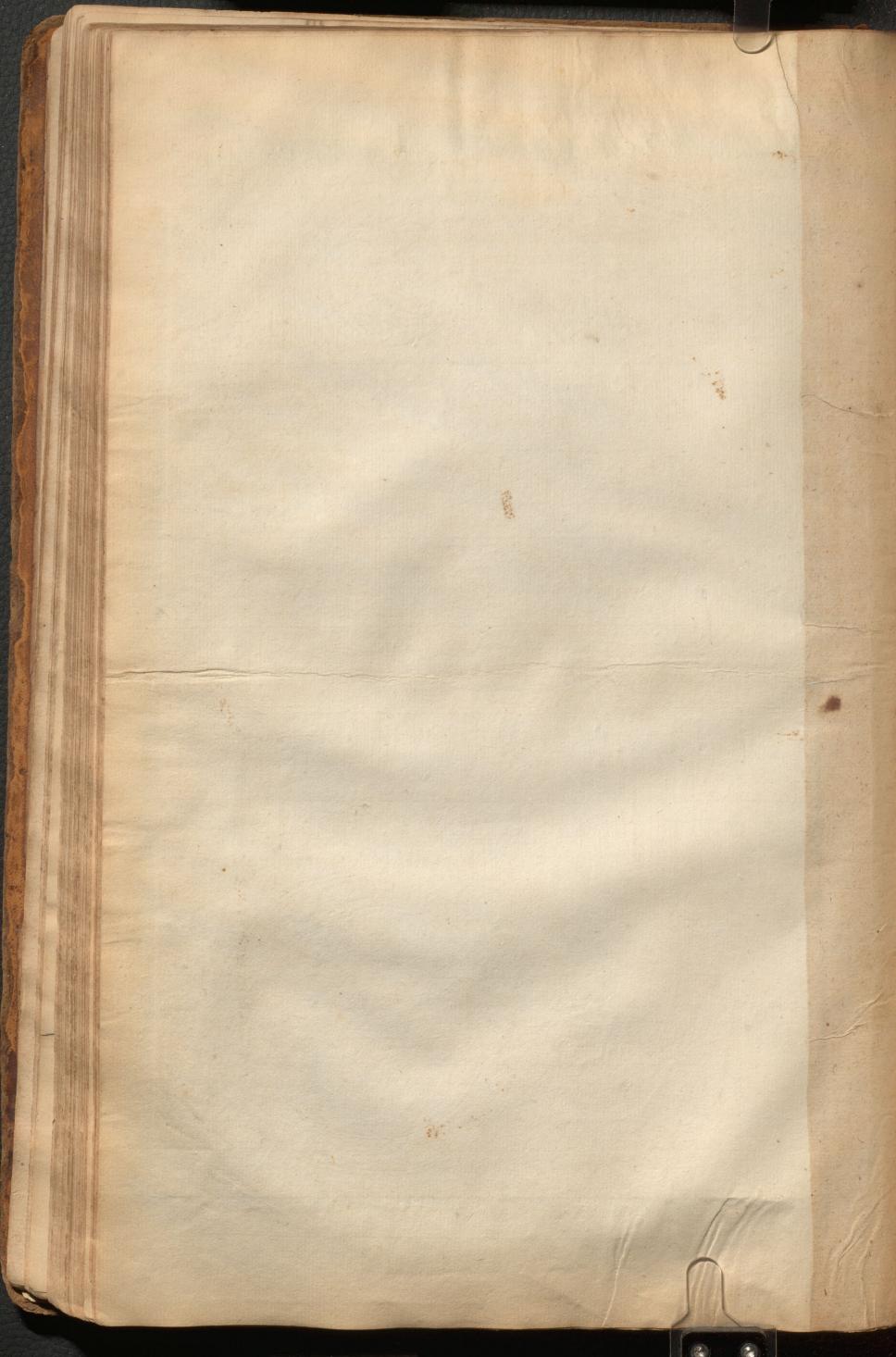
Directly forward appears the Building, where his Imperial Majesty sat upon his Throne, and which are far more stately and sumptuous then the former, into which you enter through three ample and curious Arches. In this third Court reside only the Emperour and Empress, and none is permitted to enter here but

their Attendants.

The Emperour, according to the custom of the Heathen Princes, maintains several Women in this his Seraglio; but amongst all those only one assumes the Title of Empress, all the rest are his Concubines, performing duties in several degrees; these wait on the King himself, others look to the keeping of Rooms and Chambers decent and clean; some take care of the Children, and these only of the Emperours Bed-chamber, his Kitchen, and Table: of these Concubines in their several Attendancies are at least five thousand, most of them no more then Maid-servants.

Such shews this Palace within, if you go through the South Gate strait to the third Plaino, or the Emperours abode; the same Courts, and as many appear, going through the other Gates, with all such buildings and adornments; for the whole circumference of the Court is cut through in the middle in the form of a Cross, and in several places equally and orderly divided. Without the third Plain, which lyes in the middle of the Court, and upon which stand the Emperours Buildings, are several pleasant Gardens, Palaces, Woods, Pools, Rivers, and delicate Summer-Houses, which the Emperour caused to be made for his Pleasure; and each





is so large, that it is sit enough for any Prince to live in; so that this his Palace contains several Courts for Kings within the Walls. Each of the Emperours Children, so soon as they are ten years old, is setled in one of those quadrangles: The four Concubines whom the Emperour hath chosen from amongst the rest for his peculiar pleasure, have also each of them, without the third Plano, a particular Dwelling or Court, where they keep State, and which are built opposite to the four corners of the world, sacing the four principal Winds.

There are beside in this Court, a great many other Houses and Dwellings for the Men-servants and Maid-servants, as also for Artificers, their Priests and others; it was affirmed to me, that the whole number of those residing there

amounts at least to fifteen or fixteen thousand persons!

All the Edifices, which are formany, are most richly adorned with guilt Galleries, Balconies, and carved Imagery, to the admiration of all that ever saw them; each Dwelling having a large Pent-house, so that you may walk dry in all weather: Most of the Timber which appears on the out-side of the House, is either gilt or coloured over with a certain Gum, called by the Chineses Cie, much in use amongst them, and wherewith they colour or paint their Houshold-stuff, Ships, and Houses, that they make them Shine and Glister like Looking-glasses.

All the Roofs of the Buildings are covered with Yellow glazed Pantiles, which shine, when the Sun reslects, brighter then Gold; which has made some believe and report, that the Roof of this Royal Palace was covered with pure Gold; whereas in truth the Tiles are only made of Clay, and Glaz'd and Neil'd over with Artificial Yellow: But yet as I was told, each of these Tiles are fastned to the Roof with an Iron Nail, whereof the head is gilt, which makes so much the more Splendour.

Beside the above-mentioned Channel or Graff, which is very shallow and grown over with Weeds; there is yet another in this Palace, which runs through the whole Court, with several windings and turnings, and serves to water the Gardens and Woods: This receives its water from the River To, which springs from a Pool called Si, near to the Mountain faciven, and is within the Emperours Court fo broad and deep, that it will bear great Vessels which come laden in, to the great convenience of the Inhabitants. This River fends also its Streams to such Rocks or Cliffs made by Art, whereof we formerly mentioned. There is not any thing wherein the Chineses shew their Ingenuity more, then in these Rocks or Artificial Hills, which are so curiously wrought, that Art seems to exceed Nature: These Cliffs are made of a fort of Stone, and sometimes of Marble, and so rarely adorned with Trees and Flowers, that all that see them are surprized with admiration. Rich and Wealthy People, especially the great Lords and Mandorines, have for the most part such Rocks in their Courts and Palaces, upon which they squander good part of their Estates. It was told me of a certainty, that somewhere about Peking there are some Rocks, which contain Chambers, Closets, Parlours, Vyvers, and all manner of Trees so curiously wrought and adorned by Art, that the like is not to be seen in the whole world. These Artificial Mountains or Cliffs are commonly contrived with Chambers and Anti-chambers, for a defence against the scorching heat in Summer, and to refresh and delight the Spirits; for they commonly make their great entertainments in these Grots, and the Learned seek to ftudy in them rather then any other place.

If I should relate all the other Artificial Ornaments, as of Gardens, Wilders nesses, Pools, and other particulars which adorn this Court, I should far exceed the bounds of what I intend, and perhaps to some of belief; this shall only suffice

to set forth the wonders of this most Magnificent Palace.

Great endeavours were used by me to observe what was most remarkable and worth taking notice of, as far as the shortness of our stay would permit, especially concerning its situation.

It is an Ancient custom at Peking, that the Embassadours (after their addresses to the Emperour) in token that their Assairs are dispatched, are entertained with three Meals in the name and behalf of the Emperour, first upon the tenth day; so that these entertainments take up a whole month before they are ended: but in regard our Embassadours were desirous to make what haste they could home again, the Providore had obtained leave of the Emperour, though not without great dissipation, that these three Feasts should be given them upon three fol-

lowing days.

At two of the clock in the Afternoon (upon the same day that we had been at Court before the Emperour) the Embassadours were invited, together with the Mandorine Pinxenton, and others, as also the Captains and Souldiers who conducted them from Canton to Peking in the name of the Emperour, to the first Feast at Providore Lipu's house, which was most Noble and Splendid. To the same Banquet or Entertainment, was also invited, in the name of the Emperour, the Embassadours of the Great Mogol, the Suytadsen, and the Lammas. Our Holland Embassadours fat on one fide of the Table with him of the Mogol, and the other two over against them, with their Followers next unto them. The Dinner confisted of two Courses, the first Table was full of Fruits and dryed Sweet-meats; and the second of boiled and roasted Mutton, Beef, and other Meat: For each of the Embassadours, and for two of their Followers, a particular Table was covered with thirty Silver Dishes, full of rare Fruits and Sweet-meats. The Emperours Controuler (who likewise appeared at this Feast, representing the person of his Majesty) sat alone upon a broad fide-board, with his Legs across, like a Taylour on his Shop-board; next him fat two other great Lords, who took order to fee the Embassadours well entertained. The Servants who brought the Meat to the Table, and waited all Dinner time, were no ordinary persons, but of good quality, and clothed all in Cloth of Gold aw or soviet bar spaining and turnings, and ferves to was live in

But before the Embassadours sat down, they were obliged to turn themselves toward the North, the Emperour being absent, and bowing three times as toward him, as they had done when they were before the Imperial Throne.

The Banquet taken away, the boyled and roasted Meats were brought to the Table but only in three Dishes, and so ill drest, that we hardly durst venture to taste of the Cookery of the Tartars. Dinner being almost ended, the Emperours Steward called his Servants, and gave them all the Dishes which stood before him, only he reserved one Dish, being a roasted rib of a Camel, of which he eat so heartily, as if he had been fasting all that day.

This brave high Treatment finished, the Embassadours, according to the custom of the Countrey, were to put up what they left into their Pockets to carry home. It was a very pleasant sight to see how these greazy Tartars stuffed their Pockets, and Leather Drawers of their Breeches with fat Meat, that the liquor dropt from them as they went along the Streets; so greedy were they in eating and carrying

away, that they were more like Pealants then Courtiers.

After Dinner the Waiters brought up several Gold and Silver Pots full of Sampson, which they pouring out into Wooden Dishes or Cups, gave round the Company, and they drank lustily of it themselves. They told us that this drink was distilled from new Milk, and came out of the Emperours Cellar, and that this great favour and kindness was done to us, because we came from so remote a Countrey, and so we must drink away forrow. And though this Liquor was almost as strong as Brandy, yet the Embassadours were forced to pledge the Steward several times, and to take what was left home with them; but they gave it away to the Souldiers, and others who stood at the Gate, who were better pleased with it. This Dinner being thus ended, the Embassadadours, as formerly, must once more

in thankfulness of this reception return to the Emperours Palace to perform their obedience; which being likewise dispatched, they retired to their Lodgings sufficiently weary with the Ceremony of that day.

The next day being appointed for the second Meal, came the Under-Tutang or Rix-Providore to visit the Embassadours in their Lodgings, and asked them amongst the rest, whether it were true, that we could live under water for three days and three nights together. Thus had our Enemies, especially the Portuguese Jesuits, reported of us, as also (as has been already said) that we had no Countrey, but lived as Pyrates upon the Sea. The Embassadours satisfied him in every thing, and told him that they came thither for Commerce with them, as they did in several other Kingdoms, and wishing that their business might be effected; to all which the Tutang replyed, that there was not any thing he desired more, and would endeavour to further and promote the same with all his power. Whereupon the Embassadours acquainted his Highness, that as yet they had done very little in their business; whereupon he made answer, that at present it could be no otherwise, but if so be they would once more come and salute the Emperour before they were admitted as Friends and Subjects, he would then affure them, that the Hollanders should be allowed to Trade freely in all the Emperours Dominions; that they needed not to put themselves to any great charge; that a few Presents would estect much.

The Embassadours having been thus kindly and nobly received, and treated upon the first day, as has been said, went next day at noon to the second Imperial Banquet, where likewise repaired the Embassadour of the Great Mogol (who sat over against our Embassadours) with some other Mandorines and Prime Persons of They observed in short, that the second Providore was more kind and open-hearted to the Mogol Embassadour, and to the Moors, and the rest of the Guests, then to them; whereat they very much wondered, and not knowing the reason, they asked the Interpreter what the cause might be; who intimated, that this great Lord had not yet been presented by them as he ought. Concerning which omission the Embassadours took speedy order, little suspecting such negled; for they knew no better, but that Pinxenton and the Canton Mandorines had presented all the Grandees as they ought, according to their qualities, having received enough from them for that purpose at Nanking to satisfie all; but mistrusting that they were as well Trepann'd by the Servants as by the Masters, they enquired civilly howall their Presents had been disposed; which they in plain terms refused to give an account of, alledging that they durst not name those Persons of Honour to whom they were presented, lest it should come to the Emperours car: for this reason, and because our business with the Emperour was not yet dispatched as it ought, the last Banquet was deferred till the 14. of October.

Upon that day the Embassadours appeared with all their Followers to partake of the last Treatment; and now the second Providore having been likewise presented by them, they were received by him with all manner of seeming respect and assession; so great an alteration had the same wrought upon him, that his carriage and language were both of another piece and colour, all soft and melting. Having sat about an hour at the Table, and drank once or twice about, they were afterwards presented in the name of the Emperour with these following Presents, after this manner.

On the left side of the Hall, where the Embassadours were received and treated, stood two long Tables, upon which the gifts were spread in great order. First of all they delivered the Present for the General John Maatzuiker, which the Embassadours received kneeling, with both their hands; afterwards they and all their Followers were called by name, and had each their Presents delivered to them like-

wise upon their knees. Lastly, As the Embassadours were ready to depart, we all of us performed our obedience to the Imperial Throne, by thrice kneeling and bowing of our heads.

The Presents and Persons to whom the same were given, are these following. To the General John Maatzuiker which the ods flored

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Four Packs of Black, and four of Blew Sattins. 2 and agent as any 1 as bovil and

Four Packs of Blew Damask of rot red inds emes veils sent and blos bas guidt

Four Packs of Cloth of Gold, among ft which two with Dragons. I red of stay it

Four Packs of Thuys mid you not saw med tall boylen gut to de doid will

Twelve Packs of Pelings. we eman enterior of promote bas and not move about bloom

Ten Packs of Hokiens. a radt glandgitt sid besteinen gandballadmit edt noqu

Four Packs of Blew Flower'd Damaskan ad noqueredwa a landard niedz niedznil

Four Packs of Gasen. me more merce bluow valted of fried Siwadio on

Four Packs of Foras: A Boide and Subjects, to serve admitted as Friend's and Subjects and

Four Packs of Black Velvet. It shart or bewells ad bluod and meller advant

minions; that they needed normopalladma and the total charges that tow Prefents would effect much.

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Three Packs of Black, and three of Blew Damask. Davido your signed on

One Pack of Black Velvet. so bus mobalisdan log Moils of beread nogo bos

To the Secretary Baron ov went recording; med or ned allene

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Two Packs of Gazen. I retto vheen slower run behadnist ed a coillimo deidw

One Pack of Damask. Is his worker of gods and sound on want year of the

One Pack of Cloth of Gold. with own adams yed as problem of challs be mailing

One Pack of Velvet. The Man Man Hogge tad of med med donors bevies

To each of their Followers A PO TO WAR ON WYORK THE TO WAR THE TO WAR THE TOWN THE T

Fifteen Toel of Silver. Total based bad emolais and lie wood vilive bonier

Two Packs of Hokiens. The year and animballs to muoza activities

To the Interpreter Carpentier of the Annual of the Control of the

Thirty Toel of Silver. The address at a fined me she and bear and a side of the

To the Interpreter Paul Durette

A Damask Gown.

The Mandorine Pinxenton had given him

A Mandorines Gown, embroidered with Gold Dragons, which he was to wear im-

Each of the other two Mandorines, who were Gentlemen or Knights, received

One Horse without a Saddle.

Each of the two Captains who had the command over the Souldiers, and conducted us from Canton to Peking,

A Gown of Blew Silk Damask.

Each Souldier to the number of twenty, received

A Coat of Black and Blew Silk Damask.

Two days after, upon the 16. (the day departure out of Peking) the two above-mentioned Tartar Lords, who had been often sent to the Embassadours on the behalf of the Emperour, cause the Goods.

Upon the same day the Embassadours were sent for to appear before the Council, by the Mandorine Pinxenton, in the Court of the Lipu, to receive the Emperours Letter writ to the Governour General at Batavia: They rid thither about one of the Clock, and came into an Anti-chamber, where one of the Council took the Letter off the Table, which was covered with a Yellow Carpet, and opening the same, declared to them the Contents thereof: It was written double in the Chinese and Tartar Tongues, gilded on the edges, and Painted on both sides with Gold Dragons. After he had opened it, he made the Letter up again, and wrapt it up in a Silk Scarf, putting it into a Box to be preserved from fullying; then he delivered it to the Embassadours, which they received kneeling with all humility and respect: Afterwards the said Councellour took the Letter again from them, which binding to the back of one of the Interpreters, he went along with it before the Embassadours through the biggest and middle Gate of the Court, which was let open on purpole to make way for this Imperial Missive; which Ceremony was performed in great filence: neither was there any mention made at any of their Feasts and entertainments of our Netherland Affairs.

The Emperours Letter runs thus word for word.

The King fends this Letter to the Holland Governour, General John Maatzuyker at Batavia. Our Territories are so far asunder, as the East from the West, so that we can hardly come near one another; and from many fore-going Ages to this present time, the Hollanders were never seen before by us. But those that sent Peter de Goyer, and Jacob de Keyser to me, are a wise and brave People, who in your names have appeared before me, and brought me several Presents. Your Countrey is tenthou-Sand miles distant from me, but you show your noble minds in remembring of me; for this reason my heart does very much incline to you, therefore I send to you two Rolls of Sattin with Dragons, beside two other Rolls of Sattin, four Rolls of Flower'd Sattin, four Rolls of Blew Sattin without Flowers, four Rolls of Kin, four Rolls of Chamelot, ten Pieces of Pelinx, ten Pieces of Phansy, ten Pieces of fine Stuffs, and three hundred Toel of Silver. You have asked leave to come and Trade in my Conutrey, to Import Commodities into it, and to export others out of it, which will make very much to the profit and advantage of my Subjects. But in regard your Countrey is so far off, and the winds very high here, which will very much endanger your Ships; It would very much trouble me if any of them should miscarry by the way; therefore if you please to send hither, I desire it may be but once every eight years, and no more then one hundred Men in a Company, whereof twenty may come up to the place where Ikeep my Court; and then you may bring your Merchandizes ashore into your Lodging, without Bartering them at Seabefore Canton. This I have thought good to propose for your Interest and Safety, and I hope it will be well liked of by you; and thus much I thought fit to make known unto you.

In the Thirteenth Year, eight Months, and twenty nine days of the Reign of

Sungte.

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The Rix-Providore was but a Court about some State Affairs when the Embassadours were there, so that they could not speak with him, which they would willingly have done; for he wastheir Friend, and could procure any thing from the Emperour. The Embassadours being returned home with this Letter to the General at Batavia, they were urged by the Commissioners to depart, who alledged that it was a custom amongst the Chineses, after their dispatch from the Emperour, not to continue two hours in the City, if they would avoid falling into some inconvenience; so that we were necessitated to depart at noon out of this Imperial City of Peking, and had no time to take a view of the circumference of the place, or of any thing else that was rare and worth the notice: For during our stay, we were continually kept close in our Lodgings as Recluses in their Cells, without once stirring abroad to take our pleasure, though we were well received by the Emperour, and provided with a rich allowance; for the Embassadours received daily

Six Catti of fresh meat.

One Goofe. Two Pullets.

Four Cups of Sampson.

Two Toel of Salt.

Two Toel of Thea.

One Toel and one measure of Oyl.

Six Toel of Mison.

One measure of Pepper.

Six Catti of Herbs.

Four Catti of Meals

Two fresh Fishes.

Two Toel of Suttati.

The Secretary Henry Baron received daily

One Catti of fresh meat. Five measures of Thea.

One Catti of Meal.

One Measure of Taufoe.

Five Condrine of Pepper.

Four Toel of Sutatti.

Four measures of Oyl.

Four Toel of Misson.

One Catti of Herbs.
One Cup of Arack.

Each of the Followers received daily

One Catti of fresh meat.

One Cup of Arack.

Two Toel of Herbs.
One Catti of Rice.

We had Wood and Fruit of all forts sent in daily in great abundance; as also China Dishes for the Table, according to their manner. But the Embassadours to hint to them how they fared in Holland, bespoke several other Dishes at their own charge; but we received after we had been before the Emperour a double allowance, which was seldom done to any other Forreign Addressors.

In the first place you must know, that the Province wherein this chief Imperial City of Peking is situated, as also the City it self, have been called in several times

by several names, in regard it is a great custom amongst the Chineses (as has been already said) that when the Race which commands and rules over them happens to be altered, commonly also then the chiefest Cities, nay, the whole Kingdom, change and alter their names. In the times of the Race of Chiva, this Province and chief City was called feu; under the Race of Cina it was called Xangho; and when the Race of. Hana reigned, was called Quangyang; and under the Race of Ciin, Fanyang. But the Race of Taiminga which drove the Tartars out of China, named it Peking and Xuntien, by both which they now call it.

The City is called Peking, which signifies the Northern chief City, to distinguish it from Nanking, which we Interpret the Southern City. But the other name Xuntien, wherewith it is so commonly called by the Chinese Geographers, signifies, Obedient to Heaven: It is called by the Tartars, Cambalu, that is, The City

of the Lord.

It lyes in forty Degrees Northern latitude, almost upon the outward Northern limits of this Province, and the whole Kingdom not far from those high Mountains, and that great and famous Wall which separates the Tartar and the Chinese

in the North from each other.

It exceeds the Southern chief City of Nanking in number of Inhabitants, Souldiers, and Magistates; but on the other hand is not to be compared with Nanking for largeness, regular Streets, and Fortifications. Its South side lies vested with two high and thick Walls, which are so broad, that twelve Horses may go abreast upon them, without any hindrance to one another. The inner Wall which extends about ten miles in circuit, is so thick set with Bulwarks, that one may easily sling a stone from Tower to Tower. This Wall is all of stone, and seems so very high, that I believe the like is not to be sound again in all Europe; the outward Walls, within which the Suburbs lye environed, has very slight Fortifications, only on both sides of the Gates are three strong Out-works.

In these Redoubts and Towers, the Souldiers by night keep strict Courts of

Guard, as if the Enemy were at the Gates.

The Chinese Emperour Taicungus, who reigned over China in the year 1404. did very much embellish this City, and bestowed several Priviledges upon her. Amongst the Emperours which belonged to the Race of Taiminga, this Taicungus was the first, who left the chief City of Nanking, and settled his Imperial Court and Residence in this chief City of Peking, the better to hinder and resist the inroads and excursions of the Tartars driven out of the neighbouring Countries by his Grandsather.

The City has twelve Gates: All rarities in China are brought hither, so that this City abounds in every thing, either for pleasure, or humane sustenance. Several thousand Royal Vessels (beside those of private Persons) are continually employed to fetch all manner of Wares and Curiosities for the Emperour and his Council at Peking. Hither comes all the Revenues which each Province of the Kingdom pays yearly to the Emperours Exchequer; and the better to essentially this, for the Importing of all Wares to Peking, the Chineses use great endeavours to make all Rivers Navigable, that so they may come with ease by Water to the Emperours Court, with the Products of several Provinces. Justly may a Man admire at the Workmanship of the Chineses, which partly by Art, and partly by Nature, is so brought to pass, that you may come to this City hundreds of Miles by Shipping from most parts of the Kingdom.

By this Importation this place, though in an unfruitful and barren Soil, posfosses every thing in great abundance, and may be called the Granary of the whole Empire; for they have a Proverb amongst them, That there grows nothing in Pe-

king, yet there is no want of any thing.

All Commanders and Officers, as well Civil as Military, who have a mind to be preferred, must betake themselves to this City, which prescribes Laws to all others; and upon this place alone depends the whole Government of China, so that a very great number of Learned Men, and Officers, are alwaies resident here.

The Streets are not Paved, insomuch that in wet weather (which is seldom) they are hardly passable; but when the Northern winds blow, and the weather dry, the Soil which is of a light substance, makes a dust far more noysome to Passengers then the deep and Miry Streets; for such it is, that it blinds a Man as he goes along. The Inhabitants therefore to prevent this inconvenience, are sain to wear Silk Hoods over their Faces; and the extraordinary soulness of the way makes very many to keep Horses to carry them after a Rainy day; for the infinite number of common people that are continually up and down, turns this dusty Soil into Mire and Dirt after a little Rain.

There are also Horses or Sedans to be hired at any time for the accommodation of Passengers; but none make use of Sedans or Chairs but Persons of Quality.



The annexed Print, which shews you in what manner and state the Grandees of Peking are carried through the Streets, will serve to satisfie the Reader in this.

The Sedan is made very Artificially of Bamboes or Rushes, in the middle whereof stands a Chair, which is covered with a Tygers skin, upon which he that is
carried seats himself, having behind him a Boy with an Umbril in his hand to keep
off the Sun: His Servants likewise attend him, some whereof go before, and
others follow with Ensigns upon their shoulders, whereby the quality of the person is known, and is respected accordingly as he passes along.

The City abounds in extraordinary brave Buildings, famous Idol Temples, high and Artificial Towers, and Triumphal Arches, which exceedingly adorn the the same; though we had not so full a view thereof as we could have wished, in regard we were little better (as has been already said) then confined to our Lodg-

ings by order of the Emperour.

Marcus Paulus a Venetian, who was in this City in the year 1275. when the Tartars Conquered the Southern Provinces of China, calls the same in his Writings by

the name of Cambalu, which he describes in this manner; The City Cambalu which lyes in the Province of Cathai upon a great River, and signifies the City of the Lord, has been very famous in all Ages. The Great Cham did transfer this City to another part of the River, for the Astrologers had foretold him, that it should rise up against him. This City lyes foursquare, and is twenty four miles in circumference, so that each side is six miles long: the Walls are of White stone, high and broad; each side of the Wall has three chief Gates, which make twelve in the whole, and next to each of these stands a most stately Palace: at each corner of the Wall is built a very noble Edifice, wherein the Arms of the City are preserved. The Streets run so strait, that you have a thorow sight quite through the City from one Gate to the other, and built on both sides with brave large houses. In the midst stands a most noble Idol Temple, wherein hangs a very large Bell, which they ring three times in an evening, after which no body is to go out of his house till the next morning, unless it be for the Sick, or to visit their Friends: And whosoever goes ont after the Bell has rung, must take a light with him. Each Gate is watched by a thousand Souldiers, not out of any fear of an Enemy, but against Thieves and Rogues, who are very numerous about this City.

The Embassadours having taken their leaves of all the Grandees, and the chiefest of the Rix-Council, departed out of this famous Imperial City of Peking; and being come without the Gates thereof, they made a halt to stay for some of the Waggons that were behind, by which means I had an opportunity to take a surther view thereof, how the same is situated, and how that samous and far renowned Wall doth separate Tartary from China, and takes its course quite

through the Mountains: A true Description whereof I here give you.

So far does this Wall reach from East to West, that it takes in four Provinces, as Laotung, Peking, Xansi, and Xensi; It contains three hundred Dutch miles in length, and begins at an Arm of the Sea, which is situated between the Province of Laotung, and the hanging Island of Corea, where the River Talo flows out of the Eastern Tartary; from thence it reaches toward the West to the Mountains of the City Kin, in the Province of Xensi, near to the side of the Yellow River.

It runs not quite through in a direct line, but has turnings and windings in some places, but is no where broken off or parted; only near to the Frontires of the Province of Xansi, lyes a very high Mountain, which makes a separation in the Wall to give way to this Mountain; also where it gives passage to the Yellow River, it has a breach for so much space; but for other small Rivers, they run through the Wall without any separation by Arches and Sluces, otherwise it is every where alike; it is about thirty Cubits, or forty sive foot high, and some sisteen Cubits broad: Several strong Watch-Towers are built upon this Wall, which stand at a distance from each other, and were somerly guarded by Souldiers.

Heretofore the Chinese Emperour, as also at present the Great Cham, maintained for the defence of this Wall; and against the Inroads of the Tartars, ten hundred thousand Men, who kept watch day and night by turns in the said Watch-Towers.

The building of this Wall was begun under the Government of the Emperour Chius, who was a brave Prince, and did many great and noble deeds, as well in time of Peace, as War; there was never any Chinese Emperour, before, nor since, to be compared with him. When this Emperour had Conquered the Race of Cheva, and had brought all China under his subjection; he was preferred to the Imperial Throne, being before but a Petty King. Being seated in the Throne, he caused this Wall to be built, having Conquered the Tartars, the immortal Enemies of the Kingdom of China; to hinder and prevent by that means their inroads

into the Kingdom. This great work was begun by him in the 20. year of his Reign, 250 years before Christ's Birth; about which he employed so great a number of Work-men, that it was finished in five years. Through all China the Emperour commanded three Men out of ten to work upon this Wall, which is so well built and so strong, that there is not the least crack in it. This Wall is admirable, not only for the length and bredth, but in regard of its durableness, having lasted for so many Ages without alteration, being as entire as when it was first built.

After some short stay without the Gates of the City, we got all our Carriages together, and then began our journey back with all our Followers, by the same

way we came.

We lodged in a Village called Pekinsin, and the next day past by the City of Tongsion, and in the afternoon came to the City of Sansianwey, where the Emperours Vessels were still lying, which had brought us from Nanking, expecting our coming. The Skippers came to meet the Embassadours, to bid them welcome, and help carry our Goods aboard; but the Mandorines whom the Emperour had ordered to wait upon us, to conduct us to Canton, would not suffer the Embassadours to embarque in those Vessels, but in others which were provided by order of the Emperour. These Vesselsthey called Jonken, and were very large, having feveral rooms and conveniences, but lay so low & sluggish upon the water, that they durst not venture themselves in them, lest they should not arrive at Canton soon enough, but be forced to winter there; therefore the Embassadours to make no difference or hatred between the Mandorines, and our old Skippers, took neither the new Jonkens nor their old Ships, but hired small Vessels, to make the more speed. And having taken order about our business, and our Goods Shipped, we fet sail again from this Sansianwey, with the Tartarian Lords whom the Emperour had ordered to attend the Embassadours, together with the Canton Mandorines, and came late in the night to a small Village upon the River Guei, where we continued expecting the morning. Pinxenton in the mean time parted from us at Sanstanwey, and took his way over Land to Lincing, where we had left his Wife and Children as we went to Peking.

In our return from Peking to Canton, we took the same way we came, but past

by feveral Cities and Villages without entering into them.

Upon the 23. of October, we came to Single, and the next day to Sincocien;

upon the 25. we got to Tonquam, and the 27. to Tachen.

Upon the 31. of October, we got to Lincing, where the Embassadours were nobly received and treated by the Mandorine Pinxenton, who went thither by Land. We stayed here two or three days at the desire of Pinxenton, who made very much of us all that while, and then we set sail forward with good speed, and a North wind which blew so very hard and cold, that we were hardly able to endure it.

Upon the 5. of November, having undergone much hardship, we got to Tuncham, and the next day to Xansiu, where we could procure no fresh men to Tow forward our Vessels. The Embassadours to lose no longer time, hired such as they could meet withal in the Streets.

Upon the 8. of November we came in fight of Cinning, and on the 13. following

to Tamincien.

From thence we got into the Yellow River, and on the 17. to the City of Jam-cefu, where the Embassadours were bid heartily welcome by the Base Brother of the young Canton Vice-Roy, and nobly treated at his House. After this Friendly reception, we took leave, and came upon the 20. into the great River of Kiang, and the next day before Nanking.

We came with our Vessels before the same Gate, where we had anchored in

going;

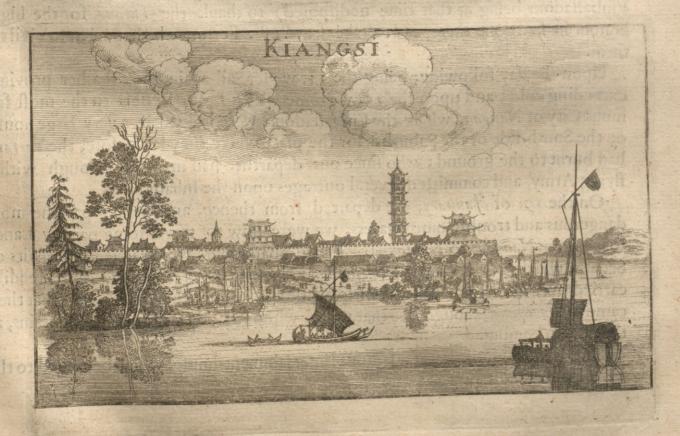
going; and in regard the Governour stood upon his departure, we could not procure other Vessels with that speed as we desired; whereby we had an opportunity to take a more exact view of the City, and to refresh our selves a while after so tedious and troublesome a journey in the heart of China: But the weather proved so very bad and cold, that there was no going abroad all the while we continued here.

The Embassadours themselves were often invited by several Grandees to Dinner; but the weather proving so extream soul and cold, they could go no where, only they gave a visit to the two chief Toll-Masters who lived in the Suburb, whereof the one was a Chinese, and the other a Tartar, and both very brave Persons: These two Gentlemen showed a very great respect to the Embassadours, during their stay before this City.

Having provided our selves with necessaries, we departed from Nanking upon the 10. of December; and upon the 15. we past by a high Rock, which we in memory of William Vander Beek, in our journey forward, called by the name of Beekenburg. The River Kiang falls about this place, almost a mile broad, and in foul weather proves very rough and dangerous; on the right side lye a great many Rocks under water.

Upon the 19 at Sun-set, we came to Nanking: It blew very hard all that night, and continued so till the 21. when it began to abate: we then set Sail again, and past over the Pool of Poyan, and from thence came to the Shiprich Village of Veinjeen; where we were forced to stay a while to get fresh men to Tow our Vessels. We found that in our absence a violent sire had destroyed at least 100 brave Houses in this place.

Upon the 23. we came again to the famous chief City of Kiangs, which I have already described at large, and given you an account of what I then saw in our journey forward; but in regard we continued three days in this City, I had an opportunity to satisfie the curiosity of the Reader with a further Description of the situation thereof.



And after we had furnished our selves here with other Vessels, we set Sail again upon the 26. but having gone about a mile, it begun to blow so very hard, that

we were forced to return under the Walls of the City, where we lodged all night in fafety: The next day we departed early in the morning, and faw the Hills on both sides of the River covered with Snow.

Upon the 1. of fanuary, 1657. we arrived at the City of Kinnungam, where the next day we got fresh men vvith much difficulty to Tow our Vessels, and about two of the clock in the afternoon set Sail again to advance our journey.

Upon the 15. of the same month, vve got before the ruined City of Vannungam, vvhere the Embassadours vvere no sooner landed, but the Governour of the place came to bid them vvelcome. At our going avvay, he presented the Embassadours vvith some refreshments for the Kitchin, amongst the rest vvith some Candles made of a thick oyly juice, vvhich they have off of some Trees, and vvhich burnt very clear and sveet.

After that vve vvere provided vvith fresh men to Tovv our Boats, and Pilots, (for vvithout expert Pilots there is no venturing upon this River) vve began our journey, and past by very Rocky and dangerous places, vvhich vvere not as vve came observable, the vvater then being three foot higher; but now their heads appeared above the Stream: The Vessel however in which the Embassadours were, hapned to strike against one of them, but with the turning and eddies of the Stream, she got off again without any great damage. About eleven of the clock we got safe beyond these threatning dangers, which appeared first at the City of Vannungam, and end over against an Idol Temple, extending about three Dutch miles. The Chineses and Tartars who frequent this River, do commonly offer at the fore-mentioned Temple for a speedy and safe Voyage through those difficulties.

Upon the 10. we came before Canchen, where the Governour in great State came to welcome and receive the Embassadours in the name of the Tutang; and after that the Embassadours, at the request of the Governour, had informed him with all their Transactions at Peking, he went back again into the City to acquaint the Tutang therewith; with him went likewise facob de Keyser (the other Embassadour being at that time undisposed) to thank the Tutang for the high honour he had done them, and to take leave of a Person who had been so civil to them.

Upon the day following, being the 11. we set Sail again, the weather proving exceeding cold; and upon the 15. we came with all our Vessels to the most famous City of Nangan, where the Embassadours were lodged in a very large house on the South-side of the Suburbs; for the place where they lay before, the Tartars had burnt to the ground; who since our departure had marched through with a slying Army, and committed several outrages upon the Inhabitants.

On the 19. of January, we departed from thence, and having past the most dangerous and troublesome waters, we were now to travel some part by Land, to get from Nangan to Nambung. The Embassadours were carried in Chairs or Sedans, which they ordered to be made at Nanking, wherein they were so speedily carried over the Mountains by thirty Souldiers whom they had hired, that they came to Nambung, though late that night, without Lodging on the Mountains, as they did in coming.

The Embassadours lay at a famous Entertainment-house, which belonged to the Vice-Roy of Canton.

we had breathed our lety o here with other Velicis, we fee Sail again



I have already given an account of the situation of this place, in a Print at large, the draught whereof I took in our Voyage to Peking: Now in our return I thought it worth the while to make this surther addition, setting before you another Print, how this City appears on the other side, with a curious Prospect, which I took exactly.

Having got new Vossels, and put our Goods aboard, we lest this City upon the 21. and past by several dangerous waters, and came to those wonderful and strange Mountains of Snitisen; and from thence to the admirable Hills, which we in our going to Peking, called by their name the Five Horse Heads.

Upon the 25. Instant, we got with good success before the City of Saochen; and here we began to put on our Sails again, being now past the narrow of the River, as likewise the Rocks, and the next day being the 26. we came to that wonderful and strange Mountain Sangwonhab: And in regard the Water was now at least twenty foot lower then when we came, the tops of these Rocks appeared more dreadful unto us, and we more sensible of the great dangers we had escaped in our going, they then being unseen.

Upon the same day, late in the levenings we came to Sanyoum, where we lodged all night, and early in the morning ser Sail again, and came that day before the small Town of Xantsui. We save here the adjacent Fields full of Tents, Horses sadled, and a vast number of Souldiers, all standing ready for the march.

having a Skreen before him; next to him followed the Embalhidours, according to the State of the bulinels, in folenm order: and for a more publicle demonstration of joy, the Cannons aboard the Ships were discharged thrice; the Walls and Streets of the City were full of People, to see the Ceremony, and to understand the success of their Negotiation; for the Inhabitants defined nothing more then a Free Tradewith the Hollanders.

The next day, being the 29, the Embassadours went in great State to salure the raftA. Roys, the young Kings Mother, and O. Intang, and to acquaint them with the sum of sheet business. The old Vice-Roy received them very friendly and heartily with a dish of Thea, and some discourse concerning their journey. The like did the young Vice-Roy, but the Mother of the young Vice-Roy did not ap-

pear,



After a few hours sailing, we came in sight of the Village Faefan, which ap-

peared very pleasant and delightful at a distance.

And in regard as we went to Peking, we past by this Village late in the evening, so that there was no taking notice of the same; I thought good (having now had in our return a full view thereof) to give you a draught in Print of the situation, which you have in the annexed Out. It lyes near the River side, and has very

pleafant Fields round about. o bas ground sucreon b lerevel ve fie

Upon the 28. of the same month, we arrived again before the samous chief City of Canton; which we have already described at large. Francis Lantsman who when we were going to Peking, took care for all our concerns lest there, with the two Ships, and the rest of the Men, came immediately to welcome and receive the Embassadours; and had ordered the Canners of the Ships to discharge all their Ordnance upon their landing; which was accordingly performed, to the great admiration of the Tartar Lords, whom the Emperour had appointed to attend the Embassadours upon the journey, for their better accommodation; being no less surprized to see such Vessels, having never seen the like. No sooner were the Embassadours landed, but they betook themselves to their old lodgings, and sound all things safe and in very good order, to their great satisfaction.

The Letter of the Emperour writ to the General John Maatznyker, was taken and carried by the under-Merchant Henry Baron, upon both his hands, having a Skreen before him; next to him followed the Embassadours, according to the State of the business, in solemn order: and for a more publick demonstration of joy, the Cannons aboard the Ships were discharged thrice; the Walls and Streets of the City were full of People, to see the Ceremony, and to understand the success of their Negotiation; for the Inhabitants defired nothing

more then a Free Trade with the Hollanders,

The next day, being the 29. the Embassadours went in great State to salute the Vice-Roys, the young Kings Mother, and the Tutang, and to acquaint them with the sum of their business. The old Vice-Roy received them very friendly and heartily with a dish of Thea, and some discourse concerning their journey. The like did the young Vice-Roy, but the Mother of the young Vice-Roy did not ap-

pear,

pear, only sent a Complement to the Embassadours to thank them for their visit. The Tutang suffered them to wait two hours at his Secretaries House, and afterwards sent them word that he would hear them when Pinxenton was arrived.

The following day, upon the 30. of January, the Embassadours were treated by the State-holder of the young Vice-Roy, at a noble Banquet, who laid the fault upon the Portuguese Priests at Peking, that our business succeeded no better there; and he carried it so, as if he had been very much offended with them, telling us, that they had every where reported that there were but three Kings in Europe, whereof Don John was one; and that the Hollanders possessed but a small corner of the world, and were his Tributaries, with much more of this Nature.

The Embassadours went the same day to salute the Mandarine Tosu, who received them very courteously, and told them that Poetsiensie and other Lords durst not hold any conference with them, because the Tutang, whom they stood in awe of,

had not yet granted them Audience.

Upon the 1. of February, the Embassadours with the Merchant Lantsman, and some other of their Attendants, to the number of twenty persons, were most nobly treated at dinner by the old Vice-Roy, who entertained them first with Thea out of Wooden Dishes, wishing the Embassadours to be merry, and to drink forrow from the heart, fince they had now passed the greatest danger. After drinking of the Thea, the Trumpets sounded, and Dinner was served; each Embassadour had a particular Table full of Dishes; but before they began to eat, the King called for a Gold Goblet full of Wine, and commanded two of his Gentlemen to carry one to each of the Embassadours, to let him know that he wished them welcome. As foon as they had pledged his Majesty, they fell to their Meat; whilst they were at Table, the King asked several questions concerning the state and affairs of Holland. Dinner being almost ended, several Comedians, according to the custom of the Countrey, began to show themselves before the King, and the Embassadours being in haste, desired his Majesty to excuse them from any further attendance; so after a health or two had past about, they took leave, and came back to their lodgings.

The next day they were treated by the young Vice-Roy after the same manner, only there passed no discourse at Table, but what was tending to mirth and

jollity.

Upon the 3. of February, came Pinxenton to Canton with all his Train, and as foon as the Embassadours had heard of his Arrival, they went to welcome and salute him in his lodgings. On the seventh the Embassadours (now Pinxenton was come to Canton) had Audience of the Tutang, who had deferred them till his Arrival.

The Embassadours having disposed of 160099 Guilders in Presents for the Grandees at Peking, were somewhat straightned to find wherewithal to purchase a New-years-gift for the Vice-Roys, that might be acceptable unto them; which at last was obtained by the interest of Lantsman, which he had made during his abode at Canton: And when the Presents were brought to the Vice-Roys, they seemed dis-statisfied with them, and demanded not only interest of 1500 Toel of Silver, which they had disbursed for the use of their Servants upon their departure to Peking, but they likewise insisted, that the Embassadours should immediately pay the 3500 Toel of Silver, which they had promised to the Vice-Roys for a Free Trade at Canton, before their departure for Peking. This business occasioned much trouble, and at last the Embassadours were necessitated to comply with their demands, to prevent surther mischief; for they sound that the common people had been dealt withal, to affront them as they went along the Streets.

And not long after, one of our best Interpreters, by name Paul Duretti, was

most lamentably Murdered in his own house; whereupon the Embassadours refolved to depart with all speed for Batavia, and went immediately to take leave of the Vice-Roys, who refused to give them Audience, and only sent out word that they were not to export any Tartar Arms.

The Embassadours finding they could not essect any thing with their Visits, returned to their Lodgings, and went aboard that night, and set sail early in the morning, but after a few hours sailing the wind turned, and they were forced to

come to an Anchor, not far from Canton, where we lay all night.

Upon the 23. came the Stewards of the Vice-Roys, and the Captains of the Guards, with the Mandorines who had accompanyed the Embassadours forward and backward from Peking, and treated them in the name of their Masters with their strong liquor Sampson, in the Kings own Dishes. They wished the Embassadours a speedy and successful Voyage, and that they might suddenly return again; and after some Healths had gone about, they took leave, and went back to Canton, and we immediately hoised sail, and came upon the 28. at Sun-set to an Anchor, into the Harbour of the Heytamon. The Embassadours had sent the Governour a Princes Flag, which he caused to be hung out with the Tartar Standard upon the Fort; a sign that the Embassadours were welcome to him.



Upon the 2. of March, about midnight we weighed Anchor, and set sail with an Easterly wind, from the Harbour of Heytamon, steering our course South-East. At break of day we came in sight of the samous Village of Lantam, which lyes in a very commodious place, adorned with goodly Buildings (as is express in the annexed Print) which are seen at a great distance at Sea.

We made so much speed that day, that before Sun-set, we got beyond the

Eastern Islands of Macao.

Upon the 4. Instant, we came in fight of the Northern Mountains of Aynam, which lay about fix miles North-west from us.

On the 8. of the same month, we came again to the Island Pulo Tymon, where we Anchored, and sent ashore to know whether any Ships had been lately there.

The Islanders told us, that about a fortnight since, there sailed up a fonck for Batavia, but they could not tell whence she came; with this advice we set sail again, and were no sooner got out to Sea, but we saw whole shoals of slying Fishes, leaping

ing out of the water, and spreading the Air; the shape and form whereof I have here inserted.



These Fishes are commonly of the bigness of a Smelt, and have Wings like those of Bats; they never swim alone, but keep together in shoals; as soon as they discover any other fort of Fish, that use to make a prey of them, they take wing and save themselves: They are not able to continue long above water, but must immediately return under water again; no Creature either upon the Land, or in the Sea, suffers greater persecution then these Fishes; for under water they are pursued by the Soals, and other Fish, and have no way to save themselves but by slight; and they are no sooner out of the water, but they are presently set upon by Sea-Fowls; so that they are continually in Jeopardy, either above or under water.

Upon the 21. of March, we came in fight of the Island Linga, situated upon the Coast of Sumatra: Early in the morning we spyed a Sail, whereupon we man'd out our Boat to discover what she was, and from whence she came; by whom we understood that it was our Bloemendael which had lost us by the way; so we joined together and steered our course South-west.

Upon the 24. we came into the Streight Banca, between the great Island Borneo and Sumatra; and upon the 26. past by the Island Lucipara, and so through the above-mentioned Narrow.

On the 31. of March, we arrived in our long defired Harbour of Batavia, after that we had spent twenty months and six days in going and coming.

The Embassadours immediately went ashore to give an account to the Governour General, and the Council of India, of their Transactions upon their journey to and from Peking; and to inform them what ill success they had in their business with the Emperour there, notwithstanding all their endeavours, and the rich Presents they had given, as well to the Emperour himself, as to the Mandorines, with the rest of the Grandees of his Court. The value of the Presents amounted in the whole, to the Emperour and others in China, to 5555. 1. 1. s. 7. d. sterling.

The expences of our expedition forward and backward, came to 4327. I and 10. d. sterling, which together with what we gave away, amounted to the sum of 9883. l. 1. s. 6. d. sterling.

And for all these Presents and great trouble of so dangerous and long Travel, we effected nothing else, but that the Hollanders were received as Friends by the Emperour in China, and might return eight years hence to salute his Imperial Majesty, according to the Contents of the above-mentioned Letter, which the Great

Cham writ to the Governour General at Batavia.

And though through the means and designs of the Portuguese Jesuits, as has been often mentioned, our business did not succeed with the Emperour according to our wish; yet we may hope that in a short time, and before the date of eight years shall be expired, something will be done to the advantage of our Trassick, by sending a few Presents more to the Emperour; which several of the Grandees of Peking did more then hint to our Embassadours: Beside, the Great Cham having Wars with that Arch Pyrate Coxinga, if we should but propose to assist Imperial Majesty with our Ships, for his subduing of the said Pyrate; I make no doubt but he would quickly consent to give us a Free Trade in his Dominions.

Amongst so many alterations hapned since our departure, we understood upon our arrival, with great joy, that the strong City of Columbo, in the Island of Ceylon, was fallen into our hands by the conduct and courage of the General Dirck Hulft, who commanded over those Forces that were sent to subdue it. This Valiant Commander was unfortunately slain in an Assault, which was made by him upon the City; which being perceived by his couragious Souldiers, they fell on with so much fury, that they would not be satisfied for the loss of their Commander, with any thing less then the taking of the Town; which was soon after delivered up to them upon terms. How great an advantage this will prove to the Assairs of the East-India Company, any one may easily guess, if they do but know that from this place comes the best Cinnamon.

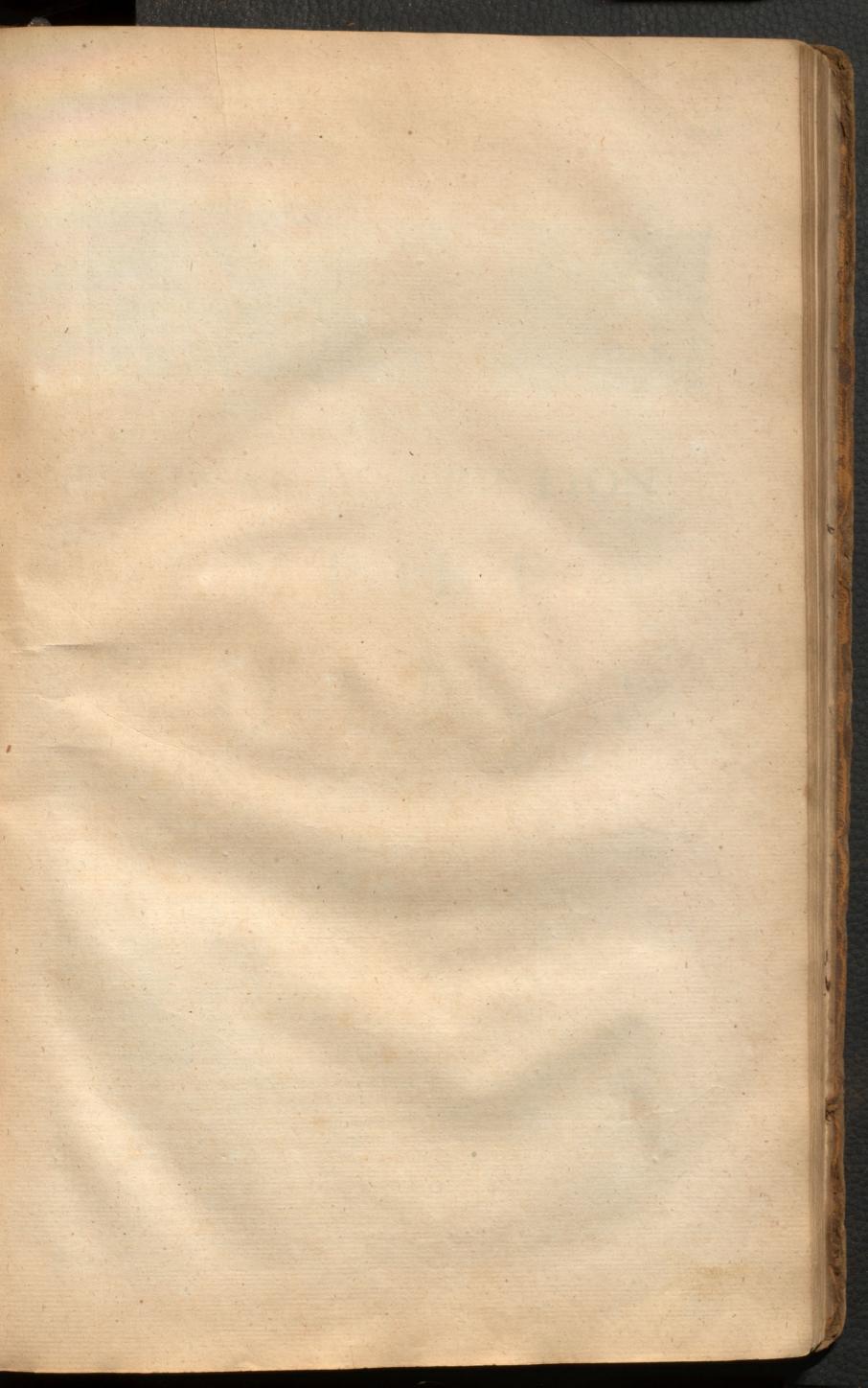
We likewise understood, that the troublesome and contentious business in Amboyna, which threatned this place with great danger, was accommodated and reconciled through the wise management of Arnold de Ulaming; so that one might live freely and peaceably there, and drive their Trade with the Inhabitants

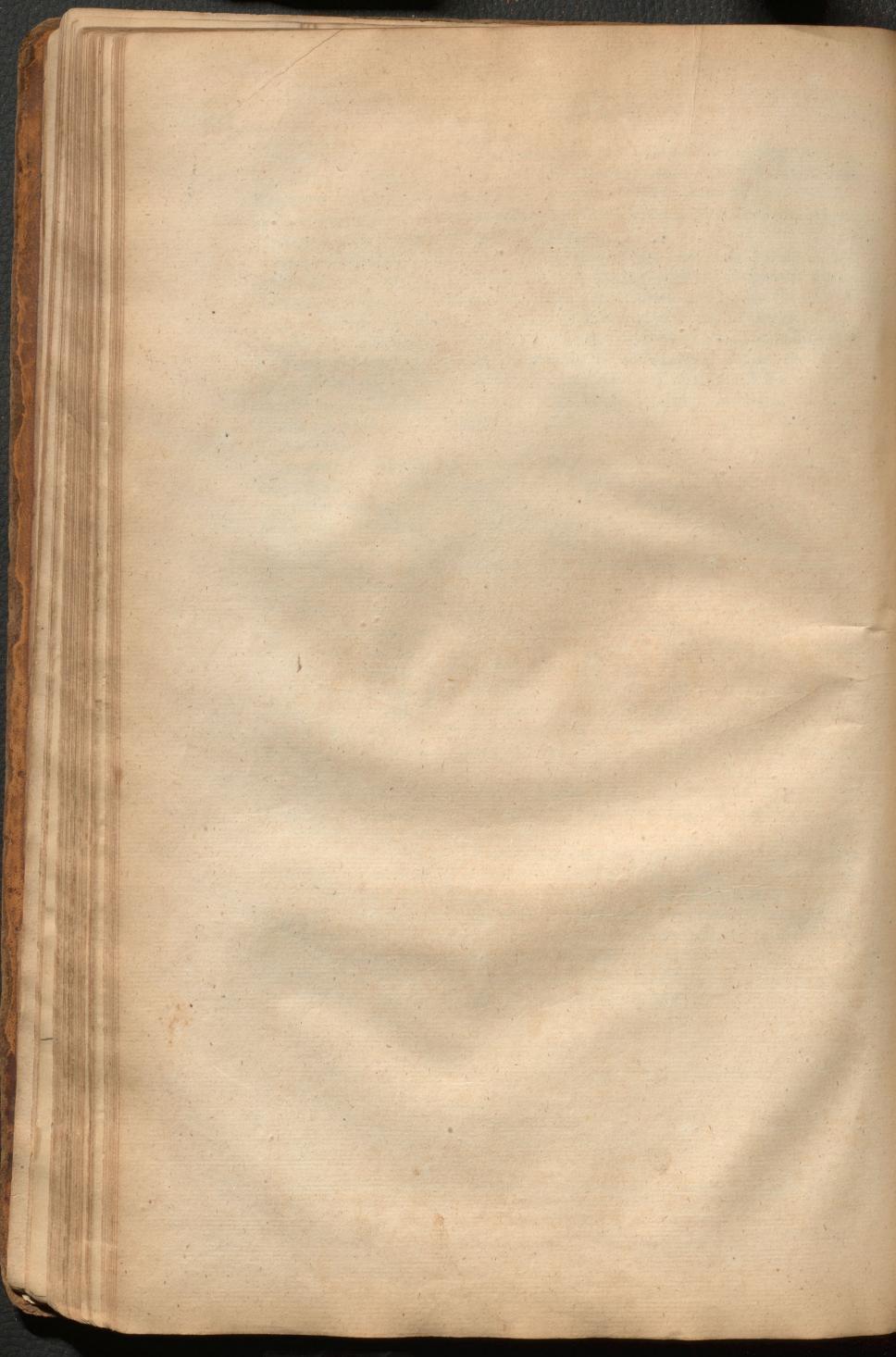
as formerly.

Lastly, We were informed that the Bantam Javaners were grown weary of the War, and sought to live in Peace with the Hollanders; which will highly make for

the Interest of our East-India Company.

I have treated thus far in short concerning what hapned upon our Travels forward and backward to the Emperours Court at Peking; wherein to my know-ledge I have not in the least said any thing contrary to the Truth: And as I began in giving a Description in short of the whole Empire, for as much as concerns the Countrey it self; so I conceive it not improper for a more full and perfect know-ledge of all China, to continue my Relation of the Government, Letters, Learning, Manners, Customs, Fashions, and Modes of the Inhabitants; Creatures, Beasts, Herbs, Fruits; Wars, and Peace in this vast Dominion of China.







GENERAL DESCRIPTION

OF THE STATE OF TH

realon why the Laws, which before to the hive boot the Larary, and which in part colerved to this day by the prophes are of no longer flanding then the

from thence, but becaute they believe they are better beloved by being prelit-

Their Properous is commonly called Thier E. which figuither

Of the Government, and the several chief Officers in CHINA. God I wever, the Commonalty call not the Emperope Theory, but Homers,



UR Statists in Europe, and most People else that follow Science and Literature, are not ignorant in the least of the three forms of Government, viz. That of Monarchy or absolute Power of a Single Person; Aristocracy, being the Authority of the Nobles; and Democracy, the Iway of the Multitude.oD and in bayolgue or engloyed in the Go. shutifull M

Now the Kingdom or Empire of China hath been Governed from Age to Age, a series or long prescription of times out of Mind, by a Single Person; the Supream

Authority always being Monarchical, both the Nobles and popular Power fo altogether unknown to the Chinese, that we had a hard and most difficult task when we were at Peking, to make them understand in the least tittle what our Government of the United Provinces was, and what were our High and Mighty Lords, and the States General.

The King or Emperour of China, commands the Lives and Estates of all his Subjects, he alone being the Supream Head and Governour; so that the Chinese Government, as we have said, is absolutely Monarchical, the Crown descending from Father to Son, and wanting Male Issue, to him that is next of the blood, the

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Eldest Son sirst resuming the Paternal Throne: Only we read, that two or three Kings in old times dis-inherited their Children, being held unsit to Govern; and put the Scepter into the hands of Strangers, no ways related to them. It has also often hapned, that the Subjects have by force wrested the Government out of the hands of their lawful Prince, for being too severe, harsh, and cruel, in his Reign; and conferred it upon one more agreeable to their Humour, whom they have acknowledged for their lawful Prince. Yet herein are the Chineses to be commended, that many amongst them had rather dye honourably, then swear Fidelity to any Prince that gets the Crown by force of Arms, having no just Title to the same; for they have a Proverb amongst them, That are honest Woman cannot Marry two Husbands, nor a faithful Subject serve two Lords.

When the Heir (which generally is the eldest Son) comes to the Crown, the rest of the Children are treated with Royal Dignity and Honour; but must not use any regal Authority. The King allots to each of them a City, with a Royal Palace, where he lives in Princely State, served and waited upon with mighty Pomp and Splendour; but has no command in the least over any of the Inhabitants, neither may they depart from that City without the Kings especial License.

In this Government are found no old Laws, as among those of Europe; no Imperial Edicts, which had their Original from the Antient Romans: but those that are the first Founders of their own house, and have by Conquest, or otherwise resum'd the Government, make new Statutes according to their pleasure. This is the reason why the Laws, which before this last Invasion of the Tartars, and which are in part observed to this day by the people, are of no longer standing then the Emperour Humono; whose race, for his most Heroick Actions in the expulsion of the Tartars, was called Tamin, which signifies great Courage. This Emperour made several Laws (which are observed to this day) and confirmed others made

Their Emperour is commonly called Thiensu, which signifies the Son of Heaven; and this name is given them, not that they believe they had their Original from thence, but because they believe they are better beloved, by being preserved to so great a dignity above all other Mortals, for their eminent and natural Vertues, and because they Adore and Worship Heaven for the highest Deity; so that when they name the Son of Heaven, it is as much as if they said the Son of God. However, the Commonalty call not the Emperour Thiensu, but Hoangti, the Yellow Emperour, or the Emperour of the Earth; whom they name Yellow of colour, to distinguish him from Xangti, which signifies the highest Emperour. 2697 years before Christs Birth, reigned their first Prince, who bore the name of Hoangti; and because of his extraordinary Vertues and Valiant Deeds, the Chineses have

ever fince called their Emperours Hoangti.

by his Predecessours.

None are chosen or employed in the Government and Management of Publick Affairs, but such as are held capable, and have the Title of Doctors of the Law, Men of great Learning and eminent Parts; for whosoever is preferred in China to places and offices of trust, has given a clear testimony of his Knowledge, Prudence, Vertue, and Valour; for neither the favour of the Prince; nor Grandeur of his Friends stand him in any stead, if he be not so extraordinarily qualified.

All Magistrates, both Civil and Military, are called in the Countrey Idiome Quonfu, which signifies men sit for Council; they are also called sometimes by the name of Lavie, which signifies Lord or Master. The Portuguesses call these Magistrates in China, Mandorines, it may be from the Latin word Mandando; by which name the Officers of State in that Countrey are also received and understood by us of Europe.

And although I said at the beginning that the Government of this Kingdom or Empire

Empire consisted of one Single Person; yet it will appear by what has been said, and by what shall follow, that the Government has also some commixture with that of Aristocracy: For although that which the Magistrate concludes, and fully determines, must afterwards be ratified by the King upon request to him; yet he also sinisheth nothing himself in any business, before he is thereunto first desired by his Council.

It is also very certain, that it is no way lawful for the King, to confer any Office, Dignity, or place in the Magistracy, upon any, unless he be first requested by one in special Authority. But yet the King hath power to present his Courtiers with some special gifts; for this he often does according to an old custom,

whereby it is free for any body to raise his Friends at his own charge.

The Publick Taxes, Assessments, Impositions, and Revenues, are not brought into the Kings Treasury, neither may he dispose thereof at his pleasure; but they are delivered either in Money or Goods into the Treasury and Granary of the Empire; which Income dischargeth the expence of the Kings Family, consisting of Wives, Concubines, Sons, Favourites, Servants, and the like.

There are two distinct Councils in China, one not only officiates as Ministers of State at Court; but has likewise the care of the Kingdom: The other are Pro-

vincial Governours, who rule whole Provinces and Cities.

A Catalogue of which Officers fill up five or fix large Volumns, Printed every month, and to be fold at Peking, where the Court refides: In these Books are mentioned only the names of Provinces and Cities, and the qualities of those who for that end are employed in the Magistracy through the whole Empire.

These Books are alwaies re-printing, in regard so vast a number of Alterations happen daily; for some dye, others are laid aside, and new ones chosen in their places, or else preferred to higher Offices; so that there is hardly an hour

but some change happens amongst them.

The grand Council divides it self into six other great ones; The sirst is called Pu, or the Council of State; for they name and chuse all the Magistrates of the whole Nation; these, as they are most powerful, have also greatest parts, persons able to judge of whom they confer such dignities; for they must be all qualified with Philosophical and other Learning, that come to any place in the Magistracy; for the general maxim there, is to prefer none but meerly upon merit; and whosoever happens to be degraded for any misdemeanour, they never admit him to his place again.

The second called Hopu, hath the management and inspection over the Kings

Exchequer, pays the Armies and other charges of the Kingdom.

The third they name Limpn; this takes care of the common Offerings, Temples, Priests, the Kings Women, Schools, and Publick places of Learning, to see all things be done in order; likewise orders their Holy-days, and the Obediences which are to be performed to the Emperour, upon certain times and occasions: Also disposes and confers Titles of Honour upon such as deserve them, takes care for the encouragement of Arts and Sciences, sending and receiving of Embassadours, and the writing of Letters into all parts.

The fourth Council called Pimpu, signifies the Council of War, to whom is lest the management of Peace and Military Assairs; wherein however they are not to conclude any thing without the consent of the Emperour. They dispose of all places and offices in the Army, and confer Titles of Honour and Dignities accordingly upon such as behave themselves bravely in Conduct, and Valiantly in

Battel.

The fifth Council called Cumym, which has the care about Buildings committed

toit, and also are Surveyors looking to the repairs of the Edifices, and Palaces belonging to the Emperour, his Favourites, and Magistrates. They also look after the Building of Vessels, and the equipping of Fleets.

The fixth Council called Humpn, examines and judges all criminal causes, and

appoints their punishments.

All Affairs of the whole Kingdom are dispatched by these six Councils; wherefore they have in each Province and City Officers and Notaries, by whom they are informed of all Transactions which happen in each quarter; so that they are all continually busie about weighty Astairs, but the number and good order of the Officers, very much facilitates their work; for in each Council is a President, whom they call Ciu, who has two affistants, one on his right side, called Coxilam, and another on his left, termed Yeuxilam: These three, both at Court, and through the whole Empire, have the highest dignity, except those who sit in the supreamest Council, called Colao. Beside these three Principal Counsellours, there are belonging to each Council, ten others, who differ but little in dignity from the rest, being always employed, together with a great number of inferiour Officers, as Notaries, Scribes, Secretaries, and Clerks.

The Jesuite Semedo in his relation of China, mentions several other Councils, whereof some have a like Authority with the before-mentioned fix; all which are called in the Chinese Tongue, Cien, Cim, and consist of several Offices belonging

particularly to the Kings Houshold.

The first of these is called Thai Lisu, that is, the Council of the Great Audite; this Office seems like the great Chancery of the Kingdom, and therein all weighty Affairs receive a determination; consisting of thirteen Mandorines, one Counsellour, two Assistants, and ten under-Officers.

The second is called Quan Losu, and provides for their Imperial Majesties Tables, and for all the Expences of the Emperours Court. This Council has one

Counsellour, two Assistants, and six Officers.

The third called Thaipocusus, has the power of the Emperours Stables, and makes provision of all Post-Horses for publick use and service. It consists of one

Counfellour, and fix Officers and Intervent from our vody as along their Beside all these, there is yet another Council higher then all the rest, and of the Greatest dignity in the sitting next to the Emperour. Those that sit in this Council are called Colaos, being for the most part four or six in number, and the most select persons of all the other Councils, and of the whole Empire; and are honoured and reverenced accordingly: no private Affairs are brought to them, for they only mind the Publick Good and Government, sitting with the Emperour in Private Council; for the above-mentioned fix Councils, intermeddle not with the Affairs of the State, as to make any conclusion upon them, they being only to debate and confult, and afterwards by the way of Petition to offer up their advice to the Emperour, who either altereth or confirmeth what they they have done, according as he sees cause. But in regard he will not seem wholly to relye upon his own judgment, some of the chiefest. Philosophers always attend upon this Colaos or Council, and come daily to the Palace to answer Petitions which are brought continually to the Emperour in great numbers. This last conclusion the Emperour signeth with his own hand, that so afterwards his command may be executed.

There are yet two Councils more, whereof the one is called Choli, and the other Tauli, each confisting of above fixty persons, all choice Philosophers and Wile Men; whose Fidelity and Prudence both the Emperour and People sufficiently have approved, and therefore they hold them in great honour and esteem. With these his Majesty adviseth upon all extraordinary and weighty Assairs, but especially when any thing has been committed against the Laws.

Beside these Rix-Councils, there are several other, whereof the chiefest is called Han Lin Yven, wherein are employed none but learned Men, who busic themselves with no Assairs of the Government, yet exceed such in dignity who sit at the Helm.

Their charge is to take care of the Emperours Writings, to compile Year-Books, and write Laws and Orders. From among these are chosen Governours and Tutors for the Princes; they only are concerned in matters of Learning, wherein as they grow more excellent, they mount by several steps to the highest degree of honour, coming afterwards to be employed in places of the greatest dignity in the Court; neither is any chosen into the great Colao, who hath not first been of this Council. They delight in Poetry, and get a great deal of Money by their Writings, as in making of Epitaphs, Poems, and the like, to pleasure their Friends; and very happy he esteems himself that can obtain such a favour of them.

The Emperours Court formerly kept at Nanking, is now settled at Peking; in both which Cities are the same Councils and Magistrates, saving that at Nanking that of the Colao is not at all; and the rest of the Councils there are as much Eclipsed by the absence, as those of Peking are advanced in esteem and authority

by the Emperours presence among them. I did will stable and mid

Thus far we have spoken of the Government in general, in the next place we will treat of particular and Provincial jurisdictions. The whole is divided into sisteen Provinces; the Cities, in two of which, to wit, Peking and Nanking, the chiefest and supream Courts of Judicature reside, distering little from the method and rule used in the rest of the Cities of the other thirteen Provinces; whose Regiment is committed to the care and sidelity of two Persons, whom they call Pucinsu and Manganzasu: The sintermeddles only with Civil Assairs, and the other is concerned in Criminal Matters; they have both their Seats of Judicatures in the chief Cities of their Province, and live in great Magnisticence; besside, assairs they have been side, assairs they are selected Officers, as a so the chiefest Magistrates called Tanli; who in regard they command over some other inferiour Cities, it often happens that they are absent from the Metropolis of the Province, to take care of their particular Employments.

Now all the fifteen Provinces, as has been already faid, are sub-divided into several other less Portions, which the Chineses call Fu; over each of which is appointed a Governour called Cifu; these divisions are again proportioned into great and small Cities, whereof the first they call Ceu, and the last Hien: each having a Stadt-holder with others, which in the great Cities are called Ciceu, and in the less are named Cibien; for Ci signifies to Govern. Every Stadt-holder within these Cities is aided by three Counsellours, who assist them with advice in all their Affairs and Undertakings. The first is called Hun Chim, the second Chu Phu, and the third Tun Su, and have their particular Courts and Judicature; but the Stadt-holder over the whole division, has no more Authority in the place of his Residence, then in the other Cities under his command. True it is, he may condemn a Malesacor to Dye, but he cannot put the Sentence in Execution, without the consent of the rest that are joined in Commission with him.

But in regard an account must be given of the whole management of Assairs; and the Transactions of all the Provinces at the Court of Peking; therefore in each Province there are appointed two other great Officers by the Court, who in eminency of Honour and Grandeur of Commission exceed the rest. The one of these always resides in some of the Provinces, and is called Tutang; the other is sent yearly from the Court at Peking, and called Cyayven; the sirst has a superintendent power over the other Magistrates and Subjects, commands the Souldiery, and is concerned in all the chiefest Offices of the Empire, by reason whereof he is not inferiour to the greatest Vice-Roys in Europe, either for Power Rr

or Pomp. He continues three years in the Employment, and all that time has constantly Couriers going to, and coming from Court; and this because he must daily give an account of what passes in his Province. At his first going from Court, several Persons of Great Quality (who also be of his Council) are sent to wait upon him to his Palace: The Inhabitants of Cities and Towns, through which he passes, go out to meet him at distance with great respect, and accompany him good part of his way, both on Horse-back and on Foot, with great Honour and Reverence. At length, when he is arrived within three miles of the Capital City, wherein he is to make his Residence, the Garrison of the place, excellently accommodated, meet him, to guard and conduct him; after whom follow the Magistrates with the chiefest Citizens.

The office of the second called Chaywen, which signifies an Examiner, is like-wise a place of great Trust and vast Command, but (as is said) expires with the year: This Officer receives so large a Commission from the Emperour, that he may supervise and inspect all manner of Astairs, as well Civil as Military; and this he doth, giving an account thereof to the Emperour, who thereupon immediately sends him surther orders, what to do therein: he alone amongst all the Magistrates causes the sentences of Life and Death, and other Corporal Punishments, to be put in execution throughout the whose Province; so that all persons equally

Fear and Reverence him.

Besides these great Officers of the Emperour, there is another Examiner, called likewise *Tutang*; but he is sent by the Empress from time to time, and his business is only to visit the Prisons of the Province, with a full power to release all such from them, as are cast in for trivial matters. He hath a very great regard to the Poor, his chief Office being only to exercise deeds of Charity, and extend Com-

paffion.

In each Province is a Treasurer, who takes care of the Royal Revenues accruing within the whole Province; he receives his Commission from the Rix-Council appointed for the Emperours Revenue. With him are joined two Assistants, who both reside in his Palace; and he has under him 26 less Mandorines, who are employed in several Offices. He receives and takes account of all the Tolls, Impositions, and Royal Taxes; takes a special care of all Weights and Measures, and determines all Causes and Differences which arise touching or concerning the Emperours Revenue. He is the person that pays all Salaries, Wages, and Annuities, whether to the Magistrates, the Emperours Kindred or Souldiers; as likewise he disburses all monies to be laid out for repairing of Bridges, Streets, and common Edifices, such as the Palaces of the Mandorines.

The fourth Council is called Gan Cha Sci, their business is to inflict or give Sen-

tence for Corporal Punishments.

The fifth Council takes care to improve and reward Learning and Knowledge. And thus I have given you an account of the feveral forts of Rix-Councils in China; but before I conclude with their method of Government, it will be worth our labour to make some mention of the strange and unusual customs used amongst them, which other Nations have hardly heard of. And first of all it is very observable, that the whole Kingdom is swayed by Philosophers, to whom not only the people, but the Grandees of the Court yield an awful Reverence, insomuch that many times they submit with all Humility to receive Correction from them, as Children from a Master. By these Philosophers are all Military Affairs ordered, over which they are appointed as Overseers; and their Counsel and Opinions make greater impressions upon the Emperour, then all the most admirable observations of the Commanders themselves, who are very seldom, and then but some few, taken into the Council. But that which will appear yet more strange,

is, that these Philosophers far exceed the Military Commanders in courage and faithfulness, and will jeopard their persons beyond any of them into the most ha-

zardous dangers, for the good of their Prince and Countrey.

Secondly. But that which indeed to our European world will feem most admirable, is the good understanding, and perfect unanimity which is constantly held between the high and the inferiour Magistrates; as also between the Governours of Provinces, and the Rix-Councils, and between those and the Emperour himself; declared by that mutual respect and affection, which they bear to one another in making Visits, and sending Presents upon all occasions for the continuation of this so well knit correspondence: and yet not with standing this constant and strict Amity, the inferiour Magistrates never speak to the chief Ministers of State, but upon their knees, and that with singular civility and profound respect. With like respect and submissive carriage the Subjects behave themselves to the Governours and Rulers of Cities.

Thirdly, No person continues in Office through the whole Empire, longer then three years, unless he be confirmed anew by the Emperour; which happens not over-frequently, because as every man merits by his upright carriage, he is still advanced to higher and more noble promotions. And certainly this is done upon great and Political reasons of State, as to prevent any such Governour from contracting near Friendship with the Inhabitants, whereby to draw their affections to a by-Interest on his part; to undertake Factions or Novelties against the Interest of the Prince. For the better bringing to pass whereof, all the chief Governours of Provinces, Divisions and Cities, are bound to appear every third year at the Emperours Court, to do Homage and Obedience to him: At which time a strict account is taken of their carriages and behaviours in their several places; and after a thorow Examination of all matters, the Emperour and his Council determine who are fit to be continued, who to be turned out, who to be preferred, and lastly, who deserve to be punished; and this without any respect of persons. Likewise it is not in the power of the Emperour to make any alteration in what is concluded by the Council and Judges upon this Examination, which is so severe and impartial, that for the most part only, greatest persons offending are punished. And to this purpose we read, that in the year 1607. so strict an Examination was made, that four thousand principal Magistrates were punished.

The persons condemned are divided according to the quality of their Crimes, into five ranks; under the first are comprehended such as take Bribes, and enrich themselves out of the Emperours Treasury; these being turned out, are for ever made incapable of bearing any Publick Office. Under the second ranck are set down those that are too cruel in their punishments; those are likewise turned out of their places, and sent home to live as private persons. third are reckoned such as are Decrepite, and too far stricken in years for Government, or else such as are too remiss in their Offices; these though they are put by the exercise of their Offices, yet enjoy all their Priviledges as they were wont, when they were in their places, fo long as they live. In the fourth rank are put down such as have been too hasty and rash in passing Sentence, acting without any fore-cast in the Affairs of the Empire; these are degraded and put in some inferiour Offices, or employed elsewhere upon less weighty Affairs. In the last place, all such as live impudently and unbecoming the greatness of their Station and Employment, are not only deprived of their Places, but also of their Liberties and Priviledges for ever. The like general Inquisition and Examination is made every fifth year amongst the Rix-Councils, as also amongst the Military Officers.

Besides, the Mandorines and Assistants are obliged once a day to give an account to the Stadt-holder or Governour, of their own and other concerned persons Transactions, as also what has past either in the City or Countrey; and if they forbear to give notice of any thing that has past to the prejudice of the State, which afterwards comes to be known, they are most severely punished without any delay or respect of their persons; as once hapned at Canton when we were there, that the old Vice-Roy caused one of the chief Mandorines to be killed in his Court, and in his presence for such a Crime, and would not delay the expiating the Offenders offence by his bloods o long, till an Executioner could be fetch'd to behead the Ciminal person, according to the custom of the Countrey.

Fourthly, Nonemay in the Province where he is Born take upon him the Office of a Magistrate, but is admitted to be a Field Commander; the reason whereof may be, lest he who sits in the place of Justice, should favour his Relations: But the Souldier being at home in his own Countrey, will Fight pro Aris & Focis, and the more valiantly defend it. The Sons of such as are Magistrates, are not permitted to go much out of doors, that so they may not be corrupted with Bribes.

who has an intention to return home into his own Native Soyl, or is found to hold any correspondence with Forreign Kingdoms; neither is a Forreigner permitted to come into the heart of the Empire: And this is the cause that no Stranger dares venture into China, otherwise then under the pretence of an Embassy, which is not only to be understood of such as are far distant from China, but also even of their Friends, Allies, and Tributaries, who pay Taxes to them; of which sort are the Neighbouring Islanders of Corea, who for the most part observe the Chinese Laws; and if they discover a Forreigner to have lived privately in China, they restrain him from returning into his own Countrey, upon pain of Death

Sixthly, No body is suffered to wear any Arms within a City, nor the Souldiers nor Commanders, nor the Learned Philosophers, unless they are upon the March, and going to the Wars. Neither are any suffered to have Arms in their Houses, or to ride Armed otherwise then with a Dagger to defend themselves

against High-way-men.

In this Empire all Magisterial Officers whatever, whether Philosophical, or of the Council of War, are ranked into nine orders; according to which each has a monthly allowance paid him, either in Money or Rice out of the Publick Revenue; which in regard of the State and Garb they live in, is not sufficient to defray the charge and expence they are at; for those of the highest order, have but a thousand Crowns yearly, yet some of them grow to be very rich Men, but certainly not by their Sallary, but by what is given them under-hand for Courtesies done, notwithstanding all the Examinations aforesaid.

All the Magistrates, as well high as inferiour, wear for a Badge and Mark of respect and dignity, one sort and sashion of Hat, which none else is suffered to wear: These Hats or Bonnets are made of Black Silk, and have on both sides two Oval Flaps which cover the ears, and are made fast to the Bonnet that they cannot fall off: In which manner and garb when they appear in the Streets, they walk with great gravity, not differing from each other in the rest of their habit, save only that they have distinguishing marks upon their Cloths, whereby their qualities

are known to the Inhabitants, and to what order they belong.

Lastly, you must know that the Chineses, though the Tartars have made themselves Masters of this Empire, yet sit every where in the Councils; they enjoy their old Laws, Customs, and Priviledges as formerly; and it seems the Tartars suffer this, in regard they find the Chineses have more understanding, and are better versed in governing the Countrey and People then themselves; who on the other hand are sitter for War, and more able by sorce to Conquer, then by Policy to rule Kingdoms.

CHAP.

lerbs, and in faithind of form the amient Chingles have writing veral forther to drive from from AAHO of Cocks and Hens, and other

led out of Oyflers, and finall Worms. The fifth of feveral forts

Of the CHARACTERS, LANGUAGE, WRITING, and LITE-RATURE of the CHINESES. And in what manner the Learned in China arrive to the several Degrees of Knowledge.

The Chinese manner of Writing differs very much from the Language they speak; for there is not one Book in all China which is writ in their Mother Tongue. All the words in the Chinese Language, without exception, consist but of one syllable; neither have the people sewer Letters then Words, for each Letter is with them a Word; and though there be some Chinese Words which comprehend several Letters, yet know that every Letter signifies a particular Word.

And although the Chineses have as many Characters as Business, yet they are skilful in joyning them, that they do make above seventy or eighty thousand; but about the number hereof Writers seem to differ. The Jesuite Athanasius Kircheer reckons them eighty thousand, in all which must those be knowing and expert, who will aim at the highest degree of Learning; although any that knows ten thousand of them, may perfectly understand the Language, and be able to write their Characters. M. Martinus in his Prologue to the China History, says, that the Chineses have above fixty thousand Characters, which have several distin-Ctions and fignifications. This is confirmed by Mandelslo in his Persian Voyage, though others raise the number to one hundred and twenty thousand; and which is worth observation, notwithstanding this almost infinite variety and difficulty; yet fuch is their diligence and industry, that all these words are found in a large Didionary called Holpien, which signifies the Sea. Of this so great difference in the number of the Chinese Letters, no other reason can be given, but that the Original number have been encreased from time to time. For the better understanding the method of the Chineses Writing, I conceive it not amiss to declare more plainly the form, and difference of these their so varying Characters.

And to that end and purpose, in the first place you are to take notice, that the old Chinese Characters or Letters, differ very much from those in present use. For at first the Chineses Characterized their meaning in a kind of Hieroglyphic shape, as of four-footed Beasts, Birds, Creeping Creatures, Fishes, Herbs, Boughs of Trees, Ropes, &c. which were variously made and contrived, as the sancy of the User thought meet: But after-ages by a long series of time, and a constant practical use thereof, sinding a great consustion in such a vast number of differing Creatures and Herbs, imitating the form of some of the Antients in their Characters, made or added some little Points and Lines about them, to distinguish them one from another, and by that means reduced them into better order, and a less number, and those are the Letters they use at present.

Of the old Chinese Characters, there are to be seen seventeen sorts, the sirst and most antient was invented by the Emperour Tohias, and composed of Dragons and Snakes, most strangely interwoven one in another, and cast into several forms. For this reason the Book which the same Emperour Tohias writ of Astrology, is called the Book of Dragons; but at this time those Characters are quite worn out of use in the Countrey. The second sort is framed out of several things belonging to Husbandry, and used by the Chinese Emperour Xinnung in all Treatises concerning Tillage. The third sort consists of the several parts of the Bird Fumboan, and was invented by the Emperour Xanhoan, who has likewise writ a particular Book of Birds in these Characters. The fourth fort of old Characters

racters is compiled out of Oysters, and small Worms. The sisth of several sorts of Roots, of Herbs, and in this kind of form the antient Chineses have writ several Books. The sixth sort is drawn from the Claws of Cocks and Hens, and other Fowl, and invented by King Choam. The seventh is composed of Tortoise shells, and had for their first Founder the Emperour Too. The 8. is shown in small Birds and Parrots. The ninth in Herbs and Birds. The tenth is of Co, invented only for a token of remembrance. The eleventh is of Stars. And the twelsth of several other Letters, serving for Priviledges, and Immunities. To the 13. belong the Letters Teu, Can, Chi, Cien, Tao. The Characters of the 14. sort are called the Letters of Rest, Mirth, Knowledge, Darkness, and Clearness. The sisteenth sort is of Fishes. The sixteenth sort is not yet known to us in Europe, nor indeed to any besides themselves, and not to all them neither. The seventeenth sort is used in sealing up of Letters and writing of Superscriptions.

That the Reader may more clearly understand the matter, I will set down some

of the old Characters, with those now in use.

As for Example, the Figure with the number 1. set down in the middle of the following Print, signified with the antient Chineses, a Mountain or Hill; at present as the number 2. does express. The Sun was demonstrated formerly by a round circle or ring, with a speck in the middle, as the number 3. declares; but now it is expressed, as in number 4. A Dragon was formerly depicted with the Figure, as in number 5. but now as it is by the Figure, number 6. A Scepter with one eye, as is express in number 7. signified formerly the Kings name; but now it is shown with the Figure, as in number 8. A Bird, Hen, or Cock, were formerly express in full shape and posture, as is mentioned in the numbers 9. and 11. but at present those Creatures are described as number 10. and 12.

But the Chineses at present use no more such Characters to express the form of any such things, but only some certain Lines and Marks, which however different in sorm, in some fort obscurely resemble the Characters of the Antients, which represented the shape of things. For a clearer demonstration of the Character in use at present amongst the Chineses, I have thought good to insert one of the Figures

marked with Letter M.

*add blo to tiel drivel sill

Out of nine several Lines or Marks, the Chinese Characters of these times are composed, so that by adding or omitting of one Line or Mark, another signification properly arises; for example, a strait Line, as by the Figure A, upon the left side of this Print, signifies one or the first; with a Line as at B, drawn through it, denotes ten; and with a Line underneath it, as C, then it signifies Earth. Again, with another Line put over the down-right Line, as by the Figure D, it speaks King; with a point on the right side, as by the Figure E, it signifies a Pearl; but such a point on the left side, as at Figure F, declares to Live. Lastly, with a point upon the head of it, as at Figure G, it signifies Lord.

ion Tillage. The establish confide at the first pare of the Bird Fare.

which the fine time, are called which of Allenders



Now though all the Subjects of that Empire use several Characters in their Language, yet in speaking there seems to be little or no difference in them, all their words sounding alike, notwithstanding the difference of form and signification in Writing; and this is the reason that there is no Language which has so many double-meaning words as the Chinese, being only distinguished by some sound or expression in use amongst themselves. Out of the double meaning of these words, arises a grand inconvenience; for no person can transcribe any thing out of that Language which is read unto him, nor can any Book be understood by hearing another read it; for the double meaning and Various sound of the words, which cannot be distinguished by the Ear, and are only to be known by the sight, or not otherwise to be understood; so it often happens that in common discourse they are necessitated to put their minds in Writing, else one cannot understand the other what he means, though he speaks very clear and plain.

This double meaning is in some fort taken away by five several sounds now in use, which yet are very hard to be distinguished; so that many times very great mistakes happen between those that have not been used to these sounds from the very Cradle. An Italian telling a Chinese, that in Europe there were Ships to be seen as big as Mountains; he gave the word wherewith he would have denoted a Ship, the same sound that expresses a Tyle upon the House. The Chinefes taking it according to the found, seemed to admire very much his faying, and at length began to laugh at him, as though he had told them incredible things; asking him withal, to what use they put a Tile of such bigness, and that it must have been a very large Oven that could bake such a Tile. By which appears how necessary it is, and withal how infinitely troublesome it is both to Strangers and Natives to learn these differences of Sounds and Pronunciations, or to be ignorant of them. The Jesuits therefore who are sent to propagate the Cospel in China, have found out five Points or Marks, which they put over every word, and thereby know how to express the highness or lowness of the Sounds. These are as follows > y - | | y By the help of these Marks, must the same word which is written in our Letters, and marked with those marks, be severally pronounced, nounced, and then they intend several things. As for example, Y'a with this mark over it, signifies God; and with this mark over it, Y'a, a Wall; and Y'a with this mark, signifies Dumbness. Yet notwithstanding all these helps, the Chinese Language is very dissicult to be learned and understood, as well in regard of the double signification of the words, as also because that in this Language there is no certain number of Letters, but every business and intention of the mind must be express by a particular Character; which gives not only an infinite trouble to those that will learn it, but causes a vast expence of time, taking up ten or twenty years before a man can obtain to the knowledge of speaking and writing this Mysterious Language, wherein the Natives themselves know far better how to express

their minds in writing, then by speaking.

But in regard I have now spoken of the Character and Writing of the Chineses, I will adde in a few words, in what manner they place them. herein they quite differ from the custom of Europe, and almost all other Nati-Hereof writes Peter Jarcius thus in his Treasury of Indian Things; The Chineses (says he) do not write from the left to the right hand, as the Europeans; nor from the right to the left, as the Hebreans; but they begin from the right side above, and write down to the bottom, so that they put the one Character under the other, and not one after another, as we in Europe: And when the Line is full from top to bottom, then they begin again at the top of another Line, and by degrees go down again to the bottom; and indeed (which is worth observarion in this particular) the Chineses differ from all others, who absolutely write after another manner; for at this day there are in all the known world but four several ways of Writing, upon the account of placing the Letters: The first is from the right to the left side, and in this manner are written the Books of the Hebreans, Chaldeans, Syrians, Arabians, and Ægyptians. The second is from the left to the right side, and after this manner the Greek and Latine Books are writ, and so write at present all the People of Europe. The third fort of Writing is called in the Greek Bustrophedon, which signifies to Plow with Oxen; and this manner of Writing is done just as the Oxen make Furrows with the Plough, namely, to begin the second line where the first ended. This manner of Writing (as Pausanias relates) was used by the antient Grecians, and so as is reported, are writ the Laws of Solon. The fourth and last way of Writing, is from the top to the bottom, and this manner of Writing, as has been said, the Chineses use, and some of the Salvage Indians.

But although this manner of Writing (whereby each thing is expressed by a particular Character) is very burdensome to the Memory, yet it is of very great use and advantage to the People, who dister very much in Language from one another; for thereby they are able to read the Book and Letters of each other (if they use common Characters in Writing) though the one doth in no wise understand the other in speaking. And in this manner it is that those of fapan, Corea, Couchen-China, use one and the same Books, though they differ so very much in the Pronunciation, that the one cannot understand a word the other says; yet they bear the same sence to the understanding of the most indisterent Reader, no otherwise skilled then in the vulgar Idiome of his Mother Tongue: And which is yet more of wonder, that although the several Natives in the Empire of China differ infinitely each from other in their several Dialects, so that their varying of Languages makes them seem as strangers among themselves, their Tongues being useless members to their intellect; yet in their Books one general Character is used, so that the same are equally useful and read throughout the whole

Empire

Notwithstanding the great confusion of Languages in the several Provinces, as

Tongue, by the Chineses called Quonhoa, which signifies the Court, or the Mando-rine Chinese; and this at first took its rise from the Magistrates, or Mandorines residing in that Province, whereto they were sent with a superintendent Authority; for coming thither as strangers, and esteeming it below their greatness to be necessitated to learn any other Tongue, this Courtly Mandorine Language was introduced through the whole Empire, wherein not only all Assairs relating to the Laws are dispatched, but likewise all persons of rank or quality use the same; so that it is as common, and as much in use with them, as Latin in Europe, or Lingua Franca among the Turks; and this Language alone, Strangers, Merchants, and

others learn, when they come into those parts.

This Court-speech, though it exceeds all others for number of Letters, yet it consists but of sew words, of which there are but 326 in the same; so that the shortness and conciseness of this Courtly, or more Modish manner of speaking, makes it flow so pleasantly from the Tongue, that it passes for sweet elocution, almost all other Language yet known: as for example, when we will express the manner of taking a thing, either with the whole hand, or with one or two singers; we are enforced to adde the word Take, but the Chineses do express the same quite otherwise, for each Substantive, as a Cup or Pot, signifies the thing to be done, as likewise the manner of doing. For example, Nien is to take with two singers, Tad with one, and Chua with the whole hand; the same is likewise observed in the word stand: we say, to stand in the House, to stand Eating, to stand Sleeping; but they have a word, which denotes the Infinitive Verb to stand, and the manner of standing: So also when we will express the leg of a Man, or of a Bird, we always adde the same word leg; but the Chineses express it all in one; for Kio is a Mans leg, Chua a Birds, and Thi the foot of any Creature.

Amongst all the several noble Arts and Sciences, wherewith the Europeans are Ennobled, the Chineses have only some insight into that of Philosophy; for the knowledge of Natural things is much more obscured among them by several inter-

posed errours, then any ways enlightned.

The greatest Philosopher of all that Nation, was one Confutius, born 45 t years before Christ's Incarnation, and lived in such a manner for above 70 years, that not only by his example, but also by his Writings and Conversation, he stirr'd up all others to imitate him in a vertuous and orderly course of Life; whereby he gained so great an esteem amongst the people, that they believed him to have far exceeded in Vertue, Learning, and Integrity, all other Mortals that ever lived upon the face of the Earth: And certainly, if his Works, which are extant in China Books, were minded with a due regard, Men must acknowledge him to have been a person of great Learning, and Vertuous Life: In respect whereof the Chineses have to this day so great an opinion of his name, that whatsoever he has writ, is never called in question, but by all maintained for good; having gained to it self the Authority of Ipse Dixit in the Schools. And not only the Learned, but the Kings also have ever since his Death, perpetuated his Memory, and Recorded his name in their Annals, as a reward of the Vertue and Learning they received from him. And such of his Posterity as yet remain, are to this day highly respected by all, and not without reason; for the Emperours of China have ennobled the Heir of the Family with great Titles of Honour, and exempted them from paying of any Publick Tolls or Taxes.

Nor doth the knowledge of the Chineses end here; for they have a deep infight in Astrology, and in several other Arts and Sciences; as also heretofore in that of Arithmetick, in the understanding whereof they have of late years much decayed, insomuch, that now the Shop-keepers use Boards to tell upon, which are full of holes.

holes; yet they are so ready in their way, that with a Peg they know how to cast up an Accompt, with as much Method and Expedition, as the most skilful European with Counters. In the division of the Hemisphere, Stars, and Constellations therein, they differ very much from us of Europe, having added to their number more then are known to the most Critical of our Modern Astronomers. These Star gazers are chiefly employed in Prognosticating the time of the Suns Eclipses, and to observe the various course of the Planetary Motions. But herein they are like themselves, and Brethren in the same Art, sull of errours and mistakes; as also in their Astrological Observations in Calculating their Nativities, Horary questions, or the like; concerning good or bad Fortunes in their Lives, as well as present successes in their emergent occasions; together with the Fruitfulness and barrenness of the ensuing year; for they take it as a main Article of their Belief, that all things which happen here upon Earth, depend upon the Influences of the Stars, and are directed and ordered by the various signatures of their several configurations.

Of this Fortune-telling part of the Art of Astrology, the Jesuite Trigantius

gives this following account in his Relation of China.

The present Emperour of China has Strietly forbidden this kind of Learning to all but such as have a right by Inheritance, or otherwise appointed and chosen thereunto: Andthis probibition at first spring from fear, lest any having obtained to the exact knowledge of that Art, should by pretence thereof have an opportunity to erect any Nowelty in the Empire. Tet that the Art, and the Masters of the Same, may not seem to be utterly lost or neglected, the Said Emperour maintains several Star-gazers at a very great charge, for his own use, and they are of two sorts, namely, the Celubden, who live within the Kings Palace, or the Imperial Magistrates, who live without. Both thefe have at prefent at Peking two Benches, the one Entituled, the Bench of the Chineses, which is employed about making of Almanacks and Prognostications, the Suns and Moons Eclipses: The other is of the Saraceners, whose Studies tend to the same things, and are Methodized according to the grounds and rules of the Western Astrology. After a time the Judgments of both these Benches are compared together, and any difference or mistake of either, or both, is then rectifyed. Both these Societies have a convenient Mansion provided for them, upon a very high Hill, where that they may view the Stars the better, and raise Observations from the same. Several old Astrological Instruments, made of Copper or Brass, are kept in this place; every night one of the Profession remains, to observe whether any new Star appear in the Firmament, which might fore-tell some Novelty: And if any such thing happen, he immediately gives notice thereof to the Society, and they communicate the same to the Emperour, and consult with him what it may portend, and how relate to good or evil. And this is the Office or Duty of the Astrologers at Peking.

As to Physick and Chirurgy, they are expert therein, their Rules of Art dissering very little from those of Europe. For first, they feel the Pulse like them, and are very skilful in discovering by the same the inward distempers of the Body: in each hand they take notice of six distinct beatings of the same, namely, three high, and three low, which as they conceive, have some secret Coherencies with certain parts of the Body; as that of the first, to the Heart; of the second, to the Liver; of the third, to the Stomack; of the sourth, to the Spleen; of the sisth, to the Reins, &c. And therefore that they may with the greater constancy and judgment deliver their opinions, they are at least half an hour in seeling the Pulse of

the Sick.

When by the Pulse they have found out the Distemper, then for the Curing of the Sick, they apply and make use of several Simples and Roots; to say the truth, they are generally very well experienced in the knowledge of the several Vertues of all kinds of Herbs growing amongst them. And this is observable, that

bem from paying of any Publick Take or Laxe

there are no Schools in all China for the learning of Physick, but every Master of a Family teaches his Servant: And true it is, that although in both the Imperial Cities of Peking and Nanking, the Degree of Doctor of Physick is not granted but after Examination ; yet this Degree when obtained, does neither advance the Honour or respect of the Person. And for this cause it is probable, that few or none study Physick but the meaner sort of people, because the very profession thereof (which is so Honourable in other places) there is in no esteem, nor addes vile the Scholars Works: belide thele Aparturi snigg taht mid banditatuqar

But it is quite otherwise with such as study Philosophy, for wholever hath attained ito the perfection thereof, is accounted to have arrived at the highest

pitch of Humane Happiness in that Countrey to be attained.

The above-mencioned Confutius, the Prince of the Chinese Philosophers, has collected into order all the Writings of the Antients in that kind, and contracted theminto Four great Books, to which he added a Fifth of his own. In which Volumns are taught Rules Oeconomical and Political, as well the way to Live well and Govern well; as also the Antient Examples, Manners, Offerings, and several Poems of Antient Authors. But beside these Five, there is another great Volumn write by some of the Disciples of Confutius, and is divided into sour parts, and called the four Books. The last Volumn thus sub-divided, doth treat of the same subject with those other five; and these nine Books are all that are to be found in China amongst the Book-Sellers, and out of which all others are composeds and certainly therein are contained most excellent Rules and Directions for the well ordering of all civil Affairs, and such as have proved to the very great advantage of the Empire of China. And for this cause a Law was made by the Antient Kings, that who foever would be a Learned Man, or so reputed, must extract the principal ground-work of his Learning from these Books : nor is it enough to understand the true meaning and sense of the same, but he must get them by heart, and be able to repeat part thereof, if he will be thought to have arrived to the highest degree of Learning.

There are no Publick Schools in all China (though some Writers have erroneously set forth the contrary) but every person chuses his own Master, by whom he is taught in his House, at his own charge. And in regard of the great difficulty in teaching the Chinese Characters, in respect of their vast number and variety, it is impossible for one to teach many several persons; and therefore every Master of a Family takes an Instructer into his House for his Children, of whom if there

be two or three to learn, they are as many as one Tutor can well teach.

All fuch as are found upon Examination to have made good Progress in Philosophy, arise to Promotions by three Degrees of Learning; the first is called

Sieucai, the second Kingin, the third Cinfu.

The first Degree of Learning called Sieucai, is given in every City by a certain emment Learned Person, appointed by the Emperour for that purpose, and according to his Office bears the name of Tibio. This Tibio goes a Circuit through all the Towns of his Province, on purpose to promote Learned Men to this Degree; who assoon as he is come into a City, makes known his arrival, and thereupon all such as stand for this preferment, address themselves unto him to be Examined; and if he find them qualified, he straight prefers them to this first step of Learning; and that their worth may be taken notice of, for a particular badge of their dignity, they wear a Gown, Bonnet, and Boots, in which habit none are permitted to go, but such as are in this manner become Graduates. They enjoy likewise several Honourable Priviledges, and Immunities, and are preferred to cont siderable Employments in the Government.

The

The second Degree of Honour to which the Learned Chineses are preferred, is called Kingin, which is given with much more state then the former, and is conferred only upon such as they judge to be most deserving; and this promotion is

made but once in three years, and performed after this manner.

In each Capital City is a great and well-built Palace, encompassed with high Walls, and set apart only for the Examination of the Scholars. In this place are several Apartments and Mansions for the use of Examiners, when they come to supervise the Scholars Works: beside these Apartments, there are at least a thousand Cells in the middle of the Palace, but so small, that they will only contain one body, a little Table, and a Bench; in these no person can speak to his Neighbour, nor be seen by him.

When the Kings Examiners are arrived in the City, they are lock'd up apart in this Palace, and not suffered to discourse with any whatsoever while they are there. When the time of Examination is come, to which are appointed three whole days, namely, the ninth, twelfth, and sifteenth days of the eighth month; then are the Writings of the Scholars, with great judgment, narrowly examined,

and several questions propounded to be resolved by them.

The third Degree is called Cinsu, and is equal with that of Doctor of Divinity, Law, or Physick in Europe; and this is conferred likewise every third year, and to them only in the Imperial City of Peking: to this Honour can only three hundred out of the whole Empire arrive, and the Examination of them before they are chosen, is performed by the Kings Examiners in the same Method and state as the former. And such as arrive to this height of Honour by their Learning, are preferred to the highest places of dignity in the Empire, and are had in great esteem and reputation by the People.

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CHAP. III.

Of several CHINESE HANDYCRAFT-TRADES, COME-DIANS, JUGLERS, and BEGGERS.

HIS Empire is not altogether void of Architecture, although for neatness and polite curiofity, it is not to be compared with that in Europe; neither are their Edifices so costly nor durable, in regard they proportion their Houses to the shortness of Life, building, as they say, for themselves, and not for others; and this furely is one reason why the Chineses cannot comprehend nor imagine the costly and Prince-like Palaces which are in Europe. And when they have heard that some of the said Edifices have stood for many Ages, they seem as it were amazed thereat; but if they confidered the true reasons of such continuance, they would rather applaud and imitate, then wonder; for that which makes our Buildings last so long, is, because we make deep Foundations; whereas in China they dig no Foundations at all, but lay the Stones even with the furface of the ground, upon which they build high and heavy Towers; and by this means they soon decay, and require daily reparations. Neither is this all, for the Houses in China are for the most part built of Wood, or rest upon Wooden Pillars; yet they are covered with Tyles, as in Europe, and are contrived commodioully within, though not beautiful to the eye without; however by the curiofity of the People, they are kept very clean and neat.

Their Temples are most curiously built, some whereof in solitary places, near the High-ways, to the great accommodation of Travellers. They are hung sull of Images, and heavy Lamps, which burn continually in memory of one or other

that lived well, and dyed happily.

These People have made no small Progress in several Sciences, by their early being acquainted with the Art of Printing; for though those of Europe do therein exceed the Chineses, having reduced the same to more exactness and certain Method: Yet fays Trigantius in his first Book, in the fourth Chapter, The use of the Printing-Press was much sooner in China, then in Europe; for it is most certain, that the same has been in use amongst the Chineses for five Ages past; nay, some stick not to affirm, that they used Printing before the Birth of our Saviour. Mercator in his great Atlas writes, that the Printing-Press, and the use of Cannon, are of so great Antiquity in China, that it is not known who was the Inventer of them: All which if it were taken for granted, nevertheless they are too large, in faying, that Printing has been used by them ever since their Countrey hath been called the Empire or Kingdom of China. But how antient soever it is, they use quite another manner and method therein, then the Europeans. For in regard of the great number of Characters, they are enforced to cut their Characters upon a smooth board, made of Pear-Tree, or Apple-Tree. Upon this board they lay the Writing that is to be Printed, then they scrape the sheet so long, when it is dry, till the Characters, by reason of the thinness, begin to appear thorow: And last of all, they bore the board with an Iron, that only the strokes of the Characters are left standing: This being done, they Print with this board the Writing, which stands already engraven upon it, upon other clean sheets, but with so much ease and quickness, that one Man is able to Print 5000 sheets in a day; and in the boring of the boards, they are so dexterous, that they will cut out one almost as soon as an European Compositor can make ready a Form to the Press. This manner of Printing is much more commodious; for VA

the Chinese Characters then for ours, theirs being great in substance and form, our

Letters small, and consequently unfit to be cut upon a board.

Neither doth this Peoples Ingenuity end here, but dives into the Queint Fancies of the Painters Art, and arriving sometimes to great skill in Painting of Pictures; only herein they fall very much short of those that use that Art in these parts, in regard they neither understand the making of Shadows, nor have learned to temper their Colours with Oyl. This is the reason why all their Pictures look so dull and dead, resembling rather inanimate Bodies, then lively Images: And yet they have as good Colours in that Countrey, as in any other part of the World, wherewith they depict Birds and Herbs to the life. They have also some little insight and skill in the Art of Carving or Graving of Images, and in casting of Copper, with the Portraichure of Birds, and all manner of other Creatures; with which they adorn the Seilings of their Houses, but their Temples are Beautified with Images of cast Copper, or other pieces of Carved or Ingrav'd Works: Their Bells, which for the most part are made of Brass, have Wooden Clappers, for they cannot bear the striking with one of Iron, by reason of their brittleness, so that for found, they fall infinitely short of the European Tuneableness. Why these People who are Ingenious and Witty enough in other things, are so Dull and Unexperienced in these, proceeds in all probability from their general averseness to deal with Forreigners; it being a Rule among them, to prohibit them entrance into their Countrey, at leastwife not to admit them farther then their utmost Frontires.

Several forts of Musical Instruments are to be seen in China, the most whereof are loud Musick or Wind Instruments, to all which they use snares made of Raw Silk, but have neither Organs, nor Harpsicals, nor any other the like Instruments, though there be some that have a great resemblance of our Virginals in Europe. Their Vocal Musick consists of one note and tone as it were, for they know not how to alter or raise their Voices higher or lower, nor is it in use amongst them; notwithstanding which, they brag very much of their sweet Voices, which haply to their ears accustomed thereto may seem pleasant; but sure I am to ours they are both

harsh and untuneable.

They have very few Dyals or Instruments to show the hour of the day, and such as they have, are made to operate by the means of Water or Fire; those which show the hour with water, bear a kind of resemblance to some great hour-glasses for their shape; but such as show the hour by means of sire, are made of persumed as thes. They have some other kinds of Instruments amongst them, to know the hour of the day by, somewhat like our Clocks with Wheels, and they are made to turn with Sand as Wheels of Mills with water; but they are not to be compared to our Clocks in Europe, for they seldom go true. Some inkling they seem to have of Sun-dials, but they are ignorant, neither are they desirous to be informed in the use of them.



They are very much addicted to Shows, and Stage-plays, and herein only do they exceed those of Europe; their Comedians are for the most part young and active, and very numerous throughout the whole Empire; some of them Travel from place to place, and others resort to the chiefest Cities and Towns, to be em-

ployed at Weddings, and other great and solemn Entertainments.

The Comedies which they Act, are either Satyrical or Comical, but true Relations of the present times, or new Inventions of their own Fancies to make the People merry; and the greatest part of them boast Antiquity; for although it be facile inventis addere, yet they seldom adde to, or refine what is old, much less invent any thing new. And by this means they are always in a readiness to act their Plays, whensoever, or how oft soever they are desired by any Company; for the better satisfaction of whom, they always carry about them a Book, wherein the names of their Plays are written, of which when they are called out by any persons, which generally is at times of publick Feasting, they Play all the while Dinner lasts, which is sometimes seven or eight hours, in which time their manner of acting is such, that nothing therein proves tedious to the Company; and the cause thereof may seem to be, for that one Play is no sooner done, but they begin another; all their actions being various, and attended with their singing parts, and using strange expressions to amuse the people.

There are likewise a great number of Juglers, and Hocus-Pocusses, who are very dexterous in their way; some of them have Rats and Mice in a Cage; sastined to a Chain, which they have taught to Dance in several postures: Others thrust threds into their Eyes, and pull them out at their Noses. One I saw creep into a narrow Basket, while his Comrade ran thereat with his Sword so siercely, that he pierced it through; whereupon the blood ran down as if the fellow therein had been wounded in several places: but immediately coming forth, it was evident he

had received no hurt at all.



The People of China are great lovers of Seals, and Coats of Arms, wherewith they not only Seal their Letters, but make impressions upon all manner of Writings, Verses, Pictures, and other things: But upon these Seals is no device, as among the Gentry and Nobility of Europe, neither any thing besides the Name, Sirname, Degree, and Quality of the Proprietor; and with these Seals, to make the impression, they neither use Wax or any thing like, but only colour it with a certain Red Paint; and to that end the chief persons in China have a Box of these Seals always standing upon a Table, upon which are ingraven several names, every Chinese appropriating to himself divers denominations. These Sigils or Signets are either engraven in the best and richest fort of Wood, or else in Marble, Ebbony, Copper, Christal, Corral, or the like; for the performing thereof there are several Engravers very skilful in this Art, who are very much respected by the people, among whom they carry the repute of Learned Men.

There are not in this Countrey any swarming of Writers, but such as do write, are esteemed Artists of the best qualification; the Ink they use is made of certain hard Cakes, which when they will make use of, they rub upon a smooth Marble stone, with a sew drops of water, till the colour comes off, into which they dip their Writing-Pencils, being made of hair, and sitly appropriated to the Writing of the Chinese Characters; and the making of these Pencils, but especially of the

Ink, is amongst all there reputed a particular and ingenious calling.

Other Handicraft-Trades there are in China, among which the Fan-maker is not of least use and credit: these Fans are of so general use to cool the Face, in the heat of Summer, that no person of what degree soever goes abroad without them: And of these there are several sorts, some being made of Reed, or Wood, others of Ivory, Ebbony, Silk, Paper, or Persumed Straw; nor is their variety greater in Substance, then their difference in Fashion; for some are round, others soursquare, &c. Such as are wore by the Grandees, are made of White Paper Gilt, to open and shut at pleasure; with one of which it is customary amongst them to present each other as a token of Love and Friendship. These Fai-makers also as aforesaid, are employed much in the making of Quittesoles, which are a kind of folding Canopies, carried over the heads of the Grandees by

their

their Servants, and are made of one and the same stuff with the Fans, and lined with Silk or Linnen.



The Ruffians Travel throughall parts of the Countrey with Women in their Companies, and where by chance they find any handsome young Maids amongst the common fort of People, they use all Art and means to entice them away, neither sparing Money or good Words; whom if they prevail upon to follow them, they afterwards teach to Dance and Sing, so making them fitter for the entertainment and addresses of their Hectoring Blades and Wild Gallants. When they are thus instru-Eted, the Male Bawds endeavour to sell them, either to the Grandees out-right, or else to prostitute them for Money, for a certain number of days, which turns to a confiderable advantage; for every of these Brokers for impudence, have several Women that belong unto them, according as their ability is able to afford them a maintenance. They feldom stay long in a place, but go from Town to Town, and there refiding longest, where they can meet with the best Markets: whosoever hires one of these Women for a nights lodging, must receive her in the publick manner heareafter described, viz. She is set upon an Ass (as in the annexed Print) and so conducted with a Hood over her Face to the House of him that sent to enjoy her; and when she is come to the House of her Lover, she casts aside her Hood, and then received by him, he conducts her into the House.



The Beggers here are generally not only bold, but troublesome; for they ask with great importunity, yea, and oftentimes threaten fuch as refuse to give them: they are for the most part very ill featured and mis-shapen Creatures, for not one of a hundred, but is mangled or deformed in some part of his body; whereof the Natives give this reason, that these Lazars take their Children in their Infancy, and break their Arms, and Legs, or deform them in some other part of their bodies, that fo they may grow up in a mil-shapen form, on purpose to become fit to be bred up in their way of Begging. Beside these enforced deformities, they are oftentimes full of Running Sores, that the very fight of them is enough to breed a lothing in the most setled stomack: And all this misery is done and suffered by them on purpose, to stir up a Commiseration in such as pass by. Some there are that appear outwardly found of body, but these use another Art in Begging, which is, to knock their heads together like distracted persons, so that Spectators would believe their Brains were ready to flye out, or themselves fall Dead upon the ground; for such is their eustomary humour, that they never cease beating, till they have prevailed with you, to bestow something upon them. Others instead of knocking their heads, as aforefaid, strike their foreheads so hard upon a round stone, four Fingers thick, which lyes upon the ground, that it makes the Earth seem to rebound with the blows; by means whereof some of them have contracted such terrible swellings upon their Foreheads, that they can never be cured of them.

In the Yellow River a certain Armorer shewed himself to us coming aboard our Bark, from a small Chinese Boat called Tsiapam, which is an open Boat, slat before, and with a little Mast in the middle. This Armorer (whom we here represent in the annexed Print, amongst the rest) sat quite naked, only a cloth covered his Privities, and slavered no otherwise then as a Man possessed with the Devil; and to make himself appear the more Dreadful, he had run a sharp Dart through one of his Cheeks, which made him look with a Countenance sull of Terror. He carried likewise two sharp Darts in his hands, wherewith he threatned either to wound or kill himself, if men give him nothing. Next to him sat one of the Countrey Priests, who had a Book in his hand, wherein he said, every person that gave something was to write his name; but the Embassadours resused so to do. There

were

were some Tartars with us, who all appeared to be afraid; but some of them were so very much frighted, that their very Hair stood an end to see this extraordinary mad Creature; and (whether out of fear or folly, it matters not) they gave him several Presents, that they might have good weather, and a speedy and safe passage: at which simplicity of the Barbarians, some of our Company laughing, departed without giving him any thing, saying, that they feared God, but not the Devil; and would have nothing to do with his adherents.



There is also another fort of Beggers here, that set fire to a combustible kind of stuff upon their Heads, which they suffer to burn there with excessive pain and torment, till they have extorted some Charity from the transient Company, with their howling and crying, enduring very great misery all that while. And lastly, upon every Publick Market-day, there are to be seen whole Troops of blind Beggers in the Cities, and Towns, who beat themselves upon their naked Breasts most furiously with round stones, till the blood drops from them.

Besides what is before-mentioned, there are several other Trades in China, as the baking of Purceline, or China Ware; the Gumming and Painting of Chests, Trunks, and Boxes; as also the Weaving of Carpets, Damasks, Cottons, and several other Stuffs; which I have thought sit to omit in this Chapter: First, In regard the same are already mentioned in the first part of our Relation. And Secondly, because the Chinese do so infinitely abound in all manner of Arts and Handicrast-Trades, that it would take up too much time to give a particular account of the whole.

Yet notwithstanding this abundance of Trades, a great defect and abuse is observed in the Commodities made there, which is this, that they only appear fair to the eye, being very slight for the most part; and for this cause may be afforded much the cheaper to the Merchant.

CHAP. IV.

Of some STRANGE CUSTOMS, FASHIONS, and MAN-NERS, which are in use amongst the CHINESES.

HE Antient Chineses called their Kingdom or Empire in old times, by the name of Courtesie, or Civility, and other known Manners; yea, and which is more, Civility, or Courtesie, is held with them for one of the five principal Vertues; amongst which as chief, all others are comprehended. The nature of this Vertue consists, as they say, in the shewing of mutual respect: Now to be compleat herein, and to be Masters of Ceremony, they spend no little time to accomplish themselves; yet some of them of a higher Speculation viewing humane Vicissitudes, lament themselves that they cannot reject and shun these Complemental Formalities, although therein they far exceed those of Europe.

Wherefore in this Chapter I shall shew in what manner they salute one another when they meet, and afterwards treat of some other Manners and Civilities in use

amongst them, and wherein they differ from others, or among themselves.

It is held for no point of Civility amongst the Chineses to take off the Hat, nor make Legs, as it is usually termed; much less to embrace any person, or kiss his hand, or make any other outward shew of Complement. The most general and common way with them of shewing Civility, is done after this manner; they wear their hands when they walk (unless they are to Fan themselves, or otherwise to use them) always folded together in the sleeve of their upper Garment, which is made large for the same purpose; so that when they meet, they raise their hands on high in the sleeve with great Devotion, and then let them fall again after the same manner, greeting each other twice with the word Cin, which signifies nothing.

When one comes to visit another, and so if two Friends meet in the Street, they bow (with their hands in their sleeves all that while) the whole body, and their heads three times to the ground; and this manner of salutation is called Zoye. In the performing of which Ceremony, the inferiour gives always place to his better, and the party visited gives the upper hand to him that gave the visit: but in the Northern parts of China, the Visitant is placed on the left hand; oftentimes also, after they have done bowing, they exchange places, and go from the left to the right hand, and from the right to the left; which is done for this reason, that so the party that is received in the highest place, should shew some respect to the other again. When this Ceremony happens to be in the street, both parties turn themselves side to side toward the North, and within doors to the upper end of the Hall; for it is an old custom amongst them, to lay the Threshold of the Palaces, Temples, and other Edifices, to the South; and that those who sit over against the door, turn themselves to the South; so that in regard this Ceremony is performed in the Hall, next to the Threshold, they turn their Faces to the upper end, and then they look toward the North.

If so be both Parties meeting or visiting, have not seen one another in a long time, or perhaps never before, they have a desire to bestow further Civilities upon each other; then after performance of the sirst Ceremony, they fall upon their knees, with their foreheads touching the ground; and this they do three times together. But when this Civility is to be shown by an Inferiour to a Superiour, a Child to his Parent, or a Subject to his Prince; he receives the honour done unto him, either sitting or standing, and only bowing a little when the other falls upon his knees. With the same, and no greater Reverence and Honour, they

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Worship their Gods and Images, as well at home in their Houses, as in their Churches before the Altars. Moreover, if a Master speak to his Servant, he stands

next to him; but when he gives an answer, he falls upon his knees.

They use likewise several particular forms and methods, both in Writing and Speaking; for in speech they never use the second person thon; nor when they speak of themselves, must they ever use their Christian names, unless the Master speaks to his Man, or a Superiour to his Inferiour. In their discourse with their betters, they have likewise several forms of speech, by which together with their submiss behaviour, the Reverence they give them is known. Amongst which the courtly and polite modish way of speaking never to mention himself but in the third person, as not I, but He, or such a one; whereas we in Europe use the word I, or Pronoun in the first person: and whatever a Mans reputation may otherwise be yet he is never thought, or thinks himself to have attained the Pinacles of Honour, wanting the most accurate ways both of speaking and writing.

When any makes a visit, the party visited is obliged in convenient times to

make a return of the like civility, modo & forma.

And therefore when they make any Presents (which is very frequent) they write them down in a Book, with the name of him to whom they are presented, which are either received, or civilly sent back with a Complement: And if they are accepted, he enters their receipt likewise, and makes a return accordingly, which he also Registers. It is also very common there, for Presents to be made in Mo-

ney, though not fo usual with us in Europe.

Such as are preferred to any place in the Magistracy, or have attained to be learned in the several Arts and Sciences, put on distinct habits when they go a visiting, each according to his several place and degree; and hereby he is known, although it differs not much from his daily habit. And according to this order, such as are not Learned, nor of the Magistracy, but yet are Persons of Quality, put on a distinct habit when they make visits, which however little differing from their ordinary garb, is satisfactory to him that is visited, whereas the contrary is very much resented. And for this reason the Jesuits in those parts, in point of Prudence, habit themselves in other then their common Vestments, when they

are to confer with the Grandees about any Affairs.

If feveral persons are visited in one and the same House, the chiefest amongst them places the Chairs orderly, in the best part of the Room, which having wiped over with his hand, though it was made never so clean before; he then invites his Friend that came to see him, to sit down, whereupon he takes the Chair, and seeming to wipe the dust with his hand, he seats himself. The Visitors being thus placed, presently after comes one of the houshold servants, in a long Gown, bearing in his hand a very neat board, silled with Cups of Cia, or liquor made of Beans (of which I have already made mention) in each a piece of Bisket, and a little Silver Spoon, lying by as a nicety of convenience. The servant presents to each his Cup, but to him sirst that sits at the upper end, and so goes along till he comes at last to his Master, who sits at the lower end of the Room; and then exits: If they continue any time together, the servant returns and fills the Cups the second, third, and sourch time, and a fresh piece of Bisket is put every time into each Cup.

The Entertainment being in this manner ended, they take leave of each other after the usual manner, with bowing and lifting up of hands; and being attended by the Master of the house to the door, where again they bid sarewel for the last time after the same manner. And now upon their departure the Master is very importunate with them to see them in their Chairs, or a Horseback as they came, but they civilly excuse it, and desire him to return into his house. Hereupon he somes

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to the threshold, and there again bows and lists up his hands, to which the Guests make a sutable return; and thus they part without any other kind of Complement or Ceremony. It may be as they are riding away, he will suddenly come again to the door, and perform the last Complement in using the word Cin, putting up his hands on high, and then down again; in all which actions the same return is made by the Guests, who notwithstanding these formalities of courtesse, make no stop nor halt by the way. Last of all, He sends his Man to see how they get home, and to salute them in his name; and this is likewise done by the Guests, who send their Servants to return him thanks.

Thus far we have treated, after what manner the Chineses Salute, Visit, and send Presents to each other. Now we will speak of their more Solemn Entertainments, wherein they are much concerned, for they dispatch most of their business and Transactions at Feastings and Topeings (not only such as live a well ordered and more private life, but the very Priests themselves) and count the greatness of Friendship by the value of the Entertainment of their Friends; and these indeed may rather and more truely be stilled drinking meals, according to the antient custom of the Greeks, then eating meals; for though they sip but little at a time,

yet they sip often, and that for several hours together.

They neither use Spoons, Forks, nor Knives at their Meat, but round sticks of about half a foot long, like our Drum sticks, wherewith they are very dexterous to take up Meat, and to put into their Mouths, without once touching it with their Fingers. These sticks are made of Ebbony, or other hard Wood, and tipp'd at the end with Gold or Silver. But here you are to take notice, that all sorts of stells are brought to the Table hasht, cut in small pieces. They drink their liquors, which are generally made of Beans, Zia, or Water, boiling hot in the heat of Summer, Wine only excepted, which is drunk naturally: and they find by experience, that such hot liquors are very good and comfortable for the Stomack, being very great Cordials and strengthners of the inward parts; and to these means they attribute their long Lives and Healths, being very brisk and lively at seventy or eighty years of Age. And indeed by this means I conceive the Chineses are preserved from the Stone in the Bladder, wherewith a very great part of the people of Europe are very much afflicted, and which divers Learned Men have believed to proceed from no other cause, then their continual drinking of cool drink.

When any person is invited to a great Entertainment, the Inviter sends to his Guest, two or three days before, a Book, wherein is contained, beside the Inviters own name, the usual form of Salutation in sew words; then is declared, that he is preparing a Feast of Green Herbs, and has rinsed his Bowls to entertain them at such a time and hour, which commonly is in the night; and therefore doth intreat him to do him the savour, to give him a meeting. On the outside of the same Schedule, is fixed a piece of Red Paper, upon which is written the chiefest names or Attributes of the Guests (for as before said, every Chinese has several denominations) with their Titles, and Dignities; and in the same manner is every individual person invited. In the morning of the Feast-day, the Guests are again all sent to, with a surther entreaty, not to sail to meet him at the time appointed. Lastly, An hour before, he sends the third time (which as they say) is only done out of civi-

lity, to conduct the Guests to his house.

Whereinto being received, and having performed the usual Complements of Salutation, they are requested to sit down in the sirst Hall, where they are entertained with the Bean liquor, or Cia; that performed, they are conducted into the principal room of Entertainment, which is richly adorned and surnished not with Carpets, as among those of the East, (for they are not in use here) but with Pictures, Flowers, Dishes, and the like houshold-stuff. Each Guest is seated apart at a four-

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square Table well furnished with Dishes, upon Chairs laid over with Gold in a most rich manner, in several shapes and figures. Before they sit down, the Master of the house takes a Bowl in his hand of Gold or Silver, filled with Wine, and salutes those therewith that are to sit at the upper end, in the ordinary manner of bowing and holding up his hands; which done, he goes out into the Court-yard, where first bowing, he offers up the Bowl, with his Face turned to the South, & pours out the Wine as a libation upon the ground: Then bowing the second time he returns into the Dining-room, takes another Bowl and salutes him that is to sit at the upper end, bowing to him but once only, and then leading his chief Guest by the hand, and placing him at the Table, which stands in the middle of the room; he then invites the rest to sit down after the same manner. When all the Company is feated, the chief Guest receives the Bowl full of Wine from the Servant of the house, and drinks to the rest of the Guests, and to the Master of the Feast; whereupon they all bow in manner as aforesaid. And here observe, that the Table of the Inviter stands in the lowest part of the Hall, at which he sits with his back to the South, and against the door of the Hall; but with his Face he looks upon the chiefest Table, where he sits that is accounted the prime Guest of the Feast.

And in regard the Chineses do not touch the Meat with their Fingers, they neither wash their hands, either before or after Dinner. During the repast, the Master of the house often calls for a Bowl of Wine, and drinking thereof, invites his Guests to pledge him, who likewise call for Wine to do him reason at the same time. They make several small draughts before they empty their Cups, after the manner of drinking in Holland; and this is duely observed, as well when they drink Water as Wine; for whatever the liquor be, they do but sip it off by de-

grees, never Potations, as we say Pottle deep.

Whilst the first Glass is passing about, Meat is brought to the Table; then the Master of the Feast performing the usual Ceremonies of bowing and putting his sticks into the Dish, they all begin to fall to, and take two or three bits of a Dish, being the most they eat of one: all the Company hold their sticks in their hands, till the chief Guest has first laid down his, and when that is done, the Servants fill into every ones Bowl warm Wine; they all drink first, having bowed to one another. The greatest part of the time they squander away rather in drinking then eating, and so long as the Meal lasts, which is generally protracted to a great length, they use no other then merry discourses, or else have Plays or Mufick to exhilarate and revive their Spirits.

At these Feasts the Tables are generally furnished for the most part with such Meats as are eaten in Europe; and though they cannot Cook them with European curiofity, yet they know how to drefs them to please the Palate: Neither are the Dishes fully crammed, but of each fort a modicum is only brought to the Table; So that truely, the Magnificence of a Feast in China consists in the multiplicity and manner of Dishes of several forts, with which they always fill the Table board.

The Epicurean fashion of dressing Fish and Flesh at a Meal, is in use with them, as in Europe; but herein they greatly differ, for after that once a Dish of Meat is brought to the Table, it is not taken away till the Dinner is ended, so that they pile up the Dishes one upon another, that the Table in a manner resembles a Ca-No Bread is set before the Guests at these great Feasts, nor Rice, which they use instead of Bread, only at some ordinary Dinners perhaps they do, but then it is only at the end of the Meal; and if at any time Rice is brought to the Table, they eat of that before they drink any Wine: Neither are their Feasts lengthned out only by eating and drinking, for the Guests play at several Games, whereat whosoever loses, is obliged to drink. And this custom is observed with fo great delight, by the whole Company, that they laugh and clap their hands for 10y.

After the Treatment is ended, generally they ply the Bowls with Wine, yet no person is forced to drink more then he pleaseth; and though all their Cups are equal in bigness, they never pressingly urge one another to pledge. The Wine they drink, is brewed or boiled as our Beer, but is in no wise heady; yet nevertheless such as drink too great a quantity of it, will find its strength creep into his head, so that sometimes here or there, one may be heard of that hath been dead drunk with this Wine, which has one good quality sufficient to encourage Ebriety, that it does not make the head ake the next morning, like the Wine of Europe. Notwithstanding all that hath hitherto been said, these people are very moderate in eating, for they always rise from the Table with an appetite, so that it is no marvel why they eat so often, as sive or six times in a day; but they never eat of the same Dish a second time, for whatever is lest, is given to the Servants. Most of these great Invitations or Feastings, are made in the night, and continue very frequently till late next morning.

The ordinary and daily Meals are made by the Chineses very early, for they have an opinion, that if they should fast till noon, some mis-fortune should befal them that day. They are not curious in their diet, for they eat all manner of slesh without difference, as well that of a Horse, as of an Ox: they are great Lovers of Swines slesh, which they praise as the most delicious of any, and is preferred by them before any other. But the more ordinary sort of people will feed upon any Carrion, either of a Horse, Mule, Ass, Dogs, or any other Creatures. They are likewise greatly delighted with dryed Sweet-meats, which they know very well how to order. The Mandorines have always Comedians to Act, and Musick to Play, whilst they are at Dinner, to raise delight in their well pleased senses.

Their ordinary and daily drink is hot Water (for let their liquor be what it will, they sip it off warm) wherein Thea has been steeped; whereof we shall speak more hereafter. But the best of their liquors, it that which is made of Beans, which is done after this manner; they take half a handful of the herb Cha, and boylit in spring-water, when it is well boyled, they put to it four times as much new Milk, with a little Salt; this drunk warm, as they say, and generally believe,

has more vertue then the Philosophers stone.

As to the rest of their Civilities, Manners, and Fashions, they consist chiefly in the Honour, Duty, and Obedience which is shown to the Emperour or King, and that is extraordinary, for he is Obeyed, Honoured, and Served, more then any Spiritual or Temporal Prince in the whole world beside. No person of what condition or quality soever, may speak to him, but only the Gelubden, who wait upon him in his Chamber in the Palace, and his nearest Kindred, as his Sons and Daughters that live with him in the same Palace. All the Magistrates without the Palace (for the Gelubden have their Degrees of Orders and Preferment) are only to speak to the King in writing, in the manner of a Perition, wherein their desires are set forth with the most humble expressions imaginable.

When it is the New Year (which always begins with the New Moon, before or after the ninth of October, at which time also they begin their Lent) an Embassadour is sent from every general Province to salute the King. This Duty is performed every third year, with greater state, and such humble submission, that they

seem in manner a servile obedience.

So upon the first day of the new Moon, rhe Magistrates, every one in his own City, meet and bow to the Royal Throne, which is adorned with Pictures and Images; then with exalted voices pray, that their King may live ten thousand years; and this is loudly seconded by the redoubled Ecchoes of the people somet together. The same honour is done to the Emperour upon his Birth-day through the whole Empire; and upon the same day the Magistrates of Peking, and the Embassa-

Embassadours sent from other Provinces, as also the Kings nearest and chiefest Friends come into the Emperours presence, to let him know what day it is, and to confirm their good wishes for his long life, by the greatness of the Presents which they then bring unto him.

All such as are preferred by the King to any place of Magistracy, or other Office, are summoned to appear early in the morning before the Kings Throne, to return thanks for the savour shown him. At which time they are clothed in Red Satin, with Silver-guilt Turbands upon their heads: in both hands they hold an Ebbony board sour Fingers broad, and a foot long, which they put before their mouths, so often as they will speak before the Emperour or his Throne.

When formerly the Emperour intended to appear upon his Throne, he shewed himself sirst out of a large Window, in the highest room of the House, holding an Ebbony board in his hand before his Face, and another over his Head; both which boards were beset with so many Precious Stones, and of that bigness, that they covered his face, and hindered any one from the persect sight of him: but

how the Tartar Cham appears in this Age, we have already related.

It is only lawful for the Emperour to be Arrayed in Yellow, that colour being forbidden to all others; his Raiment is chiefly embroidered with Dragons, and not only are these Dragons upon his Garments, but likewise engraven upon the Vessels of Gold and other Plate belonging to the Palace, as also upon all the other Furniture thereof; insomuch that the very Tyling of the Palace is of a Yellow colour, sigured with the shapes of Dragons, which has given occasion for some to believe, that the roof of the Palace was either of Gold or Copper; whereas in truth, it is only covered with Tyles coloured Yellow in the baking, and fastened with Nails, whose heads are gilded, that so every thing that is outwardly seen, may resemble the Emperours Apparel: And if any person should be so audaciously presumptuous as to wear this Colour, or the Dragons, unless he be of the Royal Blood, it would be with the danger of his Head, such an offence being esteemed Criminal as Treason, and the Offender would suffer as a Traytour.

The Royal Palace has four Gates, toward the four quarters of the World: all that pals by these Gates, are necessitated to alight, whether on Horse back, or in a Chair, and to go on foot till they are beyond them. This is done by all the Chineses in general, but much more orderly, and with greater reverence by the Grandees, for they perform this Ceremony while they are yet at a good distance from the Court: and this is duely observed, not at Peking alone, the present Imperial Residence, but also at Nanking, (the antient Seat of the Emperours)

though of late years deserted by the Court.

he like respect is shown by Scholers

The Emperour oftentimes for fome certain reasons and causes best known to himself, does confer Titles of honour upon the Ancestors of the chiefest Magistrates, by a certain Writing formally drawn up by his Majesties Philosophers: They put a high value upon such a Writing, and think nothing too much to give or do to purchase the same; which once obtained, they lay up carefully for their Posterity, as a Holy or Sacred thing. They likewise set a very high value and esteem upon other Titles, which are express with two or three Characters, and are granted by the Emperour to Widdows, that in their old Age subject themselves again to Matrimony, or to any other extraordinary ancient People.

These marks of Honour they hang over their doors, to be as a Testimonial for them; and when any Magistrates have done their Countrey good services, Sta-

tues of Marble are erected in their Honour at the charge of the Publick.

Whatloever through the whole Empire is rare or costly, is sent to the King at Poking; the Magistrates whereof appear with far less State and Magnissicence abroad in the Streets, then those of other places; for unless it be some of the chiefest and more noble, the rest must only ride on Horse back, and not be carried in Chairs; and whosoever is permitted to keep a Chair, must use no more then sour Chair-men to carry him. Without the Imperial City, the Magistrates thereof may appear abroad in a more glorious Grandeur; but their lowly demeanour at Peking, is done in submission to their Soveraign there resident. Every fourth year, at sour distinct times, all the Emperours Councel assemble at the Tombs of the antient Kings and Queens, and there offer up rich and costly Presents, with great Humility and Reverence; but the chiefest Honour is given to King Hunvuus, who delivered the Kingdom of China out of the hands of the Tartars, and restored the same to Peace and Honour.

Next to their King, they observe and reverence their Superiours and Magistrates, which they do in particular forms and manners of speech, as also in stately and noble Visits; neither is access free to them all, but only to such as have born any Office of Honour or Trust in the Kingdom, or served abroad in any Honourable Employments; for such when they return into their own Countries, they are

had in great esteem, as well by the Magistrates as People.

If any of them has done his Countrey considerable service, behaved himself well in his Office, hath been preferred to some higher Degree of Honour and Trust then ordinary, or for some reason of State or Policy happens to remove from the City; he is presented by the Countrey in his Passage with great gifts; but at his departure he must leave behind him his Boots, marks of Honour, &c. in perpetual remembrance of this favour: His Boots are locked up in a Cheft, kept on purpose for such uses, with great care and respect. Others of a higher quality, have a Pillar of Marble erected to their Honour, and to preserve their Memory and Fame to Posterity, by inscribing thereon in the most legible Characters, the great services they have done for their Countrey. Some indeed are more magnificently fignalized, having Temples erected in Honour of their names, at the charge of the Publick, with Images of the party deceased, drawn to the life by the best Artists in the Countrey, and placed upon the Altars; nor is that all, but there is Incense, Vessels, Torches, and persons appointed to look after the same, that they may be always kept Trimmed, Perfumed, and Burning; which the more readily to be accomplished, they have great Vessels of Copper provided to to Burn in, as is used in their Idol Temples; only there is this difference between the Worship of the one, and the Veneration of the other: For in that of their Gods, they are always defiring or praying for one thing or other, but in this appointed to the memory of a deceased Party, they are always showing their grateful respects for the benefits received by him. But it may be very soberly conjectured, that the ordinary man, not able by the narrow scantling of his judgment to discern this duplicity, makes no difference between the two Worships; and this seems the more probable, for that great numbers of people resort thither, and there bow and kneel, and offer up what they have, with the same zeal to the one, as to the other.

All the Chinese Books which treat of Manners and Fashions, contain no other instructions but in what manner Children are to obey their Parents; and certainly herein these blind People are highly to be commended, for there is no place in the world to be compared with them in this particular, for the Honour and Reverence that is by Children yielded to their Parents: they are neither suffered to sit near them, or opposite unto them, but in some low place of the room, and that with great Submission and Reverence. The like respect is shown by Scholars



to their Masters; neither do Children speak to their Parents, but in the most submissive terms imaginable; and if perhaps either the Father, or Mother, or both fall into want in their old Age, the Children uninforced work night and day to provide for them, and stint themselves, pinching their own Bellies, to fill those of An example truely well worth both imitation and praise, although to their shame not much practised by Christians. Such is their behaviour to their Parents living, however qualified, and it ends not with their lives, but follows them to the Grave attending their Funerals, not only in their Mourning, wherein they differ very much from other People; but likewise in the Coffin wherein the Corps is enclosed, which is made of the richest and most durable Wood that is to be had in their own or Neighbour Countrey.

Every person in China observes his Birth-day as Sacred, bestowing Presents upon their Friends, and withal making great Entertainments for them; now although every Anniversary Birth-day is thus observed, yet among all there is one Celebrated with a more Festivous Solemnity; which is, when they live to the Age of seventy, for not till then are they reckoned amongst the old People, and then are the Walls of the Houses hung with Pictures and Verses, filled with Eulogies to the Party whose Birth-day is to be Commemorated. The other more remarkable, is that of the tenth year, whereof there is wanting of the former Ce-There is a third day much Honoured by them, which is that upon which the young Men put on the Virile Hat, as formerly at Rome the young Men the Toga Virilis, or Manly Gown; and is when they have attained twenty years of Age.

But with far greater Splendour, and more extraordinary State, is New-yearsday solemnized through the whole Countrey, to wit, upon the first day of the New and Full Moon, for that is the Emperours Festival, on which day every body lights in his house great store of Artificial Candles made of Paper, Glass, and Cloth, which are fold in the Markets in great quantities, whereof every person whatever may take his choice. These being lighted, and the rooms hung therewith very thick, make a show, as if the house within were all of a light Fire. And as an addition to their Mirth, they run up and down in the streets, with the like Candles in their hands, hooping and hollowing like distracted People.

The Chineses, like the old Romans, have several names by which they are distinguished: for first they have a Sirname which is antient, and never altered; then a Christian name; and lastly a Proper name; and this is still newly invented, and fignifies one thing or other, and so most commonly their Sirnames do. This Christian name is writ with one Character, and pronounced with one Syllable; and this name the Father alone gives to the Sons, for the Women whether young or old have no name, but are called by the Fathers Sirname, and by the number of place in which they stand, in regard of their Birth amongst the Sisters. By this Christian name Parents only call their Sons, for other people call them as they fland in number, in regard of their Birth which they have among it the Brothers.

When a Child is put out to School, he receives from the Master a new name, and that is called the School Name, whereby he is called by the Malter and the Scholars only. Again, when a young man puts on the Virile Hat, or is Married, he is presented by some person of quality with a more honourable name; called the Letter, by which any person may afterwards call him, except his Servants. Now when he is grown to years of perfect Manhood, he is presented by some other person with a very honourable name, called among them the Great name: By this name he is called by all without any distinction, only his Parents think him not worthy of that honour, and call him by the name of Letter.

If any person embraces a new Sect or Opinion, the Doctor who introduces him, bestows upon him a new name; and therefore the Jesuits have a higher name given

them, then what they received in Baptism.

Things of great value and account among them, are all manner of Antiquities, (though there are no antient Images there) old Vessels made of Chalk, Wood, Marble, or Copper, but especially Pictures that are well drawn, as also the Characters and Writings of Famous Pen-men, writ upon Cloth and Linnen; and these two last they reckon as most precious. All the Magistrates wear a distinct mark to be known by, as to their Offices and Employments; which was brought in fashion by King Hunouus. Writings relating to their Law, are only sealed with Red, which mark is preserved with great care; for if they should unhappily lose it, they should not only be turned out of their Employments, but be severely punished; therefore whenever they go from home, they nail up this mark in a Chest, and seal it with another seal.

Men of great places and dignity never go on foot, but are carried on Mens shoulders in Chairs, made close round about, so that they cannot be seen by such as walk the streets, unless they draw open one of the Curtains; and this difference there is between them and the Magistrates, who are carried in open Chairs: the Women are also carried in close Chairs, but something different from those of

the Men.

Coaches, Waggons, and Sledges, are not to be used in that Countrey, but only

at Peking where the Court resides, as I have already said.

The School-Masters there are in higher esteem then in Europe; and though a Scholar has been under the Tuition of a Master but one day, yet he calls him Master as long as he lives, and he respects him as such, according to the Custom of the

Countrey, in giving him the upper hand.

Neither is there among the better fort any kind of Gaming, but among the vulgar, Cards, and Dice are sometimes used. The Nobles and other great persons divertithemselves with this recreation; they play upon a board which has a hole in the middle, and three hundred little houses circularly placed about it, with two hundred Pegs, the one half whereof is White, and the other Black; which divided betwixt the Play-mates, each strives to force the others Pegs into the hole, and to get to himself all the Houses; for herein consists the winning or losing of the Game; but although he cannot attain all, yet if he can get the most houses, he still wins the Game. And with this sportive diversion, the Magistrates themselves are much taken, and spend much time at it, and if they play with judgment, sometimes they spend a whole hour or more before they make an end of one Sett: And such is the humour of this People, that whosoever are very skilful herein, are highly Honoured and Respected, though they are excellent in nothing else.

Marriages are allo solemnized here with great State; and although the parties are oftentimes betrothed to each other in their Nonage, or rather Infancy, by the Parents of both sides, who never ask their Childrens consent till all is concluded and agreed; yet such is their obedience and submission, that they comply with their desires in this particular. There is great variety of customs in this business, for Persons of quality for the most part Marry with their Equals only for Wealth and Honour, reserving besides what Concubines they please, which also is allowed for others to do; and of these the handsomest of Face and Body carries the precedency, and are ordinarily bought for a hundred Crowns, and sometimes for less. The Commonalty and inferiour degrees of People, buy themselves Wives, and sell them again when they please; but the Emperour and his Children neither look to the Birth or Extraction of the person, but only to the comely

shape and extraordinary beauty of the Face and Body.

The Emperour has one more select and peculiar Consort, who only is called his lawful Wife, and is his Empress; yet nevertheless he in the second place marries nine others, and these are of a more inferiour condition then the first; and besides those, thirty more of a third degree, however they are all called his Wives. There are several other Women that belong unto him, but they are not to be stiled Queens, which is a stile below that of his Empress. Amongst all this variety of Women, such as are fruitful, and bring him Children, are most highly beloved by him; but she in an especial manner that has the first-born Son, in regard that he is to succeed his Father in the Imperial Throne. And this is not only observed by the Emperour and the Royal Family, but all the Grandees through the Empire by that pattern set an estimate on their Wives, according to their fertility.

The Empress, which is his first and lawful Wife, sits only with him at the Table, while all the rest attend her, and are not permitted to sit down in her presence, but must stand at her Elbow, as ready upon all occasions to do Re-

verence.

It is generally observed through all China, that none may inter-marry with a Wife of his own name, though there be no kind of relation between them; but they may freely and legally couple, so as they be of differing names, notwithstanding any vicinity of blood whatsoever : by which means it comes to pass, that

a Father will marry his Child to the nearest Kindred of his Wife.

Whatever Houshold Goods any Maid, or other Woman who is to be a Bride, is possessed of in her own right, must not devolve to the Bridegroom, but he the day before Marriage purchases them of her, consisting principally of Chairs, Stools, Benches, Cupbords, and Canopies. But for honours sake she is obliged to bring with her a Nag bridled and sadled, four Maid-servants, and two Boys. But the Bridegroom is to furnish the house with Provisions of all forts; and during the treaty of Marriage, presents the Bride with several sorts of Silks and Linnen; in return whereof as an acknowledgment of a grateful disposition, and in token of an inviolable love, she sends him a Rich Suit of Cloth of Gold, or Silk. Bridegroom, in the next place, gives to the Father of the Bride, 100 Toel of Silver, and to the Mother 50 Toel of Silver; which Ceremony performed, and Presents on all sides given and accepted, they proceed to the Consummation of the Marriage: After which the Bridegroom first solemnly Treats and Feasts the Bride and her Friends, eight days together at his House; and then the Bride re-invites the Bridegroom and his Friends, and Feasts them for three days together in great state and splendour.

Yet notwithstanding all this Feasing, the next day after the Wedding, the new Married Woman is not neglected to be attended home to her new Spoule, by the chiefest of her Kindred and Friends, who all the way are waited upon by the best Musicians they can get. They are not so full of circumstance and Ceremony in the fore-mentioned things, as they were heretofore remiss in the punishing of Thefr, or other notorious Crimes; for they never put any body to death for fimple Stealing, unless in accomplishing their villany they used force and violence. If any taken the second time were found guilty of Robbery, he was branded upon the Arm with a hot Iron, with two Characters: If the third time, he was Branded in the Fore-head: but if he committed the like fault the fourth time, he was then Whipt and Banished. This neglect of punishing Rogues for Stealing, was the

cause why China did swarm so very much in Thieves and Vagrants.

But since the Tartars have been Conquerours of this Empire, they have with great prudence and strictness redrest those abuses, and put the Laws in force against all Offenders; insomuch that when I was in China, Petty Offences were Criminal, for he that was found guilty of the least fault, was punished with death.

In the Execution of which Sentence, as soon as any body is condemned to dye, his hands are bound behind him, with a board upon his back, whereon is writ his offence; and so bound he is led by the Sheriff into an open place, according to custom, either within or without the City; and there he is beheaded by one of the Souldiers, without any further Ceremony. If it happen that any are pardoned, and have their lives spared them, they are punished with that extream severity, that oftentimes they chuse rather to dye, then to undergo the torture, which they must suffer to reduce their lives, which is after this manner; two suffy Fellows are commanded to beat the Criminal upon the calf of his Leg, till all the Sinews and Nerves are miserable torn and bruised, if not broken. And this is their ordinary method of punishment, and is done without any distinction of persons.

Now as the punishment is severe to prevent all Disorders and Robberies, which stir up this severity, there are strict watches kept every night in the streets, which go the rounds through the City at certain hours, as the Guards are used to do in

services as his visit and the state of the services about the contract of the services of the

the best Governed Cities of Europe.

CHAP.

CHAP. V.

Of the CEREMONIES, and MANNER of BURIALS, and TOMBS.

By what hath been said in the former Chapters, it may appear that the Chineses may be compared, in many things which concern their manner of living, with the Philosophers, and Virtuosi of Europe: but they differ very much in things relating to Funerals. Among which this may be reckoned the first, that those of Europe seldom think of their Mortality, and so consequently take little or no care of their Burials while they are living: But the Chineses are more serious and solicitous in nothing then to provide for Interments while yet they live, and are in perfect health; and that ignorance may be no excuse, they put down in Writing how they will have the same performed, strictly charging their Children upon their Death Beds, and even at their latest Gasp, to observe their orders. Now there is one custom through the whole Countrey inviolably observed, which is never to bury any one without a Cossin, though it be a Child but of two days old; for every person according to his quality is laid into a Cossin, made of the best fort of Wood their ability will reach to. But persons of more eminency are

at far greater charge for a rich repositor for their poor Cadaver.

The first Ceremony they observe, when they perceive the Patient to lye a dying, is this, they take him and lay him upon a Mat, carry him into the outward Hall of the House, there to breath his last. And this custom, though it carries Somewhat of Barbarism in it, is observed through the whole Empire by the Commonalty; but for what reason I could never learn, notwithstanding all the diligence of my curious and prying inquiries. But among the better fort, a person of equal quality with themselves is suffered to dye in Bed: Another Fantastick humour here is, while the Sick party is breathing out his last, the eldest of his Sons puts on his Bonnet or Cap, and coming to the Bed in a distracted manner, tears the Curtain, and covereth therewith the dead Body, which after it hath lain a convenient time, is washed according to the Custom of the Countrey, and wrapt either in very fine Linnen or Silk: Some are yet more extravagant, and will dress out the Corps with new Cloths, and after they are Enbalmed, fet them at a Table well furnished with Provisions of all forts; and this is a great, but not much commendable Fashion, amongst the Grandees. The nearest Relations of the Deceased are invited to this solemn, though mournful Entertainment; who entreat him to eat and be merry with them, as if he were living. In the mean time the Priests are busied in Singing, and performing other usual Ceremonies.

As to the Mourning habit, it differs from all other Countries I have seen, not only for its colour, which generally is White, but for the form and shape of it: for Sons when they Mourn for their Fathers, Cloath themselves for the first month in a course siff habit, hanging down to their Heels, and tyed about the middle with a Cord, after the manner of the Monks of the Franciscan order. But although they lay aside that habit then, yet it is a constant custom for Children to Mourn three years for their Parents; the reason whereof they alledge in their Books to be this, because that Parents carry their Children for the three sirst years of their Insancy in their arms, with great care and trouble; and therefore the Children ought to require their affection and kindness, by shewing their duty in Mourning

after this manner: But the time of Mourning for other Friends is much abbreviated; fometimes it lasts a year, otherwhiles but three months, according as they stand related or affected to one another.

The legal time of Mourning for the death of the Emperour or Empress, was formerly three years; and this outward shew of grief extended even to the furthermost Confines of the Empire. But now with the Emperours consent, which is openly proclaimed, the months are turned into days, so that at the present they Mourn but only one month for his Death; but still the extent reaches over all his Dominions. All the Funeral Ceremonies are written in a large Book, which those concerned peruse when a person of quality dyes, whereby they know

how to order his Burial.

As soon then as any Nobleman is Dead, the Son, or who is next related to him in blood, signifies the same by a Book to all his Kindred and Friends, upon the third or fourth day, wherein the Mourning is set forth in the usual terms. At the same time the Corps is incoffened, and placed in the Hall or Chamber, which is hung with White Linnen; in the middle whereof is crected an Altar, whereon is placed the incoffened Cadaver, with the Portraidure of the Deceased. Into this room come all the Kindred and Friends upon the third or fourth day, clad in Mourning, and bringing to the Altar Incense, and Wax-lights, which once lighted and burning, they tender their respects to the dead, in bowing and falling upon their knees four times, a while before burning a little Incense over against the Cossin and Picture. While these Ceremonies are performing, one or two of the Sons of the deceased, stand on one side of the Cossin in their White Mourning, with great modesty, and shedding tears plentifully. fits the Mother, with the Daughters, and others of the Relations, in Mourning also, but are so reserved in their mode of Lamentation, that they have a Curtain drawn before them, that they cannot be seen. In the Hall stand two Trumpeters, and at the great Gate of the Court within two Drummers: Over the Gate hangs upon a board, a long Scrowl of Paper even to the ground, wherein is to be read, who it is that is deceased, and what he had done in his life time for the service and benefit of his Countrey.

It sometimes hapneth that some Children will keep their Parents Bodies incoffined three or four years in their Houses, in all that time being never offended with any scents proceeding from the same; which is brought to pass by their extraordinary skill in Embalming, and clofing the Crevises of the Coffin; and so long as they keep them thus above ground, they set before them meat and drink daily, as they were living. During all which time, the Sons take not their places, but sit upon a long Bench covered with White: And as a farther testimony of their obedient sorrow, they sleep not upon beds, but upon Matrasses of Straw spread upon the Floor next to the Coffin; abstaining likewise all that while from Flesh, or any compound Meats, or drinking Wine, or using any Baths; and that which is yet more to be taken notice of, they forbear to accompany with their Wives in any way of natural affection. And this for the generality is voluntary, but what follows is forbidden, to wit, they may not go to any publick Invitations abroad, nor so much as be seen in the Streets for so many months; but if their occasions are such as to call them out of doors, they are carried in a close Chair, covered over with Mourning. Although formerly to the commendation of the Countrey these things were performed; yet in this present Age, sew or none are found amongst them that are so strict in the observation of these Ceremonies.

Upon the day appointed for the Funeral, all the Friends meet, who are invited by another Book, to accompany the Corps of their Friend to his Grave. solemnity is ordered and performed after the same manner as the Catholicks make

their Processions at certain times of the year. Several Images of Men, Women, Elephants, Tygers, Lyons, and such like Beasts, made all of Paper, and Painted with several Colours, are carried before the Cossin, and at last burnt at the Grave; among whom also go some that carry Incense in large Copper Vessels, and Wax Torches burning: The Priests and others that belong to the Idol Temples, follow after these with Drums and Pipes. After whom, next in place is the Coffin most curiously beautified and adorned, born upat least by forty or sifty persons, very richly habited. Behind the Cossin come the Sons on foot, but seeming to support themselves with sticks in their hands, as if grief and sorrow had brought them into a weak condition. Then follow the Women in close Chairs, covered with White, so that they cannot be seen in any manner.

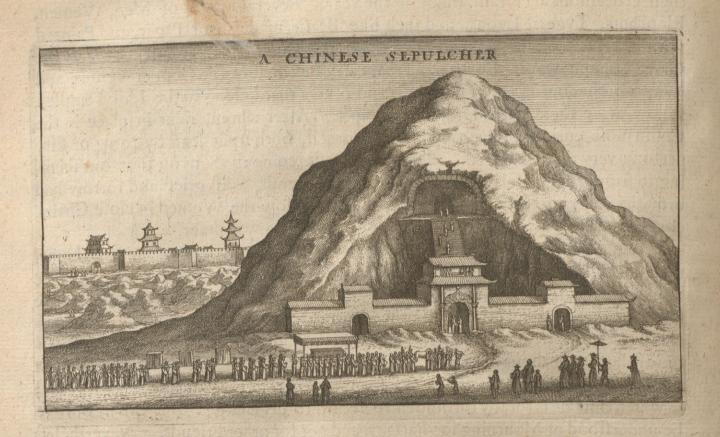
If sometime it sortunes that the Fathers dye, when their Sons are from home, the Funeral is deferred till their return, and notice thereof sent him; which as foon as he receives, he immediately puts on Mourning upon the very place where he is, and then hastens home with the first opportunity, to perform the Ceremonies in order, as we have related. But this is not all, for a Son is obliged by vertue of the Laws, though he is in the highest Office of the Kingdom, and one of the Colaos, to return home, and there to mourn by the space of three entire years; in which time he is totally forbidden to return to his charge: But this is only to be understood of Mourning for Parents, and not for other Friends. Nevertheless the Souldiers and Military Officers are not subject to this Law, though their Parents

are dead.

If it chance that any dyes, either in Travel, or Employment, out of his Native Countrey, he to whom the charge and care of his Funeral is committed, uses his utmost diligence to procure the dead body to be brought back, that it may be buried in the Grave of his Ancestours. In the preserving whereof they are very curious, insomuch that none else are admitted to be interred there; and therefore every Chinese who is able, Erects a Vault with a Tomb over it, without the Walls of the City, in the Suburbs, to remain for a Burial place to him and his Posterity; it being dissonant to the Grandeur of Noble Persons to have their Sepulchres within the City, whose fashion may be depicted in this manner; they are generally of Marble, sometimes of other stone, contained in a portion of ground, according to the greatness of the Person, and commonly walled about; within whose circumference some make several little rooms, which together with the said Wall, are surrounded with artificial Groves of Cypress Trees. Upon the Top of the Grave lies a large stone, rarely adorned with curious Images engraven round about it; and upon its Surface are engraven the Famous Actions of the Deceased. They whose Wealth raises them to the highest pitch of Humane Felicity, and enlarges their pleasures beyond the limit of a satisfaction in this life, such as the Gelubden, bestow vast sums of Money upon their Tombs, building them little inferiour to Palaces, with several Apartments within, and Triumphal Arches standing before them.

In the Province of Xansi, upon the Mountains, are several of these Famous Sepulchral Monuments: Near to the City Taming is a very Noble Piece of Antiquity in this kind, built by the Emperour Cavus, about 4000. years fince, as they report: So likewise near to the City Cinon, upon the Mountains are built very

sumptuous Tombs, as well of Kings, as of other Great Lords.



Imy self saw upon some solitary Hills, very Artificial and well-wrought Sepulchres; the Sculpture of one of which you have here in the annexed Print. These Hills which I saw were not the Products of Nature, but to make the work the more stupendious and considerable, were cast up with the Spade, and raised to almost an incredible height.

In the middle hereof was a Gate, through which we entered into the Sepulchre (to which belong commonly three such doors) and ascended by easie steps up to the mouth of the same, which was Plaistered on the inside, and had benches about

At certain times of the year, the surviving Friends come and visit these Graves, bringing store of Provisions with them; and then express their sorrow asresh, shedding of Tears, and using other Lamentations for the loss of their dear Friends; nay, some of them do with such reality of grief and affection oftentimes take it to heart, that they will by no means be drawn thence, but desire to be reckoned

among the dead.

Without the City of Nanking (heretofore the Court and Imperial Chamber of the antient Princes) but not far distant from the walls, grows a very pleasant wood, full of Pine-trees, walled in, and containing twelve Italian miles in circumference; in the middle whereof rises a Hill, whereupon are to be viewed several well-built Tombs, and divers other very famous Works: Amongst which a certain Idol-Temple may be accounted the chiefest Master-piece, for thereby does sufficiently appear the great esteem these people had of their burial places, not only in regard of the pleasant solitariness, but of the almost infinite cost bestowed upon it. It is fituate upon an high Hill, and built all of Wood, except the Walls, which are of Stone. The entrance into this Temple is by four large Marble Stair-cases, each having several steps with Gates opening towards the four quarters of the World; between which are four Princely Galleries, supported on all sides by well Carved Pillars of Wood, each being at least four yards thick, and thirty six foot high; and over all the Cielings most exquisitely, and with great Art Painted and Guilded. The doors are most admirably wrought with Imagery, and Painted; the outward Galleries and Windows have as it were a covering of Wyer-work,

to keep the Birds from roofting upon, or fouling them, which is made so thin, that it does not darken the Temple in the least.

In the middle or more inward part of the Temple, stand two Thrones, wrought with extraordinary rarity, and adorned with all manner of Pretious Stones. Upon these stand two Chairs, in the one the Emperour sits when he offereth, which in this place is forbidden to all persons of what condition soever, but only himfelf. The other Chair continually remains empty, to be as it were a Seat for the Deity, supposed to be present and ready to receive the offering; yet they permit no Image to be set before it. In the open Air, or as we say, sub Dio, stand several Altars of Red Marble, by which the Chineses signisie or denote the Sun, Moon, Mountain, and Floods; and these things, as by them is reported, are erected without the Temple, because none should worship them; and that every body should render Worship and Honour unto nothing, but what is Venerated and Adored by the Emperour in the Temple. Round about which are feveral Cells, wherein formerly were Baths for the Emperour to wash himself before he went to offer: leading to these places are several broad ways, planted on both sides with Pines, by command esteemed so sacred, that no person is suffered to break a bough from them, upon pain of death; all which, as well in the Walks as on these Hills, are said to be planted.

Much more might be voluminously writ of the Tombs and Burial-places in general, but especially of those which the Emperous have caused to be Built near the noble City Peking, the place of Residence for the present Emperous. But these, and most of the rest, have undergone one and the same diresul Fate, from the spoiling hands of the Tartars; who in their late Invasions made havock, and in effect, utterly laid waste all that was rare, or worthy of remark in China.

And after this manner most commonly persons of quality, and such as are rich, provide themselves Burial places in their life time; but the ordinary and vulgar sort of people have a place deputed within the City, where they bury promiscuously, and without any Ceremony or Charge.

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CHAP. VI.

Of the FORM, SHAPE, and MAKE of the BODY, and the Fashion of CLOATHS.

HE Chineses, for the greater part of them, are almost as White of Complexion as the People of Europe; though indeed some of them, who live in the Southern Countries, somewhat near the Line are so scorched with the heat of the Sun, that they become of a Swarthy colour. The Hair of their Beards, though thin and short, is yet very stiff, harsh, and lanck, and long before it appears; so that a Man of thirty years Age there, looks as young as one of twenty in Europe. This Hair, as also that of the Head, is Black, which they wear of a reasonable length: but if any happen to have Red Hair, which is seldom seen, it is a discredit to wear the same long. Their Eyes are little, somewhat long, yet inclining to round, black of colour. Their Nose little, and not rising very high, but their Ears are of the largest size; but in the other parts of the Face, they differ very little or nothing from those of Europe. This Description reaches not all parts of China, for in some places the people have flat, and almost four-square Faces. In the Provinces of Quanting and Quangsi, the greatest number have upon the little Toe, two Nails: and this last particular is common with those of Couchinchina; the reason whereof haply might be, that they had formerly on each foot fix Toes.

All the Women are short, and low of Stature, and their chiefest Beauty (as they imagine) consists in the smallness of their Feet; and therefore when they are young, they bind and swath their Feet, to keep them from growing to their natural bigness; and by that means they become generally very small. But this is not all the care, for they are taught very young, that it is a principal part of modesty to keep within doors, and not to be seen frequently abroad in the streets; and therefore they account it, especially in Persons of Honour, a great shame to appear openly in the streets; yet they are brought up to Dance, Sing,

and Play Musically upon such Instruments as are in use amongst them.

They are for the most part Handsome, Complaisant, and Ingenious, and exceed in beauty of Body all other Heathenish Women: Their Complexion tending to Whiteness, with Brown Eyes; all their natural Beauties and peculiar Excellencies, they set off with Gold and Painting. But among all the rest they have this one single humour proper to themselves, that they never pare the Nails of their left hand; and I my self saw a Gentlewoman at Peking, who wore a Case made of Reeds about her Fingers, to preserve her Nails from breaking. Such as are tich are tenderly Educated, observe set times of eating and drinking, but with great moderation, being stinted to a measure which they must not exceed; and by this strict manner of living, most of them grow very slender and handsome.

Heretofore both Men and Women in China wore long Hair upon their Heads, never permitting it to be cut, only the youth of both Sexes cut off all theirs, but one Lock upon the Crown, till they were fifteen years of Age; then they began to let it grow till they came to be twenty, at which time they put on the Virile Hat; and all the time before-mentioned, they wore it as the Antient Greeks, or Modern English, hanging down about their Ears; but then they tyed it up, and

wore

wore it under their Hats, or else Caps made of Horse Hair, Mens Hair, or Silk. This Hat had a hole in the crown, through which the longest Hairs, neatly plaited, were seen.

The Women wore no such Hats, but went in every kind of habit, as they do at this time, with Hair neatly plaited, and curiously adorned with Pretious Stones, Gold, Silver, and Flowers: But since this Famous Empire fell under the Tyranous yoke of the Tartars, and became subject to them, they have also submitted to the Tartarian mode of cutting and wearing the Hair: for now the Chineses do cut off all their Hair after the manner of their Conquerour, and reserve only one Lock, which hangs down behind. But certainly had they not been reduced into the meanest condition of servility, they (who took so much pride in wearing long Hair, that thousands of them suffered themselves to be put to death, rather then have their Hair cut off) would not now unconstrained have altered their minds; and this I the rather believe, for that they have a Superstitious Fancy that they are to be pulled up into Heaven by the Hair of the head.



The Fashions of Apparel alter as well here as in Europe; which the better to describe, I have according to the Modern Garb of both sorts, here set before

high are carried over their heads; but the ordinary fort of

you a lively draught in the annexed Print.

The Habits of the Countrey at present are long Gowns to the Heels, of a Blew colour, and embroidered with Dragons, wherein the Men going abroad, wrap themselves; but the Women tye them close about their wastes with a Girdle. Both the sorts are made with large sleeves, but those for the Women are much larger at the hand; whereas the Mens are made sit to their wrists and arms: These forms of Apparel are worn by all without difference, but only in substance they materially differ; for those of the nobler sort are made of the richest Silks, embroidered with Dragons, whereas the Commonalty wear them made of ordinary Stuffs.

The next observable part of their Apparel, is their Shoes, wherein they differ very much from these parts of the world, both for fashion and stust. The Wo-

men commonly make their own Shoes of Blew or Red Silk, with sharp Toes, decked with Pearls and Rubies, and stitched with all manner of Flowers. The Commonalty only wear Shoes made of Leather, coloured Yellow; but the Grandees are so far from wearing Leather, that the very Soals of their Shoes are made of Cloth.



The Learned, such as they term Philosophers, wear four-square Caps or Hats; but the illiterate are forbidden to wear other then round ones, made of Horse Hair; only in Winter they have of them made of Silk or Wool, with an edging about it of Sables. They use no Linnen Shirts, as the Europeans do next to their skins; but only a Frock made of White Cotton, which is so made that they tye it above the Anckle with a Ribband.

They often wash and bath themselves, and spend the greatest part of a morning in Combing and Dressing their Heads; when they go abroad, they skreen themselves from the parching heat of the Sun, with large Quitte Soles (in Italy they call them Umbrella's) which are carried over their heads; but the ordinary sort of People make use only of Fans.

Habits of the Country at prefere and long Counts to the Hedre of a Blew, and endergidered with Dragons, wherein the Men going deroad, way free; her the Vomen tye them close about their wafter with a Girdle to love are made with large fleever, but thole for the Wenner are mude.

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Thus far of the Customs of the better fort of People and Citizens, wherein the Country People are not altogether differing; for they likewise wear short Hair, with a long Lock hanging down behind, modo servili Tartarico, as in the annexed Print. They are very laborious, and excellently skilled in Husbandry; in the tilling of their Land, a Man and a Woman help to draw before with an Ass, and another stands behind to govern the Plough, which in regard of the toyl, is encouraged by the Emperours, who have granted several Immunities to such as follow that course of life: Which Priviledges have so far prevailed, that by continual practise, and experimental observation, they have brought that Calling to great perfection, and have left little or no ground to be seen untilled in China. Barren Grounds they know how to improve by Dunging, or other ways of Manuring : such Lands as are scorched up in the Summer for want of Water, they plentifully supply through much labour and industry, which is used to convey the same by Trenches and Aqueducts unto them, from most remote parts; by which means one may Travel by Water through most parts of the Empire, to the great accomodation of the Inhabitants, and the wonderful advance of Traffick and Commerce through the whole Countrey.



The Countrey Women in China wear Breeches, which they tye about their knees: others to lose no time, go Spinning about the Streets, Fields, or other places, which arises to such gain, that thereby only a great many Families make a shift to get a subsistence. The several Postures and Fashions of these People, are to be seen in the annexed Print.

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CHAP.

GHAP. VII.

Of some SUPERSTITIOUS CUSTOMS, FASHIONS, and other ERROURS in use amongst the CHINESES.

TN this following Chapter we shall treat of some Superstitious Fashions, which are proper to several Sects.

The Chineses are very much enclined and addicted to observe times and seasons, and have so great an esteem for Southsayers, Fortune-tellers, Astrologers, Star-gazers, and the like, that they believe what soever they fore-tell; infomuch that they govern all their Transactions according to the sayings of those People; whose advice is taken and followed in all their Affairs from time to time: their

Books, much like our Almanacks, being in general request.

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Beside these Almanacks, there are other Books which treat of far deeper concealed things; so prevalent is this Science among all, that there is a vast multitude of Masters that teach it, who have no other livelihood, but what they get by directing those who come to them, the day and hour in which they may with great hopes of success go about any business: And indeed they are so infinitely possest with an opinion of the knowledge of these Men, that they never undertake a Journey, go about to erect a Building, or do any thing else of consequence, but they first consult with them about it, and observe to a tittle whatsoever they dictate: so that neither Rain, Foul, Stormy, or Tempestuous weather, such as would even fright a Satyre, can hinder them from beginning their Journey upon the day prefixed for the same, though they go but out of fight from their own dwellings: or if they are to build, they will dig a little way into the ground, or make some entrance or beginning into the Work, let the weather be never so bad; that it may be said they began upon that day which was fore-told them should be successful to their undertaking.

Over and above these Humorous Niceties, they are great observers of the day of any ones Birth, by which they confidently undertake to predict to them the good or bad fortune likely to befal through the whole course of their Lives : and in truth, this inclination of their Nature, is the cause that no people in the whole world are more easie to be deluded with the fallacious fancies of such as assume to themselves the title of Wizzards and Southsayers, whose cunning hath devised

various ways to cheat the Ignorant, and to make them pass for Oracles.

In the former Chapter we treated of their Sepulchres, and the ordering thereof, wherein they are not more careful then curious in the making choice of the place for that purpose, which they make to resemble the Head, Tail, and Feet of a Dragon; which fort of Creature they fancy to live under ground. Upon this does not only depend, as they firmly believe, the good and bad fortune of particular Families, but the very well-being of Cities, Countries, and of the whole Empire: And therefore when any publick Building is to be Erected, the Learned in this mysterious Art are first consulted with, concerning the good or bad fuccess that will follow upon it, that they may thereby chuse the bet-

There are abundance of People here, who not able to restrain their licenter Lot. 5 978 Weds tiousness, though in the meanest degree of Poverty, sell themselves for Slaves to the Rich, or more Noble, on condition that they may take to Wife any of Ddd

the Maid-servants. But note, that whatsoever Children come of such two, become Slaves for ever. Others who being well to pass, and able to buy a Woman, purchase one for a sum of Money; but when his Family encreases in number, and his means begin to fail, he will sell his Sons and Daughters for two or three Crowns a piece, not caring what becomes of them afterwards, nor taking notice though he know they are made Slaves for ever, and may be put to what Employment the Purchaser thinks good. Many of this kind are bought up by the Portuguese and the Spaniard, and carried out of their Native Countrey into Forreign Parts, where they live in a perpetual slavery during life, without any hope of Redemption. This cannot in civilized Nations be accounted other then a piece of Heathenish Barbarism.

But they commit a far greater and more horrid inhumanity, which is this; In some Provinces they drown the young Infants, especially Females, for no other reason but that they mistrust they shall not be able to maintain them, but be forced to sell them to unknown People. This liberty they take to themselves, from a belief that the Souls of the deceased transmigrate into other bodies; and therefore they would seem to inser, that this their cruelty is necessary, at leastwise convenient, and so no ways dreadful unto them; averring, that they do the Children great advantage in taking away their lives; for by that means they delivered them the sooner out of a miserable condition, to settle them in a better: And therefore the poor Children are not made away clandestinely, or in private, but aperto sole, openly before all the People.

But this unnatural cruelty is not all, there is yet more inhumanity practifed amongst them; for some out of despair of good fortune, or that they have sustained any great losses, will voluntarily lay violent hands upon themselves; others if they cannot find a means to revenge themselves upon their Enemies, will kill themselves, thinking thereby to do them a mischief; for (as it is said) great number both of Men and Women destroy themselves every year, either in the Fields, or else before the doors of their Adversaries; sometimes by strangling, other whiles

by drowning, or lastly, by poisoning themselves.

Another fort of Barbarism they are guilty of in the Northern Provinces towards young Children, which is, by Gelding them, whereby, and no otherwise, they are made capable of Service and Preferment in the Emperours Palace; and these they call in their Language Gelubden, besides whom, none are admitted to wait on the Prince; and which is more, the whole Government of the Empire is in their Hands and Management. There are at least ten thousand of these Gelubdens in the Palace, who originally are all mean persons without Learning, &c. brought up in perpetual slavery; by reason whereos, and their ignorance, they are of a dull and heavy disposition, and unsit for any business of concern.

The Magistrates have in estect an arbitrary power over the Subjects, whom they oftentimes condemne unheard. The manner of punishing Offenders, is to lay them flat upon their Faces on the ground with their Legs bare; upon which they give them several blows with a Whip made of twisted Reed, which setches blood at every blow. And the great Motive that induceth to this more then common severity in punishing offences, is for that the Chineses are infinitely addicted to

Robbing and Stealing.

There are two Extravagant Humours that the Grandees in China are much guilty of; the one is the Transmutation of other Metals into Silver, wherewith they crack their Brains, and consume their Estates; the other is an opinion they have of obtaining an immortal being in this World, while they are clad with sless and blood; that is to say, they fancy such means may be used, as will preserve them from falling into that common bosome of Nature, the Grave. Of both

these mysteries there are innumerable Books both Printed and Written; and sew or none of the Grandees, but as it were by obligation, betake themselves to the study of these both distracting and destructive Sciences.

There is a story to be read in the Chinese Books, of one of their Antient Emperours that was so intoxicated with this Phrensie, that with the danger and hazard of his mortal Life; endeavoured after an unpurchaseable immortality; the manner thus: This Emperour had caused a certain drink to be prepared by some deceitful Masters of this Art; of whose rarity and persection he had so great confidence, that he believed when he had drunk it, he should be immortal: and from this conceited imagination was not to be disswaded, nor could any the strongest Arguments of his nearest Relations, divert him from his humour. At last one of his Friends seeing that no Argumentative Ratiocinations would prevail with him, came one day to Congratulate the Emperours Health, whose back being turn'd, the Visitant took the Bowl and drank a good draught; which the over-credulous Emperour perceiving, fell immediately into an extraordinary passion, attended with no less reiterated threats of death, for depriving him of his immortal liquor. But the bold attempter answered him with an undaunted courage in these terms; Do you suppose that you can deprive me of my life, now I have drank of this Immortal Cup? sure 'twere great madness in you so to think; but if in truth you can despoil me thereof, then I aver I have not done any thing amiss; for either by participating of your drink I am become equally Immortal with you, or else you are equally Mortal with me; if you can take away my life now, I have not robbed you of your Immortality, but shall make you sensible of the Deceit and Guil wherewith you are abused. The Emperour hearing this, was presently pacified, and commended his Friends wisdom for extricating him so ingeniously out of the greatest Folly and Madness imaginable. But though there have not wanted wife Men in China, that have always endeavoured to confute this Fantastick principle, and to cure this distemper of the mind, which in it self is no better then a fit of raving madness; yet they could never so hinder this Disease from encreafing or taking head, but at present it over-spreads the whole Countrey, and is a general Disease that troubles the Great ones. Dollines for the infrustion of youth in the ways of Vertue and Goodnel

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CHAP. VIII.

Of Several SECTS in CHINA: Concerning PHILOSOPHY, and IDOL WORSHIP.

F all the Heathen Sects which are come to the knowledge of those in Europe, we have not read of any who are fallen into fewer Errours then the Chineses, ever fince the first Ages; for in their Books we read, that these People have from the beginning worshipped the highest and one God-head, whom they call the King, or with another and more common name, the Heaven and the Earth : Hence it appears they were of opinion, that Heaven and Earth were inspired, and so they worshipped the soul thereof for the highest Deity. But beside this Supream Deity, they deviated into the worship of several Spirits, to wit, of Hills, Rivers, and such as command over the four quarters of the World. In all Transactions the Antient Chineses were wont to say, that Men ought to hearken to the inbred light of the understanding; which light they have received from Heaven. But as to the Supream Deity, and the Spirits which wait upon him, we do not find in any of their Books that they did ever broach such licentious Doctrines to the support of Vice, as were invented by the Romans, Grecians, or the Egyptians, who in the committing of all manner of Filthiness, did implore the assistance of their debauched Gods.

It did likewise appear by the yearly Books, which comprehended the Transactions of 4000. years, that the Chineses have performed several brave Works for the service of their Countrey, and the Publick Good. The same is also to be seen by the Books of the Antient and wisest Philosophers, which were all in being before the last Invasion of the Tartars; but then in the general Constagration of the Countrey were most of them Burnt, wherein were writ good and wholsome Doctrines, for the Instruction of youth in the ways of Vertue and Goodness.

These Books mention only three Sects to have been in vogue in the World; for of other Sects there is not the least mention made. The first is the Sect of the Learned: The second is called Sciequia: And the third Lancu. The first of these three is followed by all the Chineses, and the adjacent People, which use the Chinese Characters, as the Manders of Japan, Corea, and Conchinchina: this Sect, which is that of the Learned, is taught to, and followed by none, but only those and the Chineses themselves, and is the Antientest of all the Sects that were ever heard of in China: Out of this, about which a very great number of Books are writ, generally are chosen persons fit for the Government of the Empire; and therefore it is honoured and esteemed above all others. The Doctrine of this Sect is not taught all at once, but they suck it in by degrees when they learn to Read or Write. The first Founder of this Sect was Confutius, the Prince of Chinese Philosophers, who is to this day honoured by all the Learned, with the Title of the The most Wife. He was, as the session selected relates in his History, a Man of a good Nature, very much enclined to Vertue, Prudent, Subtle, and a great Lover of his Countrey; and whose Writings are had to this day in great Honour, being the ground-work of all the Learning at this time in use amongst them.

What concerns his Writings, which are contained in four large Books, we have

already made mention.

We shall now treat of the Contents and Titles of some Books, which have been

brought out of China into Europe.

The first treats of the Original of the whole World, of the first Creator and Preserver of all things; and out of this Book are most things selected, which relate to Natural Knowledge.

The second Title speaks of the Eternal Middle.

The third of the Doctrine of the full growth; and these two Books are reputed in the place of Natural Knowledge, and selected out of the said first Book. And they firmly believe that no person but they themselves are able or fit to comprehend the Marrow and Pith of these mysterious Books, though in truth and substance they are no more difficult to be understood, then the Writings of Titus Livius, and Cicero.

The fourth Title is of the Course, Condition, Influx, and Operation of the

erring Stars; as also of the other Heavenly lights.

The fifth is of the casting of Figures, and making Conjectures which are used about things that have an uncertain and doubtful issue.

The fixth is of Palmestry and Physiognomy.

The seventh is of Natural Witchcraft.

The eighth is of the Rife, Names, and Worship of Idols.

The ninth is of the Deeds, Miracles, Deaths, and Burials of the Chinese Saints. The tenth is of the Immortality of the Soul, of its Future state; as also of Mourning Habits, and in what manner they are to be worn.

The eleventh is of several Books of Physick and Chirurgery.

The twelfth is of the State and Condition of Children in the Womb, as also of fuch things as farther or hinder the Birth.

The thirteenth is of Arithmetick.

The fourteenth is of Husbandry. The fifteenth is of what belongs to a Farrier in the Cure of Horses.

The fixteenth is of War and Military Discipline, with the Weapons belonging thereunto.

The seventeenth is of the Signs whereby to know a fruitful year. The eighteenth is of the Art of Writing, and to make Characters.

The Nineteenth is of an exact Description of all the Provinces in China.

The twentieth is of the Age of the Chinese Empire and Government. The 21. is of the Command, Majesty, Revenues, Palaces, &c. of the Emperour.

The 22. mentions the Offices of the Emperours Servants.

The 23. is of the Laws of the Empire.

The 24. is of the Acts and Deeds of the Chinese Emperours, and their Issues:

The 25. is of those Nations that are known to the Chineses.

The 26. is of Musick, both Vocal and Instrumental, in use among them.

The 27. is of Poetry.

And lastly, the 28. is of several forts of Plays.

Moreover, this first Sect of the Learned, whereof we have thus far made a Description, is absolutely against the Worship of Images, neither will they suffer them to be hung up. The Adherents and Fautors of this Sect, acknowledge and Worship one God only, induced thereunto, because they firmly believe that all these earthly things are Preferved, Governed, and Directed by him : they also render a certain Veneration to Spirits, but with less Adoration and Respect. The Sober and Wifer fort of Learned Men among them teach, that the world had neither Creator nor Beginning, but was as the Greeks term it, AutoEthon, springing from its Eee

self. There are other Philosophers among them, but they are not so Learned and Famous, being possessed with Dreams and Phansies of a world of incredible

things, and many impossible impertinencies relating thereunto.

In the Doctrine of this Sect there are many lessons, teaching the reward of good, and the punishment of evil: and this seems to infinuate to us, that the Antient Chineses did not doubt of the Immortality of the soul; for they remember the deceased, and those that are in Heaven, long after their Deaths; but of the punishment of the damned in Hell, they make no mention at all: But the Learned among them at this time are of opinion, that the Souls of the departed perish and come to nothing with the Body, and so make of no essed whatever is written or spoken concerning all; and therefore impute no Torment or Punishment there for the wicked. But some think this too hard, and therefore maintain that only the Souls of the Just remain alive; because as they say, the Soul of a Man is so united and renewed through the exercise of Vertue, that it will live for a long time after its separation from the Body; but withal they conclude, that the Souls of the Wicked dye as soon as they are divided from the Body, and vanish like smoak.

And although the Learned, and Dependents of this Sect, acknowledge the highest and one Deity, yet they erect no Temple for him, nor have any particular place appointed for his Worship; neither are there any Priests, nor settled or due form of Worship, nor Commands to observe, other then such as they may not at pleasure break. There is no High Priest amongst them, to punish such as offend against the Law, or to propagate the Doctrine taught concerning him; therefore they offer unto him neither Prayer nor Sacrifice, in Publick or in Private, believing that it is only free for the King to offer up unto, or adore this King of Heaven. And if any body else should be so adventurous to undertake to make such an Offering, he would be held for a Traytor, and punished accordingly. For this purpose has the Emperour two samous and well-built Temples in both the Imperial chief Cities at Nanking and Peking; the one Dedicated to Heaven, and the other to the Earth; in both which themselves formerly in person made their Offerings; but now the chiefest Magistrates Officiate in their behalfs, and Sacrifice several

Oxen and Sheep to Heaven and Earth.

The chiefest matter wherewith the Professor of this Sect trouble themselves, and wherein as well the King as the People is concerned, consists in the performing of certain Ceremonies towards the dead, whereof we have already spoken at large; for they conceive it a principal part of their Duty, to Honour their deceased Parents and Friends, as if they were still living: Yet these People (although they set viands and the like before them) are not so blind and ignorant to believe that the dead eat, or have any need thereof: But they give this reason for such their doings, which in it self indeed is of no weight, viz. because they can show their love unto them no other way: The wisest among them affirm, that those customs were introduced more for the instruction of the living, then honour of the dead, to wit, to teach Children how to honour and respect their Parents and Superiours when they are alive, whom they see honoured and respected by so many Persons of quality and worth after their Deaths.

We now come to speak of the Doctrine Confutius lest behind him, and which

is in such esteem amongst the People.

This Great Doctrine, or rather the Doctrine of Great Men, is made up of these Heads or Positions; that every one bring himself sirst to Perfection, and afterwards others, that so all may arrive to the possession of the supremum bonum, or highest good. But Perfection it self consists herein, that every person blow up the natural light in himself, and make it clear, so as he may never erre from the Law of Nature, or from the Commands and Rudiments which are naturalized un-

to a Man by that Law: And in regard the same cannot be done without an insight and inspection of things; therefore it is requisite that Men should betake themselves to the study of Philosophy, whereby they may learn what is to be done and avoided. By this knowledge (say they) we are taught how to order our Affairs aright, and to reciifie our desires by the rule and square of reason; and

herein consists the Persection of Body and Mind.

This most short and perfect comprehension of the Chinese Wisdom and Do-Arine, comprehends in it the beginnings, means, rule, and benefit (which at last arises from thence) of Persection, as well relating to our selves as others. The first beginnings of this Perfection are said to arise from an intrinsick light, kindled by a diligent observation and scrutiny into the inward grounds and rules of natural things, and so gradatim brought to maturity. For the better accomplishing whereof, are presently added the means leading to this Perfection, confisting in Acts, as well of the Operation, as of the Will: The rule of both is called here reason, which is, that we shall not desire, or will any thing, but what is consonant to reason. Lastly, The advantages are set forth that accrue thereby; and that a

double Perfection, of the body in the first place, and then of the mind.

The second Sect called Sciequia, or Omtofe, is called by those of Japan, Sciacca and Amidaba: This Doctrine was brought out of the West among the Chineses, in the sixty fifth year before Christs Birth, from the Kingdom of Tienci and Scinto, both which are known at this time by one general name Indostan, situated between the Rivers of Indus and Ganges. The Chinese History mentions, that one of their Emperours was admonished in his sleep to send Embassadours thither for that discovery, which according to the over-credulous humour of that Nation believing, he accordingly did. They arriving in the Countrey, and delivering their message, were received with applause, and in convenient time returned to their Prince, with the Books, and some of the best skilled in those Languages, to Interpret them into the China Tongue; wherein are maintained several opinions of the old Heathen Philosophers, as that there are several Worlds; the Transmigration of Souls; that three Gods unite and grow in one Deity; that the good shall be rewarded in Heaven, and the wicked punished in Helle Such as are great Admirers of this Sect, reject a Married, and commend a single

If any among them be found to transgress their rule, he is not only blamed and despised by all, but likewise severely punished: As a proof whereof I saw at Cunningan, a Priest whom they had found and taken amongst light women; for which offence they bored him through the Neck with a hot Iron, and so hung upon him a Chain of ten yards long, with heavy Bars: And thus accourred, he was led through the City, to the derifion of all the People, till he had begged ten Toel of Silver for the benefit of his Cloister: when he passed through the Streets, he was not suffered to bear up the Chain in his hands to ease himself, but it did hang loose behind him, fo that the whole weight fell upon his Neck. And that every person might take notice of the Punishment, one of his Brethren of his order followed bim with a Whip in his hand, and lashed him all the way he went upon his naked body, till the blood ran down his skin. This spectacle going by the Embassadours Lodgings, moved in them formuch compassion of his misery, that they bestowed on him a largess to help pay his Ransom.

After a strange manner also are the Priests here drest, whereof I have given you a draught in the annexed Print, clothed each in a particular habit; some wear a long Gown upon the left side only black, with a four-square Cap or Bonnet upon their Heads, and a Pater noster of Beads in their Hands. Others wear another fort of Gowns and Caps, but as uncouth as the former. But the most strange Garb is that of the begging Priest, who has commonly a Gown on of several Colours, and sull of Patches. Upon his Head he has a Cap, which on both sides hath long Feathers to defend him against the Sun and Rain: In his left hand he carries a Bell, upon which he continually strikes till something is given him, or that you are gone out of sight. They seldome go about Begging, but sit upon the ground (as in the Print taken to the life) with their Legs across like unto Taylors. Among these strange habited Companies of begging Priests, there are some whose Heads are very long; and brought into that shape on purpose when they are Infants; one whereof appears in the Cut, bare headed behind the begging Priest; being, as it is believed, somewhat more holy.



The Cloisters of these Priests are divided into several Apartments, according to their bigness; in each of them is also a Supervisor and Head, in whose place his Scholars succeed after his Death: Each Head is diligent to contrive as many Cells as he can for his Scholars; because they let them out to Travellers for a piece of Money at any time, so that indeed they serve as well for Inns, or Hostries

for Travellers, as Cloisters for the Brother-hood.

And though these Friers live thus in a mean condition and contemptible, as to the outward appearance, yet they are invited to Burials frequently, and other Publick Ceremonies, as the making free of Wild Deer, Birds, Fish, and Four-sooted Creatures. Some of the greatest Sticklers of this Sect, buy these Creatures alive, with design only to set them at liberty; and in so doing, their service is meritorious, and such for which they shall be rewarded. This Sect is very much encreased of late years; the greatest part of their Followers are the Gelubden Women, and a company of other simple Creatures.

The third Sect called Lanzu, has its rife from a certain Philosopher contemporary with Confutius, of whom the Natives phansie, that he was carried eighty years in his Mothers Belly before he was Born; and therefore they called him Lanzu, which signifies the old Philosopher. The Jesuite Martinus writes in his fourth Book of the Chinese History, that he was called Lanzu Laotanus, and taught that there remained not any thing of us after we were dead; the highest happiness of a Man consisting in pleasure, in imitation of Epicurus. The Fable con-

cerning

cerning his Birth, had its rise from the number nine; for as this number is held for the most perfect, and again multiplyed by nine, makes eighty one; so has also Nature in the product of this famous Man, been so many years in Travel and La-This Philosopher left not any one Book behind him of his Doctrine, being unwilling, as it seems, to introduce any new Enthusiasms; but after his Death his Sectators made a Collection of several Doctrines, out of the Books of divers Sects, and compiled them into one.

They live un-married in their Cloisters, and buy their Scholars, but obtain among the People no respect, nor have any sense or fear of God among themselves. Others of the same Gang betake themselves to a Married estate, and live in a more

orderly manner.

Amongst many Idols, they Worship the Lord of Heaven, under the Corporeal form of a Man, and say that he has much wrong done him: yet beside him, they have made three other Gods, whereof Lanzu, the Head of this Sect, is one; so that these two Sects, each in a particular and differing manner, adore three Gods. By the Followers of this Sect, is described the place where Men after they are dead, are either to be rewarded or punished : but concerning these matters, there is between these and the fore-going Sects, no small difference; for the Heads of this Sect promise to their Tribe, that they shall possess Heaven with Soul and Body : And the better to demonstrate the same in their Temples, they expose to fight the Images of several People, who (as they say) went to Heaven in that manner. For the obtaining which happy possession, they use several Postures, say some Prayers, and do deeds of Charity.

The office of the Priest, or other Sacrificers, consists chiefly in dispossessing such Houses as are infested or haunted with the Devil, by their ungodly Prayers and Curses, which they estect commonly after this manner: They Paint Frightful Faces, and postures of Devils upon Yellow Paper, and fix them to the Walls of the House; then they bawl and skream so terribly loud, that they feem to be as so many Devils themselves; and this is the height of their Con-

juration.

There is another Office and Art which they ascribe to themselves; for they boast that in dry weather they can cause Rain, and at their pleasure make the same either to abate, or cease again . And that they are skilled in several other strange Arts (but in truth meer delusions) wherewith they deceive the whole Empire; yet notwithstanding, these Priests sit in the Royal Temples dedicated to Heaven and Earth, and are always affistant at the Offerings (whether the Emperour himself be there present in person, or only the Magistrates in his behalf) whereby they grow famous, and are had in great esteem, not by the common People alone, but the Grandees also; to all whose Burials they are invited, and help to perform the Ceremonial part of the Funeral, attired in very costly and rich Habits; and go before the Corpse, playing upon Flutes, and other Musical Instruments.

All of this Sect are under the command and jurisdiction of one Prelate, called Ciam, whose dignity always descends upon one of his Posterity, which hath been

observed for above one thousand years.

It seems that this great Dignity or Office had its first rise from a certain Southsayer, who lives in a Cave in the Province of Quangfi, where his Posterity continue at present, and practise the Delusions of their Ancestors. This their High-priest Ciam, is for the most part resident in the Imperial City Peking, and very highly honoured by the Emperour, having an allowed access into the middle-most part of the Palace, to Bless and Consecrate the rooms, if at any time they are suspected to be haunted, or molested wit's Evil Spirits; he is carried through the Street in

an open Chair, in as great state as any of the most principal Magistrates, and receives yearly a good Revenue from the Emperour.

And thus I have given you a Description of the three chief Seds in China, out of which the ignorant and blind People have broached and set on foot so many

hundred sorts differing from one another in point of Worship.

The Emperour Humvuus, the first of the Race, that at the beginning of this Age had the Soveraignty over China, gave express command that those three Sects, for the defence and honour of the Government, should be strictly observed, by which he did infinitely win the hearts of the Followers; but yet though he mentioned all, he so ordered the matter, that the Sect of the Learned only should have a share in the managing the great Assairs of the Empire, and also should have authority over the other two; and this probably may be the reason why the one Sect does not endeavour wholly to abolish and extirpate the other. The Emperour carries an equal hand to all, respecting the one as much as the other, and makes use of them alike, as he has occasion; sometimes causing an old Temple to be repaired, and sometimes a new one to be built, for one or other of them as he thinks it expedient. But the Empress assects that Sect best, that maintains the Worship of Images, and is very Bountiful to the Priests thereof, bestowing large Annuities, and great yearly Incomes upon them.

The great number of Idols which are found in China, is incredible, for not only the Temples, and such like places of Worship, are hung very full, but also all Houses, Streets, Ships, &c. are adorned with them. And this is one of the great

abominations that at first appears to all that come into China.

Amongst all which, the Idol that represents Immortality, is in great Veneration, whose Description is this; It is in the shape of a thick and fat person, with his legs across, and a belly that sticks at least two foot out; on its right side stands commonly a Stag, a Creature of a long Life, looking upon his Lord with a pleasant countenance. The Image it self sits with his Hand in his sleeve, and his Doublet unbraced, so that his fat body may be the better seen: His looks are very grim and stately, and his habit rich and Majestical. This Image is the Patron for Travellers, and called upon by them when they make any long Voyages, for Prote-Sion, Preservation, and success in their undertaking.

The next is the Idol of Pleasure, which they call Miniso, and is composed and made after the same manner, as that of Immortality, but much bigger, being commonly cast of Brass, hollow within, and twenty foot high; it carries a very pleasant countenance, and like the former, is very thick and corpulent, with a big belly strutting out; and that his gross and fat Members may be the better seen, he sits

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before the Court playing and Printer, and other Manager and other Court of the Cour

with his whole body almost naked, as in the annexed Print.

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The other Idol which fits in the Chair, as in the annexed Print, is an Image thirty foot high, made of Plaister, having a Crown upon his Head, Gilded all over, Richly apparelled, with several other strange Ornaments. They call this the great King Gan, and give it a respect in the highest manner.

Beside these, there are two others, as the annexed Print demonstrates, the one is the Goddess which at Lincin (as is already related in our former Description) stands upon the Temple Dedicated to her; it is thirty soot high, very richly Gilded, and hath stood in that place ninety six years and upwards.

The other sits in a Chair richly adorned, resembling one of the Chinese Governours, who had done his Countrey very good service, for which they honour him after his Death after this manner: At his Feet, as a sign of Victory, is Pourtrayed a certain Countrey, and in his hand, to show his Authority, he holds a Scepter, as in the annexed Print.



In the Province of Quantung, near to the noble City of Chaoking, in a well-built Temple, stands another statue of a certain Governour of a Province, who had done his Countrey extraordinary service six years together; as a return of thankfulness for the same, the Inhabitants according to custom erected this Image and Temple, and Dedicated it unto him.

In Cuchiung, near to Hangan, there is a great stone above a hundred foot high, called Xinxe, and signifies the Holy Stone, which they cover yearly quite over with Gold, and then Worship it. This piece of Idolatry was commanded by the

Emperour Mung.

Near to the City Cioking, upon the Mountain Xepao, is a great stone Columne, with the Image of the Idol Fe, and an Elephant, Lyon, and Drum, cut out of stone, each of which is of several colours; but whose workmanship they were, or

who brought the same thither, is altogether unknown.

In the Province of Suchnen, near to the chief City of Chunking, is a very strange great Hill upon the side of the River Fn, between this City and another called Tunchnen; and on this Hill is a Mountainous Idol, called Fe; it is made sitting with his legs cross-ways, and his hands clapt over one another before him. How incredibly large the same is, may be guest at by this, that Travellers can plainly see his Eyes, Ears, Nose, and Mouth, at two miles distance.

thiny foothigh, made of Plaifter, having a Crown upon his Head Orlded all over,

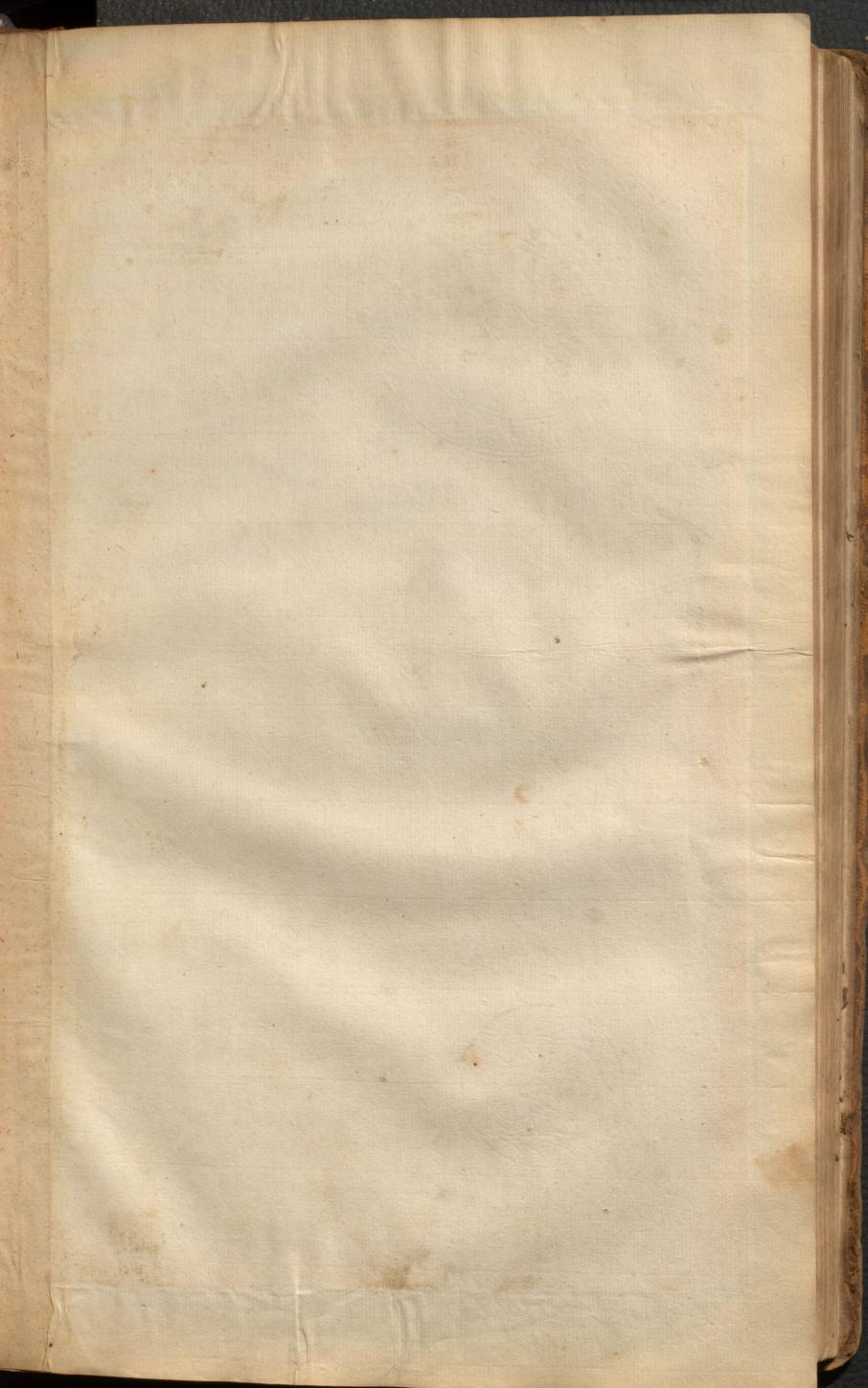
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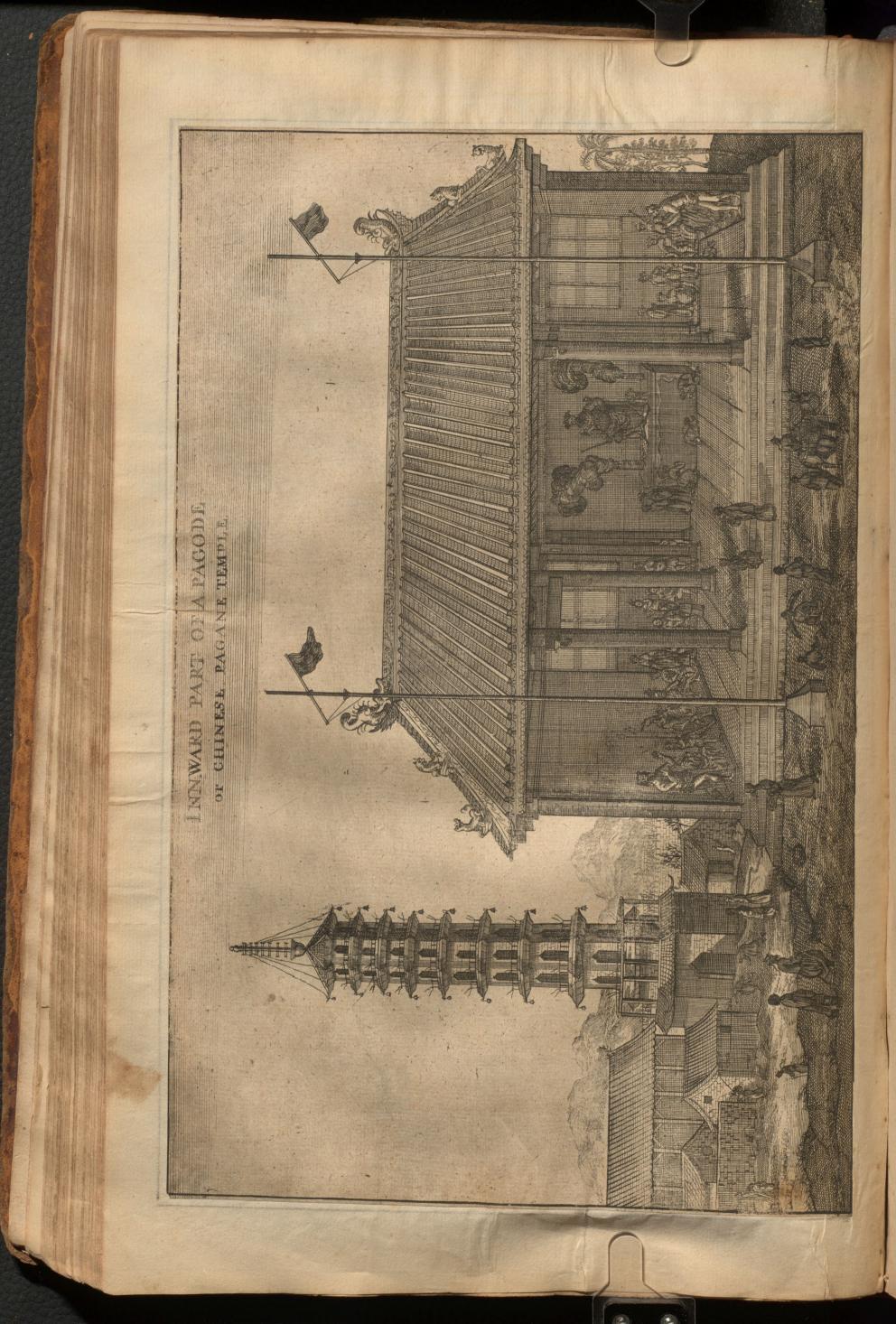
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The other Idol which his in the Chair, as in the aspected Princ

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of IDOL-TEMPLES.

A LL this Countrey doth infinitely abound with Idol-Temples, Built at very great charge, and most commonly situate without Cities in solitary places; where the Travelling Man may find accommodation to answer his desire. Adjoining as it were to the same, stands for the most part a Tower, which contains commonly a smaller Edifice of the same kind, but no less Costly then Artificially Built. These places of Idolatry are filled with Images and black Lamps, burning night and day, in memory of such who lived well, and dyed happily. When any Governours of Provinces are to be admitted into their Offices, they are fworn in these Temples that they shall faithfully perform their Duties. Now that you may the better understand the form and fabrick of these Temples, I have fet before you a draught in the annexed Print, as the same was taken with great exactness. The fides of it were Built of Timber, and the Roof Tyled; the floor was in some places Earth, and in other of great Grey square sione; on each of the sides in a row stood several great Images, but at the entrance was one most dreadful to behold, being a horned Devil, in a most terrible and frightful shape, with a wide Mouth, and Hands like the Claws of a Griffon, in such a posture as it would have seized those that entered. Within, in the middle stood an Altar, upon which was erected another great Image thirty foot high; behind which stood a great number of small ones: Before the great one, stood upon the Altar a thick hollow Bamboes, upon which was written some Chinese Characters, that fore-told things that should come to pass. On the sides stood several Vessels with Incense burning, and in the middle was a Wooden Dish with several Offerings in it, which the Priests, when they will know or fore-tell any thing, bring to the Altar and offer up to this Image. Now the chief Offerings at such times are either Rice, Wine, or the Entrails of Beasts, which being Ceremoniously disposed, the Priest draws some Reeds out of the Bamboes basket, which if they are of a bad omen, he draws out others, till he has drawn such as please him in Prognosticating good. In this Interim the Incense burns, and at last the Priest falls upon his knees, and mumbles one thing or other to himself, whereby he intends to pacifie the Idol, and get him to favour his suit.

In the Province of Peking, near to Chingting, is a very large and Magnificent Temple, one hundred fixty five foot high; within stands a thick and prodigious Image, of a hundred six foot and half high, called Quonin, curiously wrought in

In the Province of Xansi, in the City of Taiyven, is a Temple Dedicated to Siangus, the wisest of their Emperours, and of the Family of Chans. It is reported in their Histories, that this Image, which is made of very Precious Stones, being finished, rose up of it self, and went to the place appointed for its

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At Lengan, upon the Mountain Peco, which signifies the Mountain of Fruits, is Founded a Temple in honour of the Emperour Xinnungus; near which stands a Well. Now (according to the saying of the Chineses) Xinnungus received divers forts of Seeds from an unknown Person, and received directions in what manner he shou'd sow the same to gain a plentiful Harvest; which he having Ggg

experimented, taught to his Subjects; in memory of which benefit, they erected

this Temple to his Memory at very great charge.

In the Province of Xensi, in the City of Hanchang, are five Temples, whereof one is Dedicated to the Emperour Cangleangus, because he had caused a way to be cut through the Mountain; and in perpetual memory of this his great undertaking, this Temple was erected.

In the chief City of Kingyang are three famous Temples full of Images. And in the Province of Xantung, in the chief City of Cinan, are several.

Near to Tenchen, in the City of Cen, are fifteen stately Temples, Dedicated to

Helvutins, and other renowned Heroes.

In the Province of Suchuen, in the chief City of Chingtu, is one builded to the memory of King Cancungus, because he taught the Inhabitants of that Kingdom

the Art of raising and preparing Silk Worms.

In the Province of Huquang, near to Kinn, is a large Hill called Vutang, upon which are erected several Structures, with Cloysters for Priests; and the reason hereof may be, for that here all Priests receive their Introduction, who follow and teach the inwardly approved Doctrine of the separation of Soul and Body.

In the Province of Nanking, near to the chief City of Ningque, stands a very beautiful Edifice, called Hiangfin, that is to say, the well sented Heart, and Dedicated to five Virgins, who being Assaulted by such as would have Ravished them, rather chose to dye, then have their Virginity violated: In honour of whose Chastity, the Inhabitants erected these Temples.

In the Province of Chekiang, and in the chief City of Hangchen, are found very

many of these Buildings, to which belong several thousands of Priests.

At Nanking, on the Mountain Ni, stands one of these Fabricks, that has at least a thousand Images in it, and to every Image ten Priests.

And indeed (to shorten this Relation) there is hardly a Mountain or Hill in

China of any note, but has a Temple upon it, with Priests belonging to it.

In the Province of Fokien, near to the City Cinggan, lies a great Hill called Vay, which has several Temples, Cloysters, and the like upon it; which abound with Priests and Friars, the greatest part whereof Worship Idols with shaved Crowns, and despise all Earthly Riches, Possessions, and Honours. But that which is fullest of Admiration is this; It was said that amongst these Priests, one of the chief called Chang, who had two Chappels under his command, being convinced of the errour of his way, coming one day into his Temples, broke all the Idols to pieces, exclaiming bitterly against the Priests, for having thus long deceived him, and keeping him in blind ignorance; from thenceforth embracing the Christian Religion to the utmost period of his Life.

In the Province of Fokien, near to the City Civenchen, is a Temple called Caiyven, which is worthy of admiration, both for its height and largeness: The out-sides of this sumptuous Edifice are all of Marble, and the inside most richly adorned with Idols of all forts. Amongst others, there are some that exceed, which are either east in Copper, or cut of Marble, made for Madam Fee, having fuch curiofity of Workmanship, that the Chineses say, they were not made with

Mortal hands.

Without the Imperial City of Nanking, I was my self in one of the three Idol Temples, where Hell (so as Virgil describes the same in the fixth Book of his Aneids) was so curiously Painted to the Life, and adorned with rare Images of Plaister, that it is enough to fill all Persons with Admiration that look upon the

in blod Temple adjoined to it; in the great City

and ferve, for a Land-mark to the Ships and Maniners

-mode of TOWERS, and SEA-MARKS.

HINA is very full of brave and Well-built Towers, whereof some are nine, others seven stories high, many of which are only for Ornament; but upon a great part of them called Cenlen, stand their Clock-works; within others of these, especially at Nanking, are kept the Astrological Instruments: Upon the Clock-house Turrets stands an Instrument, which shows the hour of the day by means of water, which running from one Vessel into another, raises a board, upon which is Portrayed a mark for the time of the day; and you are to observe that there is always one remaining there, to take notice of the paffing of the time, who at every hour fignifies the same to the People by beating upon a Drum, and hanging out a board with the hour writ upon it in large Letters. This Time-Drummer gives likewise notice if he discovers any Fire; whereupon the People all rise to quench it. In whose house soever the Fire happens through carelessness, the Master thereof is punished with Death, because of the fright and hazard he put his Neighbour in; whose house joining to his, and built all of Timber (as all Habitations there are) was in very great danger of being likewise confumed; for all the Houses stand very close. And this in truth is the cause of so great severity shewed against such whose Houses are burnt through carelessness.

Upon the Top of the Mountain Hiaiken, stands a very Antient Tower, which is very much decayed, but yet keeps the height of one hundred and eighty paces; but that which is most to be admired therein, is that it is built of Stone, which with infinite labour, industry, and expence, they must bring thither, and then, together with the Mortar, carry up so great a height to build such a Tower.

In the Countrey of Huquang, near to the City of Hanyang, is a Tower called Xelenhoa, which far excels all other the like Structures, in Art and Costliness. It is said to have been erected upon this account; there was a certain Daughter, who was worthy remark for her obedience to her Mother-in-law; she having one day a Pullet for Dinner, invited her step-dame to the eating part of it, who accepting the invitation, and coming to participate thereof, had no sooner tasted of it, but she fell down dead: The Daughter was immediately apprehended, brought before the Judge, and accused of Poisoning her Mother-in-Law, and the matter of Fact being so clear, was condemned to dye. As she was going to the place of Execution, the hapned to pass by a Pomegranate Tree then in blossom, which holding fast in her hand, she Prayed (as is said) after this manner; If I have Poisoned my Step-Mother, may the Flowers of this Branch now in my hand wither; but if I be Innocent, let the Branch live, and bring forth fruit immediately. Which words were bardly passed her lips, before that Branch which she held in her hand, hung full of Pomegranates. In remembrance of which so famous Miracle, the Inhabitants built this Tower, and called it Xelenboa, which signifies a Pomegranate Tree.

In the Province of Chekiang, in the chief City Hangchen, are four of these Towers, each of them nine Stories high; but which is more worthy of admiration, in the same Province, upon both the tops of the Hill Funghoung, stands a losty Tower,

Tower, nine Stories high, with an Idol Temple adjoined to it: in the great City

Nienchen is another of the like height.

Near to the City Venchen lyes a Hill called Paocai, up on whose top stands a Tower nine Stories high, and serves for a Land-mark to the Ships and Mariners sailing at Sea.

Lastly, In the Province of Chekiang, near to the City of Hangchen, lyes a Mountain called Funhoang, upon the top whereof also stands a like Tower of nine Sto-

The A severy full of brave and West built Tower TRIUMPHAL ARCHES.

rations of them called the level, stand their Olock-worker, when other OST of the great and small Cities in China, are Adorned and Beautified with Triumphal Arches, stately Towers, and Pyramids, made of Stone or Marble, with great Art, Cost, and Ingenuity, Carved with Images; most of which are erected in honour of some famous Act, Thing, or Person; those who have done their Countrey any signal service, have some of these set up to eternize their Memory, almost after the same manner as was formerly practised by the Antient Romans: So also if any one have been more excellent in Learning, or if any Magistrate hath signaliz'd himself by his good behaviour in his Office and Employment; in honour of fuch, Arches, Towers, Pillars, or Pyramides are Builded, and most commonly placed as Ornaments in the chiefest Streets, and most populous Places. Their Fashion is this, they have three Roofs, the biggest in the middle, and on each side a small one, underneath which Men pass as through a very broad Gate; the sides are Adorned with Lyons and other Images, curiously cut out of Marble, and fixed thereto, or otherwise very Artificially bored through, and sometimes Adorned with small Images cut out of Stone; so that it is indeed a thing deserving to be admired, which way they can bore through fuch great Stones, and cut Images out of them, as they lye fixed in the Building. The whole Arch confifts for the most part, of three Stories, and is both on the front and back alike for Fashion; so that when you look upon the one side, you have in effect seen both sides. Upon the top of all lyes a Blew Stone, upon which the Emperours name is curiously engraven in Letters of Gold, in whose Government the same was erected: In the middle also lyes a very large flat Stone, upon which is writ in Gilt or Blew Letters, the Name, Countrey, and Dignity of him, in whose behalf this Edifice was Erected.

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CHAP. XI.

Of RIVERS, LAKES, CHANNELS, HIGH-WAYS, BRIDGES, SHIPS, &c.

THROUGH the Province of Suchue runs the River To, as far as Sinfan, being a branch brought from the River Kiang, by the command of the Em-

perour Ivos, to hinder the over-flowing of that River.

In the Province of Chekiang are most of the Rivers which come from the North, made by Art so useful, as if they had been naturally so. It is highly to be admired, and meriting the highest commendation, to consider with what labour and pains they have effected such vast undertakings; for in some places you have very large Channels, running far up into the Countrey, which have been digged, and Paved on both sides with Stone. Over the Channels lye many great and heavy Sluces, with several Bridges convenient for Travellers, either by Land or Water.

In Ningpo, the ninth City of the Province of Chekiang, both sides of the Artisicial Rivers, for several miles together, are made up with Stone: At the end of every Riverlyes a Sluce, through which all Vessels must pass before they come into it.

In the Countrey of the City Xaobing, is an Artificial River toward the East, three days journey in length, both sides whereof are made up with Brick, to prevent the earth from falling in, to chook or clog up the same.

COMMON WAYS.

The common Passages, or High-ways in China, are contrived as much for the convenience and ease of Travellers, as in any place of the World. We begin in the Southern Provinces, where most of their ways are even and smooth, the very Hills being made passable, and a way hewn out through the very Rocks, by the labour of Mens hands. Upon these so commodious ways, stand several marks of stone, which declare the distances of places from one another; and every ten miles there is a Post appointed to carry the Emperours and Magistrates Letters and Commands, which once received, are delivered with extraordinary speed; so that there happens nothing new in any Port of the Countrey, but it is presently known through all the Empire.

At every eighth stone, which is a days journey, you have one of his Majesties ordinary Houses, built on purpose to receive and treat at the Emperours charge, all Governours and Magistrates that Travel that way upon the Emperours service; but before their Arrival, they send a Messenger, to certifie what day they intend to be there; so that the Governour or Magistrate arriving, finds all things in a readiness for him, to wit, Provisions, Horses, Chairs, Track-men, and Vessels of all sorts, if he need any; for whatsoever he desires, is given notice of

by him in a Letter. dono la

The Banks of the Rivers are no less well contrived for the ease of Passengers, then the Common Ways; for they suffer no Trees to grow within eight foot of the Rivers side, lest they should be a hinderance to the Boats that are Towed along by Ropes.

In

In the Province of Fokien, near to the City Hinghoa, are the ways well and strongly Paved with stone, for above four Dutch miles in length.

Near to the City Hoanting, lyes a deep, small, and darkish Valley, through

which runs a way Paved two miles in length.

In the Province of Queichen, in the fourth great City Ganxin, are three Sluces of great bigness; but the third called Tiensing, that is to say, the natural Sluce,

is well nigh a 1000. Rod long.

Upon the Mountain Mechi (which is in truth a Wilderness) lyes a firm, but very narrow way, made by Art for Travellers to pass over; and upon Co is a very steep way, at least ten Dutch miles. Near to the City of Kiangxan there is a great Mountain called Given, at least three hundred Furlong in length, over which is the direct road to Foken, and has several good Innsupon it for the Entertainment of Passengers.

BRIDGES or SLUCES.

N the Province of Xensi, over the River Guei, lyes three Sluces, namely, one Easterly, the second in the middle, the third towards the West; all of them built very strong, with many great and very high Arches of square stone, curiously Adorned, and Carved with divers sorts of Images, as Lyons, Dragons, and the like.

In the same Province, near to the City Hanchung, is a most admirable piece of work, so great a Master-piece in its kind, that the like thereof is hardly to be found in the world, whose Description I will give you as follows. Between this and the chief City, the way was formerly altogether unpassable, and the Inhabitants were constrained to fetch a great compass round, by reason of the high and rough Hills, and steep Passages; sometimes necessitated to Travel toward the East, to the Frontires of the Province Honan, and then again to turn towards the North; so that they went at least two thousand Furlongs, whereas the direct way over the Mountains was not much more then five hundred: Wherefore at the end of the race of Cina, when Licupangus made War with Hiangyus for the Empire, all these steep Hills and Vales were levelled by order of Changleangus, the General of Lycupangus, to make his Army with the more ease to pursue the flying Enemy. And certainly with great and incredible labour and industry was this stupendious work effected, in which he employed no less then his whole Army, with at least 100000. Men more, by whose labour at last, a way was perfected through the inperours and

On both sides of the way are Walls made out of these Mountains, so high, that part thereof toucheth the very Clouds, and thereby obscures the Passages in some places. In others he caused Planks to be laid, to serve as Bridges to pass from one Mountain to another, on purpose to shorten the way; which is generally so broad, that sour may ride a breast, and has conveniencies enough to accommodate Passengers: And less the People should by chance receive any mischief as they pass over the Bridges, both the sides thereof are railed in from one end to another.

In the same Province, near to the City Chegan, is a Bridge called Fi, reaching from one Mountain to another, and having but one single Arch, which is fix hundred foot long, and near seven hundred foot high, through which the Yellow River runs. It was three years in building before they had sinished the same, and is called by the People, The slying Bridge.

In the Province of Honan, in the City Queite, lyes a Sluce made of four-square

Stone, over the Meer or Lake called Nan.

In the Province Huquang, near to the City Chyangang, is another Sluce of stone,

having several Arches, erected by King Guei.

In the Province of Kiangsi, in the little City of Gangin, there is a Bridge worthy to be spoken of, and called the Bridge of Obedience and Subjection; the flory of it goes thus: That the Daughter of Rich Parents, having Married a Husband that dyed soon after her Marriage, and in regard it is held in China a great dishonour to Honest Women to Marry the second time, she went and lived with her Father and Mother, that by the enjoyment of their company, she might the better and more easily forget the loss of her Husband. But not long after, her Father and Mother both hapned to dye, by whose loss being lest comfortless, she upon serious debate within her self, laid out her Estate upon Building of this Bridge, which stands upon several Arches; and when she had finished it, being yet troubled in her thoughts, she came early in a morning to take a view of the Structure, which having done, and imagining her Memory would be sufficiently Eterniz'd thereby, she flung her self headlong inro the River, where she was Drowned.

In the same Province, in the City of Canchen, where the River Chang and Can meet in one, is a very long Bridge, built upon one hundred and thirty Boats, fastned to one another with Chains, upon which lye the Planks and Timber that compile the Bridge; one or two of which Boats are so contrived and ordered, that they eafily remove to open or shut, and so make passage for Vessels at pleafure, after they have payed their Toll, for the receipt whereof there stands a Toll-house at the foot of the Bridge.

In the Province of Chekiang, near the fifth chief City Xinhoa, from the top of the Mountain Fanguien, is a very large Bridge made over a Vale, which is fo stupendi-

ous a work, that it fills all People with admiration that ever faw it.

In the same Province, in the City Luki, is a Bridge consisting of Stone-Pillars

and Wooden Planks, which is a hundred Rod in length.

In the Province of Fokien, in the chief City Fochen, is a very stately Sluce of one hundred fifty Rod long, and half a Rod broad, built over an Inlet of the Sea, of Yellow and White Stone, with one hundred very lofty Arches, Adorned and Beautified with Sculpture of Lyons and other Creatures. The like lyes near to the City Focing, and according to the relation of the Chineses is one hundred

eighty Rod long.

In the fecond chief City Cinenchen, may be feen a stately Bridge, called Loyang, the like whereof is hardly to be seen in the whole world, whose Description a certain Chinese Historian gives after this manner. Near to the City Burrolilicum (fays he) lyes over the River Loyang, the Bridge Loyang, which is also called Vangang. The Governour of the City named Cayang, caused this Bridge to be made, which is three hundred fixty Rod long, and half a Rod broad: Before the erecting of this Bridge, People were Ferried over in Boats; but in regard every year several Boats were cast away by foul weather, the Governour for the preservation and safety of the Inhabitants, resolved to build this Bridge, which he did of Black stone; it rests upon no Arches, but has at least three hundred heavy stone Pedestals or Columns, made after the fashion of Boats, which are sharp before, the better to withstand the force of the watry Current; and to prevent any danger to such as pass over this Bridge, the sides of it are walled in with stone to a good height, and Beautified in several places with Images of all forts, according to the fashion of the Countrey.

In the third chief City Cangeben, there is to be observed another very stately Bridge made of stone, with thirty six very high and great Arches; it is so commodiously broad, that Shops are made on both sides, and yet room enough for There

Passengers either on Horse or Foot.

There are several other famous Bridges in many Ports and Cities of this Empire, which to particularize, would take up too much time, and make this Book swell into a larger Volumne then was at first intended; therefore to pass them by,

we will proceed to give an account of the fashion of their Ships.

The Royal Ships, and those of the Governours of Provinces, exceed the rest, and are built after such a manner, that few or none will scarce give credit to the account I shall give of them, unless they had seen them; our Vessels in Europe being in no wife to be compared to those, for they lye upon the water like high Houses or Castles, and are divided on both sides with Partitions. In the middle is a place like a Hall, furnished with all manner of houshold stuff, as Tables, Chairs, Oc. The Windows and Doors are made in the fashion of our Grates, wherein instead of Glass, they use the thinnest Oyster-shells they can get, or else fine Linnen or Silk, which they spread with clear Wax, and adorn with several forts of Flowers; and this keeps out the Wind and all Air, better then any Glass. Round about the Ships, are made Galleries, very commodious for the Seamen to do whatever business they have, without prejudice to the Rigging: the out-side of the Ship is Painted with a certain sort of Gum, called Cie, which makes it glifter, and appear very glorious at a distance, but within it is most curiously Painted with several Colours, very pleasant and delightful to the eye. The Planks and Timber-work are so curiously rifted together, and jointed, that there is little or no fign of any Iron work; in length they differ not much from those in Europe, only they are lower and narrower, and the passage up into them is by a Ladder twelve foot long; the Stern of the Ship where the Trumpeters stand to sound, and the Drummers to beat, is like a Castle. When any of these Ships of the Governours meet one another at Sea, they falute and give place according to their qualities, which are writ in great Letters behind their Ships, so that there never happens any dispute about precedency. When it is a Calm at Sea, and little or no Wind stirring to fill their Sails (which are made of Mats) there are certain men appointed to Towe the same: At such time also, and as a farther help, they are very dexterous in the use of their Oars, wherewith they can Row without pulling them out of the water.

The Ships which carry the Fish called Saull, and the Silks to the Imperial Court, are so extraordinarily curious and rich, that they have no fellows; for they are gilt within and without, and Painted Red; and such is their esteem, that all other Ships strike Sail, and give place to these, when soever or where soever they meet them.

In the Province of Nanking, near to the chief City of Suchen, may be seen several Pleasure-boats, or little Ships, which the Inhabitants keep only for their Pleasure; they are very richly Giltand Painted, and may more properly be compared to Houses then Ships: Some of the Chineses are so profusely in love with them, that they will spend their Estates aboard these Vessels in Eating and Drinking.

There are a vast and incredible number of Ships and Boats that pass daily from one place to another, by which means there is so great accommodation by water, that men may pass from the City of Maccao, to the City of Peking, within a days journey by Land: Also men may Travel by Boat from the Province of Chekiang, through the whole Province of Suchue, from East to West; and to say the truth, there is hardly any considerable City but what has access to it by water; for the Natives have with Art and Industry digged Channels through most of the Provinces, and let in the Rivers, on purpose to carry their Goods and themselves by water, by reason of the extraordinary Hills and Desarts which they meet with in a passage or journey by Land; of all which we have already made mention in our General Description of China.

The COURTS of the GOVERNOURS of PROVINCES.

N each chief City are at least fifteen or twenty great Houses belonging to the Governours, which in regard of the Magnificence of their Building, may with right be called Kings Palaces. In other less Cities are at least eight great Houses, and in every small City four, which are all alike in fashion, only they differ in largeness, according to the quality of the Governour. At the front of each Palace are three Gates, whereof the biggest stands in the middle, adorned on both sides with great Marble Lyons; next to this lyes a great Plano or Courtyard paled in, and Painted with Gum, which they call Cie; in this Plano stand two small Towers or Pyramids, curiously adorned, and furnished with several Musical Instruments, upon which certain Persons play, as often as the Governour goes out, or comes in. Within the Gate is a large Hall (and generally every great Palace hath four or five) where the Governour gives Audience to any that comes about business to him; on the sides of this Hall are several small Apartments inhabited by inferiour Officers. Here are also two particular rooms for the reception of persons of quality that come to visit the Governour; when you are past these two rooms, you come to three Gates more, which are seldom opened, but when the Governour sits upon the Bench of Judicature: The middlemost of these Gates is very large, through which persons of quality are only suffered to go; other people pass through the Gates on each side. Then you come to another large Plano, at the end whereof is a great Court built upon Pillars called Tang, and here the Governour administers Justice; on both sides thereof the Courtiers and Inferiour Officers have their dwellings, who never remove with the Governour, but live there continually, in regard they are maintained at the charge of the Countrey. Next to this is an inward Court, but far exceeding the former, and is called Sutang, which fignifies Private, and in this Court only may the nearest Relations converte with the Governour. To these places appertain also several Gardens, Orchards, Ponds, Rivers, Warrens, and the like, as well for Pleasure and Ornament, as Profit; and here observe, that the Emperour furnishes the Governour not only with these Palaces and Ships at his own charge, but likewise with all manner of Houshold-stuff, Provisions, and Servants: And when a Governour (which is yet more remarkable) happens to depart to the Rule of another Province, or else to lay down his Employment, which happens commonly every half year; it is free for him to take all the Houshold-goods with him, and then the Court is to be furnished anew for the succeeding Governour, as before, at the Emperours charge.

In Cingtu, the first chief City of the Province Suchue, famous for Trade, there lived formerly a certain Great Prince or Governour of the Family of Taminga, who in Power and Imperial Title could only be said to give place to the Emperour, for in all things else he lived like a King: This Kingly or Royal Person had a large and stately Palace, which was at least four Italian miles in compass, adorned with four Gates, and stood in the middle of the City; before it, toward the South, lay a large broad Street, sull of Costly and Artiscial Triumphal

Arches.

Near to Hinghoa, the seventh chief City of the Province Fokien, at the foot of the Mountain Chinyuen runs a large water called Chung; on the side whereof stands a large Palace containing ten Courts: In this Palace is a great wonder taken notice of, for infallibly there is heard a noise against Wind or Rain, like unto the sound of a Clock, of which (though diligently enquired after) no natural reason can be given. Concerning the incomparable, stately, and costly Structure of the Imperial Palace of Peking, I have already given a particular Description in my former Relation.

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CHAP. XII.

of RIVERS, WATER-FALLS, LAKES, &c.

Aving spoken at large of the chiefest things which the hand or industry of mortal man has produced; we shall now proceed to the particularizing such things, wherewith Nature has abundantly surnished the Chineses out of her rich store. Under which name I comprehend Rivers, Pools, Aquaducts, Hills, Wells, Earth, Plants, Trees, Animals of all sorts, and the like, which are mentioned in the following Chapters.

First of all, There are in China two samous large Rivers, namely Kiang, and the Yellow River.

The River Kiang, which is also called Tangenkiang, which signifies the Son of the Sea, divides all China into Northern and Southern Tract; it flows from West to East, and receives several names according to the Provinces through which it runs: After the Mountain Min (from whence it hath its first Source) it was first called Minkiang; these Mountains stretch themselves Westward of the Province Suehne, very far toward Prester Johns Countrey, and come towards the North, not far from the chief City of Guei; after that it is got from this Mountain, rushing forward with great violence before this City, it divides it felf into several Branches, which turn and wind through most parts of the Provinces. From the City of Sincin it is called Takiang; afterwards receiving a great many Rivulets into its bosome, it runs before the City of Sui, into the River called Mahu. From the City of Linchen it receives the name of Linkiang, and running from thence to the City of Chungking, joyns with the great River Pa, and embraces its name: Being gotten beyond the City of Queichen, it falls into the Province of Huquang, and regains not far from the City Kingchen, the old name of Takiang. Thus far it rushes with many crooked Meanders, and a great force of water, through crooked Vales, terrible Rocks, and Dreadful Precipices, which the Natives knowing, do avoid and shun with great dexterity. Being past the City of Kingchen, it begins by degrees to run more gently, and falls toward the North into the Mere or Lake called Tungting, from whence it takes its course before the chief City in the Province of Kiangsi, and from thence to the Sea Foum, which is above a hundred Dutch miles; and all this way it runs so gently, that Vessels may case with Sail against the Stream; and the ebbing and flowing of this River is obferved so far up in the Countrey, that it is in a manner wonderful to relate, especially at the New or Full Moon. In this place it is at least two miles over, and waters and makes fruitful the whole Province of Nanking.

And lastly, Being past the Cities of Nanking, and Chinkiang, it rushes into the Ocean it self through a great mouth, in which lyes an Island and City well guarded, and provided with Souldiers and Ships.

The Yellow River, by strangers so called from the colour of the water, occasioned by the Yellowness of the ground, is named Hoang in the Chinese Language, and seems at first to be very Moorish; but the swittness and great force of its running, makes it appear the quite contrary; for with so incredible a swiftness does this River run, that no Ships are able to Sail up against its Stream, but are drawn up against the same by the main strength of a great number of Track-men: which may proceed from its being contracted within so narrow bounds; for in some places

it is but half a mile broad, and in others a little broader, but in a continued course, for in length it extends above 800 miles. By this it appears, that this River next to that of Kiang, is the biggest and most famous of all China; and though it is naturally no other then a Forreigner that has invaded the Countrey, yet does it not stand in sear of their Laws (which will not permit a Forreigner to live among them) but as their revenger infults over them, by often laying their Countrey under Water in a most lamentable manner. The Hills Quenlun, from whence it has its Source, are in my opinion the Amazion Hills, being situated not far from the Kingdom of Laor, or Tibet; and that which is more, the very fituation of those Places and Countries does demonstrate, that from the same Hills the Rivers Ganges in Bengala, Meson in Laor, and several other famous Streams, which water the parts of Sion and Pegu, have their rife : For the Chinefes believe, and fo report, there are very many great Pivers Southward that take their rise from those Hills. But to return whence we have digressed; after that this Yellow River is passed beyond the vast Territories of Sifan and Taniju, which does not in the least belong to the Empire of China, it runs before the City Lingao, not far from another called King, in the Province of Xensi, in the Empire of China, to the place where the great Wall (made to prevent the Invalions of the Tartars) reaches toward the East, which it likewise washes; then it runs with great fury as well toward the North as the East, by one side of the vast Wilderness called Samo, at least two thousand Furlongs, and then turns toward the South, where it passes through the Gate Se, which is in the Wall, and so divides the two Provinces of Xensi and Xansi: Thence it runs into several other Provinces, whereof I have formerly made mention in the Description of our journey to Peking. The water of this-Yellow River is very thick and muddy, the People report it will not grow clear in 1000 years; and therefore when they speak of any difficult undertaking, they use as a Proverbial speech among them to say, When the Yellow River is clear. But notwithstanding this report of theirs, it is well known that the Seamen which frequent this River, have an Art to make the water clear, by flinging Allom into it, which being disfolved therein, makes the mud to fink to the bottom.

Of WATER-SHOOTS and Great Falls of WATER.

N the Province of Xansi, near to Pingiao, is a great Fall of Water, which makes such a noise, that it is heard some miles distant.

In the Province of Kiangs, hard by the chief City Nanchang, is the Mountain Pechang, which signifies the Mountain of a hundred Rods, because the waters there run so far with great impetuousness.

In the River Chuem, which runs near to Xunking, through steep and cragged Rocks, are thirty six great Water-falls, which continually roar with a most hideous noise.

Near to the tenth Principal City of this Province, is a River called Xemnen, or Heng, which runs with great boisterousness from a Water-shoot that falls into it.

The River Tao in its passage by the City Liniao, makes so great a noise as if it Thunder'd.

From the Mountains of Taye are Cataracts that fall with great force, at least four hundred Rod.

Near to the City Tau, is so plentiful a Water-fall, that it has caused a Mere or Lake.

Near to the chief City of Choxang is a River called Xangyung, wherein is so great

great a fall of the Waters, that when at any time a stone is but slung into it, it causes Rain and Thunder; which may well be esteemed a Prodigy.

Near to the City Hoeichen, lyes the River Singan, which has at least 360. Wa-

ter-shoots falling into it, between Vales and Rocks.

In the Province of Fokien, near the City Tingchen, is a River which runs to Jenping, which hath many of these Water-falls, and dangerous Sands and Rocks, insomuch that when any Vessels Sail down with the Stream, the Skippers to avoid Shipwrack, fling out great bundles of Straw before-hand, which stopping against the Rocks, preserve the Vessels that strike against them from beating themselves to pieces, and so avoid the danger.

Near to the City Kiegan lyes the River Can, where the dangerous Rocks called Xetapan, take their rise; it is very hazardous to Sail down the River from this City, by reason of blind Clifts and Sands which have destroyed many Vessels; for the Sands are not easily discoverable, the River running with great swiftness over them; and therefore whatever Skippers sail that way, take with them always

an expert Pilot from this City.

Near to the City Ce lyes the River Tan, which signifies Red, because the Water thereof looks like Blood: They write, that this Water was formerly very clear and White, but that it received this colour by means of one Pei, a very faithful Governour of his Countrey, who for some reasons unknown killed himself upon the side of this River, and ever since the Waters have retained that tindure.

There runs a River before the small City Cu, in the Province of Suchue, it is called the River of Pearls; for that in the night it Glisters and Sparkles as if it were

full of Pretious stones.

Before the City of Jungchen runs the River Siang, whole water is of a Crystal clearnels, to that though the same be several Fathoms deep, yet one may see

plainly any thing that lyes at the bottom.

Near to Foming runs a small River from the Mountain Talao, the water whereof turns Blew in Harvest; at which time the Inhabitants wash their Cloths in the same, to give them that colour, which it doth with as good effect as any Artificial Dyer could do.

The River Kiemo, near to Paogan, has, as is said, water of such a Nature, that it will bear no Vessel or Wood, but so soon as it comes upon it, it sinks as sud-

denly as if it vanished in the Air.

The like is the River fo, near to Kanchen, and therefore called the weak River, because it will bear nothing that's heavy.

Near to Chingtien, upon the Mountain Cucai, is a small River, whose waters are very sweet and well sented.

Near to the City Han flows the River Co, the water whereof is very proper, and

much used to sharpen Iron.

Near to Choxan is the River Cungyang, whose water takes spots and stains out of all forts of Cloths, and is so naturally cooling to the Air, that it tempereth the heat of the Summer; and therefore the Emperours of China have built a Palace over this River, to which they frequently refort to avoid the extraordinary

The River Kinxa, or the River of Gold, so named because the Inhabitants find

great quantities thereof in the lame.

Near to the City Pexan runs the River Che, but more peculiarly called Hoanglung, that is the Yellow Dragon, for the Inhabitants fancy that they therein faw a Yellow Dragon in the time of the Race of Hana.

The River Siangyn, which runs before Mielo, is famous, because it was the occasion of the observation of the Feast Tuonu, which is observed and kept through Kkk

all China upon the fifth day of the fifth month, in memory of a certain faithful Governour, who drowned himself in this River, to prevent some Traytors that were plotting to take away his life; he being a Man well beloved by the People over whom he ruled, they to this day, as an honour to his Posterity, and to continue his fame, make great entertainment.

In the Province of Kiangsi, near to the City of Vuchen, runs the River Lienfan, from whence the Chineses fetch the water which they use in Hour-glasses instead of Sand; for that this water is the least subject of all others to the alteration of

either time or weather.

Near to Kiegan is a River called Senting, which signifies a Pipe or Flute, because the water running very swift through clifts and stony places, makes a very Musical and Delightful noise.

Near to Xinchen is the River Xo, which does infallibly cure several Diseases. In the Province of Chekiang, near the chief City of Hangchen, runs a River, which in regard of its course, is called sometimes Che, at other times Cientang, and in some places Cingan. This River causeth upon the eighteenth day of the eighth month, fuch a very high Tide before this City, that it puzzles the Philosophers themselves to know the meaning, or give the reason of; for upon that day the water riseth higher then at any other time of the year; by reason of which so very samous is this day, that the whole City about four a Clock, makes toward the River to behold the wonderful operation.

of SPRINGS, WELLS, and FOUNTAINS.

N Chinting, the fourth chief City of the Province of Peking, lyes a Mere, which hath its rife from two Springs, the waters of the one are very hot, the other very cold, and yet they lie very near together.

Upon the Hill Ganlo, near to the City Jungchang, is a stone in the form of a Mans Nose, and from his Nostrils arise two springs, whereof the one is warm, the

other cold.

In Tengeben, the fifth chief City of the Province of Xantung, is a Spring called Hannen, which is a miracle of nature, for it Bubbles forth water both hot and cold at the same time, which separate and divide themselves.

In the Province of Xensi, in the City of Lincheng, is a fountain as clear as Crystal, and is scarcely five foot deep, yet the top thereof is very cold, but the bottom

so hot, that there is no enduring to touch it with ones foot.

In the Province of Quangfi is a Spring, the one half whereof is clear, and the other muddy; and although any person take of the waters and mingle them, yet nevertheless they immediately part and divide, each receiving presently their former colours.

Near to Jungping is a Spring, whose water is so hot, that it will boyl an Egge. Near to the City Hiaoy is a Hill called Caotung, upon which are several warm

Bathes and hot Springs.

Near to Jungcheng is a Hill called Gailo, upon which is a very deep Well, which serves to the Inhabitants, by the observation of its rise or fall, for a sign of a fruit-

tul or barren year.

There are several other Springs and Waters in many other places of China, which are very remarkable for their qualities, and have great esteem among them, because they have had sufficient experience of their Vertues, wherewith we shall no longer detain the Reader, but proceed to what follows.

CHAP. XIII.

Of HILLS and MOUNTAINS.

TERY curious, and indeed nice even to Superstition, are the Chineses in the choice of Hills; for they say and believe all their Fortune does depend upon it, being places inhabited, as they imagine, by Dragons, to whom they attribute the cause of all their good Fortune: And for this cause when any of them intend to erect any Tomb (which is generally done among the Mountains by rich People) they diligently examine the shape and nature of the Hill for its situation, and are very solicitous to discover a happy piece of Earth; and such they esteem so, which has the resemblance of the Head, Tayl, or Heart of a Dragon; which once found, they imagine that according to wish, all things shall go well with their Posterity. And this fancy is so generally prevalent with all, that many there are who profess this Art of telling Fortunes by the form of Hills.

In the Description of Hills and Mountains, I shall not only make mention of their largeness, height, &c. but likewise of their Natures, Shape, Form, and the Beasts that live upon them, with several other things relating thereunto.

The Mountain Lungciven, near to Kungyang, is about two miles and half big. Suming near to Xaobing, fills a place of seven miles and a half.

Lofen near to Polo, is in its circumference eighteen miles and a half.

Tiengo near to Pingkiang, is thirty one miles in extent, so also is the Mountain Quanghia near to Nankang.

The Heng, near to Hoenynen, is fifty miles large.

The Yen begins at Jotyen, and reaches fixty three miles in length.

At Kinhoa, near to Tu, lyes the Mountain Kiming, which is the largest in extent of all the Mountains of China.

The Ximus, near to Taigan, is three miles and a half high; it is said that upon the top thereof, at the first crowing of the Cock, the Sun may be seen to rise.

The Tientai is five miles high.

The Vempi, in the Province of Queichen, reaches with its top above the Clouds. At Sintienlyes the Mountain Pie, which is the highest of all Hills, and reaches far above the Clouds.

Near to the City Xefan lyes the Mountain Tafung, which seems to touch the very Skies.

Near to Cangki is a very high Mountain called Juntai, which they entitle the

Throne of Heaven.

The Hocang is so high, that it ascends ten thousand foot above the Earth, and never any Rain or Snow was seen to fall upon it.

The Kiming near to the City In, requires nine days Travel to the top of it. In Quangli, near the City feyang, lyes the Mountain Paofung, whose top reaches

to the very Clouds, yet hath a Stone-House built upon it.

There are very many other wonderful Hills and Mountains in the Provinces of China, which we shall omit to mention for brevity sake, and shall proceed to speak of their Shapes and Nature.

The Hills of Umuen show as if they hung in the Air.

In the Province of Quangsi is a Hill which bears the shape of an Elephant.

The Mountain Viung resembles the shape of a Man standing upright, with his head bowing downward.

Near

Near to Paoki is a Hill called Chincang, whose concave parts are such, that before Stormy weather or Thunder, it will roar in so fearful a manner, that the noise can be heard two miles.

Near to Sinyang is a very high and pleasant Hill, whose top against Rain is al-

ways covered with a Cloud:

Near to Pingehai lyes the Mountain Pequi, of which it has been observed, that the melting of the Winter Snow upon its top, is a sign of a plentiful year; but if it continues all Summer unmelted, it is a bad sign.

Upon the Mountain Kesin, near to the Garrison Cities, it is extraordinary cold. Near to Nankang is a great Hill named Quanglin, which in the fairest weather is always so very much covered with Clouds, that it is hardly to be seen at any little distance.

Near to Xaicheu lyes the Mountain Lingfung, upon which if any Rain do fall in the day-time, a great flame of Fire appears in the night, but in dry weather there

is seen no such appearance.

The Mountain Hoo is called the fiery Mountain, because in the night-time certain lights appear upon the same as so many burning Candles: Countrey People speak them to be a fort of Glow-Worms, which creep out of the River by night, and shine after this manner.

Near to Munghoalyes the Mount Tienul, called the Ear of Heaven, famous for

a notable Eccho.

The Mountain Quan is stored with brave Hawks and Kites, which the great ones use for their recreations.

The Chinese Historians relate, that near to Sinfung lyes a very great Hill, upon which such Wild Beasts and Men live, whose likes are not to be found in any other place.

Upon the top of the Hill Fungeao (as is said) the incomparable and seldom seen Phenix hath her Nest, under which is found an extraordinary Pretious Stone.

In the Province of Xensi, upon the Mountain Holan, is a great Race of Wild Horses; and upon that of Liniao breed several Wild Oxen, Tygers, and other Creatures.

In the Province of Chekiang, upon the Mountain Cutien, an incredible thing to be told, are Tygers who have left off their fierceness, the nature of the Soil being of that quality, that if any are brought thither wild from other places, they become tame in a short time; the same thing happens to Snakes.

Near to Cinyven, in the Province of Junnan, is the Mountain Nilo, where is great

abundance of Tygers and Leopards.

In the Province of Suchue, near to Cungkiang, upon a Mountain called Toyung, are Monkies which very much refemble a Man.

Near to the City Changchen lyes the Hill Cio, upon which is said to lye a stone of five Rod high, and eighteen thick, which of its self rowls and moves up and down against foul weather.

Near to Lioyang, upon the Mountain Yoinea, which signifies the Mountain of the rich Woman, is to be seen a statue of a very beautiful Woman, not made by Art,

but grown there naturally.

Near to the City Jengan, in a certain hollow place of the Mountain Chingleang, is to be seen a whole Herd of strange Idols, to the number of above one thousand, being Images cut out of one hard stone, and made by the command of a King, who lived all his life here in solitariness.

Near to Vucheu, upon the Hill Vangkiu, stands a strange Image, in shape and proportion resembling a Man, but attended with this peculiarity, that according to the several tempers of the Air, it receives several colours; by the change where of the Inhabitants know whether they shall have fair or foul weather. The

The Emperour Xins imployed five thousand Men to dig a passage quite through the Mountain Fang; for he had heard of the before-mentioned deceitful Mountain-gazers, who promise to fore-tell every persons destiny bythe shape of the Hills: some of whom had given out that they fore-saw by this Hills shape, that another Emperour should suddenly reign; wherefore Xins to frustrate his approaching Fate, caused this Hill to be cut through, to alter its shape.

Near to the City Cing, upon the Mountain Loyo, stands the Statue of a great

Lyon, out of whose mouth gushes water continually.

Near to the City Xen, in the Province of Nanking, upon the Hill Cuking, was found a great lump of Gold, which has ever fince retained the Vertue of curing feveral Difeafes lie to low as asonite dois years basic on a

The Hill Kieuquan, is called the Hill of seven Palaces, because the Sons of King Cyngan caufed seven Palaces to be built upon it, in which they were resident, and Audied Several Sciences. In banot olla et omat olla onoria, et outra lo educati

The Hill Lin, near to the City Taulen, is very famous for the expert Archery of one Hewyns, who in this place shot seven Birds slying, with seven Arrows one ten to a conder, alloids the Fainter a most delicate Vert. after another.

Near to the City Cen, is the Mountain Changping, very much noted for the Birth of the great and admired Philotopher Confutius. Here also are to be seen the Ruines of some City or Town that formerly stood upon it.

Near to the City Kiohen lyes the Hill Fang, not a little frequented by reason

of the Tomb of the Ancestors of Confutius there to be seen.

The Hill Kieuchin, near to Hanyang, has its name from nine Virgins that were

Sifters, and lived always Maids upon this Hill studying Chymistry.

Near to the City Cu, lyes the Mountain Cu, where reports fay King Ci buried much Gold; and afterwards, because he would not have it discoverd, put to death all those that were employed in hiding it; but by chance a young Son of one of the Murdered Work-men, taking notice what his Father was doing, and bearing the same in his mind, when he came to years of Discretion, went and took

it away, with the cause of his Fathers death felicitating his own life.

Upon certain high Hills of the Province of Suchue, where it borders upon the Province Honan, lyes a Kingdom called King, absolute of it self, and no ways subject to the Emperours of China; only upon the account of honour, and the maintaining of a good correspondence, receives from the Chinese Monarch his Crown and Scepter. These High-land People will in no wise suffer the Chineses to come amongst them, and very hardly to speak to them: The People of this Kingdom are the issue of them who fled out of the Province of Huquang, to avoid the outrages of the Enemy at the end of the race of Cheva, and betook themselves to these high Mountains for safety, where ever since their Posterity hath continued, poffeffing innumerable brave Vales, and incomparable good Lands, which are secured against the Invasion or Inroads of any Enemy.

Upon some of the Mountains in China are great store of wild People, who by reason of the narrow and difficult passages to them, are not to be brought under subjection to the Emperour, notwithstanding the great endeavours that have been

uled to effect the same. three of Xinga, upon the Mountain Lapa, they dig up a certain Earth

vule it for Vermilian to Print their Red Scaler. Whereas upon

CHAP. XIV.

Of MINES of all forts, as METALS, STONES, &c.

Mountains, are found many rich Mines, as well of Silver and Gold, as other Metals in great abundance; yet to dig for Gold or Silver out of any of them, is forbid, although it remains free for any person to seek for Gold upon the sides and banks of Rivers, where the same is also found in great quantities, with which all the Countrey drive their Trade by Bartering and Exchanging it away for other Commodities. Upon the Mountain Tocheu is digged up a green stone, which being beaten to a powder, affords the Painter a most delicate Vert. There are also several excellent Stone Quarries, among which some of Marble, whereof they make Tables and other curious Ornaments for their Houses, it having such strange, yet natural veins, that by their concentring, the shapes of Hills, Waters, Trees, Flowers, are so admirably sigured upon the same, as if the most exquisite Artist of the world had depicted them therein with his Pencil.

In the Province of Peking is found a very clear White and Red Marble, as also Touch-stones, and several other Sorts of Stones, which for colour and hardness are much valued: And upon the Mountain Xaitung, in the Province of Xansi, the Jasper-stone of several colours; so also in Xensi, upon the Hill Jo, are very clear

stones, which for their lustre and sparkling resemble Diamonds.

Red Marble is digged out of Mount Kinn.

In Suchue, on Mount Tiexe, the stones that grow there being burnt in the fire,

drop Iron, which is very fit for the making Swords.

The Hill Cucay near Chingtien, brings forth Trees and Stones Red of colour; where on the other side, in the Province of Huquang, all the Products of the Hill Hoan (which signifies the Yellow Hill) even to the Earth and Stones, are of a Gold colour.

There are several other Hills which produce strange and Pretious Stones, as the Hill Xeyen, so named because that after rain there are sound stones upon the same resembling Swallows; many other produce variety of stones, held in great esteem by reason of experiments which have been made of them in the cure of many Diseases, as all sorts of Agues, Fevers, Calentures, &c. And as in some places are such variety of rare and Physical stones, so in other are Earth and Medicinal Drugs; namely,

In the Province of Quangfi, near to the City Cinchen, is digged up a certain Yellow Earth, which is a powerful Antidote against all manner of Poison. And,

In the jurisdiction of Huquang there are several places where they gather up

great store of Manna, which the Natives take for a Frozen Dew.

In the Province of Xansi, upon the Mountain Tape, they dig up a certain Earth so Red, that they use it for Vermilion to Print their Red Seals: Whereas upon the Mountain Nieuxu the Earth is so White, that it is used by the Women instead of Paint; for being dissolved in Water, it strangely embellisheth the face which is washed therewith. Here also they have Mines of Coals, which are like to those in Europe.

There is also in divers places throughout the whole Empire, a certain fort of Lime, which they press from the Bark of a Tree, being tough and sticking like Pitch; of this, which I suppose I may call a Gum, they make a certain fort of Paint wherewith they colour all their Ships, Houses, and Houshold-stuff, which makes them to shine like Glass; and this is the reason that the Houses in China, and in the Isle Japon, glister and shine so bright, that they dazzle the eyes of such as behold them. For this Paint lays a shining colour upon Wood, which is so beautiful and lasting, that they use few or no Table-cloaths at their Meals; for if they spill any grease, or other liquor upon the Table, it is easily rubbed off with a little fair water, without loss or damage of colour.

thegle part of the Universe, to great a variety of Truits is produced; the true and natural carde whereof is the feveral tempers of the Air (which must of necessity be grapped in the immedic Territories) it being by experience known, that fome grow beit quiler abor climate, others under a cold, and fome under a well tempered Air a all which are to be found in this Countrey The Learned among themselves have described at large in their Books, what each Province doth produce: By the view whereof, and other particular Relatione, this may be affirmed for truth in general, that all things necessary for the inflensace of Man, as well as for delight, are to be had there in great abundance, without being beinging to their tverghouts. And thus natch I date from my ewn know ledge affirm, that what foever is to be had in Europe, is likewife found in China and if in truth there want any thing. Nature hath (upplyed that lingle defect with diversother things beyond those we have in Europe. Now that it may be obvious to every underflanding, with what a copious Harve ft of Fluids and Weserabled mild. Narare has blott this Empire, and the Inhabitants thereof, I thall basely discourse thereof as followers. In Jamestag (the chief City of the Province of Pokine) group a very end

root, and of great effects, called avelien Ginforg, but bythe tranders ca, Japon, pipes The restor of the Crimels reposite me no be derived from its shape, and it Amplicative net taking a Mana it is not much unlike to the Mananols dat said to be due believe to be define a de de de de de de de de de CHAP.

If March coursin regard to beat-with it the fame flage and vorcue. This troop dered is vellow or colours it is of tweeriff, raffe, which being control, league to I mileted with a finde biremels of it is a great enlivener of the pints of sixture and developed by an are of an hor and fireing confitnetions on-

dangement live a bounding to in regard of the fit in chains nature and quality; whereas frequenced and leeble through Sichnels, or otherwill, and great advine rage in the afficient of a tentiach is the foveraign vertue, of this Moot, that it has

recorded a partiactive of brought to deaths door; for which its most rare quality the first become of to seast price, that a pound thereof is weighted againft slave

which from securodary secationary incomparable medicinal floors and for freedly Estat, whi helpes gorgrowwild, as freie report, but on the room or is raid to ad secretled with second action diligence. The Root is not hollow,

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Lime, which they prefs from the Bark of a T. being rough and ft ching like Picch; of this, which I impose 1.VX . AAHO, they make a certain fore of Paint

wherewith they colour all their Stips, Hotlies, and Houlbold-fiuff, which makes of ROOTS, HERBS, FLOWERS, REEDS, TREES, and FRUITS hold them. For this Paint lays 2TIURA John Wood, which is to beautiful and lafting, that they afe few or no Table-cloaths at their Meals; for if they

spill any greates or other liquor upon the Table, it is easily subbed of HE vast and large Territories of this Empire, which reach not only very far from East to West, but also from South to North, occasioneth that in no single part of the Universe, so great a variety of Fruits is produced; the true and natural cause whereof is the several tempers of the Air (which must of necessity be granted in so immense Territories) it being by experience known, that some grow best under a hot climate, others under a cold, and some under a well tem-

pered Air; all which are to be found in this Countrey.

The Learned among themselves have described at large in their Books, what each Province doth produce: By the view whereof, and other particular Relations, this may be affirmed for truth in general, that all things necessary for the sustenance of Man, as well as for delight, are to be had there in great abundance, without being beholden to their Neighbours. And thus much I dare from my own knowledge affirm, that whatsoever is to be had in Europe, is likewise found in China; and if in truth there want any thing, Nature hath supplyed that fingle desect with divers other things beyond those we have in Europe. Now that it may be obvious to every understanding, with what a copious Harvest of Fruits and Vegetables, mild Nature has blest this Empire, and the Inhabitants thereof, I shall

briefly discourse thereof as followeth. In Jungping (the chief City of the Province of Peking) grows a very excellent root, and of great esteem, called by them Ginseng, but by the Islanders of Japon, Nisi: The reason of the Chinese name seems to be derived from its shape, in regard it Artificially resembles a Man; it is not much unlike to the Mandragon of Europe, only it is much less; neither do I much doubt but it is a sort of Mandragon, in regard it bears with it the same shape and vertue. This Root dryed is yellow of colour; it is of sweetish taste, which being chewed, seems to be mingled with a little bitterness; it is a great enlivener of the Spirits of a Man, and therefore such as are of an hot and strong constitution, endanger their lives by using it, in regard of its strengthning nature and quality; whereas Persons weak and feeble through Sickness, or otherwise, find great advantage in the use thereof; for such is the soveraign vertue of this Root, that it has recovered some that were brought to deaths door; for which its most rare qualities, it is become of so great price, that a pound thereof is weighed against three

pound of Silver. This Root also hath made noteable the City of Leao, in the Province of Xansi; which Province produces a great many incomparable medicinal Roots and Herbs, especially Rubarb, which does not grow wild, as some report, but on the contrary, is raised and encreased with great care and diligence. The Root is not hollow, but very firm and knotty, the leaves thereof in some fort resembling our Cabbageleaves, but much bigger. The Chineses make a hole through the Roots, and hang them up in the shade, where the Sun may not shine upon them; for the Sun-beams extract their vertue from them. From hence, and from Suchue comes for the most part all the Rubarb which is brought into Europe by Sea, or through the Kingdoms of Cascar, Tebet, Mugor, and Persia. Ignorant therefore altogether are they

in Affairs, that will have Rubarb grow in those parts; whereas in truth, we only receive it from hence; but they buy it of the Chineses, and Transport it in Quiechen. Near to Liping, grows the best Root of China, there is of two sorts, the true and counterseit, yet both natural; the true grows near to this City, and in other places the counterfeit; or to speak more properly, the wild Root, and is that which is brought generally into Europe: It is of a Reddish colour within, but neither so big, nor of so great vertue as the true, which grows and encreases under ground, almost after the manner of Potatoes in India, and especially in old Pine-Tree Woods, from whence they fay, this Root proceeds, first of all from the Gum or Juice of the Pine-Tree, which falling upon the ground, takes Root, and brings forth an Herb, which by degrees spreads it self upon the Earth, and grows under ground with knotty Roots, in shape, bigness, and colour, not unlike to the Indian Coco Nuts, but thinner and softer, which they use in several Medicines. This Root was first known in Europe, 1535. when the Chineses brought the same to be fold in the City of Goa, in India; and although the like Root may grow in other parts of India, as also in the West-Indies, yet is it much inferiour in goodness to that of the East; the best whereof is tastless, heavy, sound, and sirm.



This Root has a particular vertue, according to the Writing of Garcias, for the cure of the Spanish Pox, and is soveraign against the Itch, Tremblings, Aches, Gout, &c. It is also very good for a weak Stomack, Head-ache, the Stone in the Bladder proceeding from Cold. Acosta gives this Description of the China Root, that whosoever useth the same for the cure of the Pox, may eat all manner of Food, either slesh or sish, without any hurt to themselves, or to the operation of the Medicine; which by the Chineses and Indians is thus used. They take two ounces of the Root, and half an ounce of Parsly, and boyl it in two quarts of water, to athird part, which they reserve in a Pot for use; and when any are Sick, they drink a good draught, and go and lye down upon their Bed covered warm: Two hours before Supper they drink another draught, but for their daily drink they take it cold; some take every morning and evening the fourth part of an ounce of this Root, beaten small, and put into Wine, which is so innocent in operation, that they may go abroad about their Assairs without any inconvenience.

Mnim

There



There also grows great store of Ginger in this Countrey, and so purely, and with fuch celerity, as exceeds all in other Countries; though it is true, in several other parts there is great store of Ginger to be had, as at Bengale, and upon the Islands of Molucco, &c. which is for the most part brought into Europe. Of this Root there are two forts, Male and Female, which last is smaller of Leaf and Root then the first; the Leaves are very like the Leaves of Reed, so that who soever never faw any Ginger grow, would take them to be Reeds. The Leaves of the Male fort, through which run some greater sinews or veins, rise not much higher then three foot above ground: The Roots are of several weights and bigness, whereof some have the length of four Spans, full of Knots, and shooting not deep into the the ground, but like Reeds, grow upon the Surface of the Earth, and are digged out of the ground when the Leaves are withered, which is about the middle of Summer; when they take them up, they break off a piece, and fling it into the ground again for an increase. The Roots fresh taken up, by reason of their abounding moisture, are not so hot of taste as the dryed, which are laid a little into the Sun to harden; thus prepared, they fling mould or clay upon them, to prevent them from being Worm-eaten, which this Root is very subject to; it increases very fast, as do all other Spices which grow in such places as lye near the Sea. And though the Chineses and others plant Ginger amongst the rest of their Herbs, yet however it grows also wild and of it self, but falls short of the goodnels that may be found in the cultivated. When any who intending to make Merchandize of this Commodity, put up and condite the same, they first pare it, and put it immediately into Pickle or Vinegar for an hour or two; afterwards they take it out and lay it in the Sun to dry for an hour or two longer, then they take it again into the house, put it up into a dry place, and there let it lye till all the moisture is drawn out; which done, they put it into Pickle, with good store of Sugar: And this kind of ordering makes it pleasant to the Pallat, and abates much of its heat. And this is generally known by the name of Green Ginger, which as a Sallet is used by the Chineses amongst other eatable Herbs, and is indeed very soveraign for several Distempers, as pain in the Belly, Cholick, Flux, &c. But such as are of a hot constitution, ought to be very moderate in its use, for that it is apt to inflame the blood.

Most of the Provinces of China abound as well in all manner of eatable, as

medicinal Herbs. We will descend a little into particulars.

In the Province of Xensi, near to the chief City Kingyang, grows a Herb called Kinsu, which for its resemblance to a Tust of Yellow Hair, the Chineses call the Golden Silk, or the Gold Thred of Silk-Worms; it is of a bitter taste, and rather of a cooling then warming quality; it cures all manner of Scurs of the Body.

Here also grows another Herb called Quei, good against Melancholy, and which occasioneth joy and gladness of heart, if swallowed down.

Near to the City Cin, upon the Hill Pochung, grows an Herb called Hoako, which

whosoever eats, becomes barren and unfruitful.

Near to Cingchen, in the Province of Quantung, lye some Islands, wherein grows an Herb called Lungsin, which makes Horses strong and swift of Heels that eat of the same.

Near the same City grows the Herb of 1000 years, so called; but they farther affirm of it, that it is immortal, and never dyes. The water wherein the same has been insused, being drank, makes White Hair Black, and is very good to prolong life. There are besides these, several other incomparable Herbs, which are used amongst them for the cure of Distempers of all sorts.

In the Kingdom of Tanyen grows a certain Herb very high amongst the Rocks, which will not burn when slung into the Fire, and there kept for some time; only it will turn a little Red, but as soon as out of the Fire, presently recovers its pristine and natural colour; yet although it resist Fire, yet immediately turns to

dirt being put into water.

In the Province of Quantung, near to Kiunchen, grows the Herb Chifung, so called, because it shows which way the wind blows; the Sea-men say they can discover by the same what stormy weather they shall have before they go to Sea.

In the Province of *Quangfi*, near to *Chinchen*, the Inhabitants make a kind of Cloth of a certain Herb called *Yu*, which is esteemed far before Silk, and much dearer.

But in the Province of Queichen, near to Liping, they make Cloth of an Herb very like Hemp, and called Co; this is very commodious in Summer. To conclude,

The Chinese Physicians say, that upon the Mountain Tiengo grow above 100

forts of Simples, all of very foveraign vertues.

But amongst all others, China is famous for an Herb called Thea or Cha, and whereof the Natives and other Neighbouring People make their drink called Thea or Cha, taking its name from the Herb.



Of all the places in China this Herb grows fastest, and in greatest abundance, in the Province of Nanking, near to the City of Luchen: and indeed the same is only found in China, Siam, and in the Island of Japan; the Leaves thereof are very like unto those of Sumack, and that this is a fort of Sumack none need to doubt; however it springs not wild, but by manuring, is no Tree, nor Herb, but a Bush or Shrub, which they Plant upon little Hills three foot afunder, and grow as high as a Rose-tree: The branches whereof are full of Flowers, and thin Leaves of a dark Green colour, which though they differ not in shape, yet they are of several fizes; for upon one Shrub are at least of five several degrees in bigness; the first and biggest grow upon the lowermost Sprigs; next to them follow those of the next size, and are lesser then the first, and so by degrees grow all the other sorts. But so much as these Leaves decrease upward in bigness, so much the more they increase in price; for a pound of dryed Leaves of the first bigness is worth 5 Dutch Shillings; that of the second bigness is worth 50 shillings; but that of the third 5 Guilders; that of the fourth 15, and that of the fifth and last bigness fifty; yea, sometime 150 Guilders a pound, if well prepared. Upon the branches grow small green buds, which produce little Flowers with White Leaves, Yellow within, and in bigness, fashion and colour, very like the Flower of Sweet-Briar, but different from it in smell. After that the Flowers are shed, there remains a Husk which contains a blackish Seed, which being fowed in the ground, brings forth the third year new Bushes, from whose Leaves is gathered every year a rich Harvest, and that in such places where it Rains and Snows, as it doth in Europe; so that it is probable enough that there might be Bushes raised from that seed, if it were sown in some shady fruitful European soyl. It is full of spreading Roots, which run but shallow in the ground, and are good for nothing; but the Leaves they gather every day, and drying them in the shade, preserve them for their drink Thea, which they use instead of Beer, not only at Tables, but upon all Visits and Entertainments; and which is more, whosoever has any thing to dispatch in the Palaces of the Grandees, is Presented as soon as he is seated, with a Cup of this Liquor, which is alwaies drunk, or rather supped off hot, according to the fashion of the Antient Romans, who esteemed more of warm then cold water. If at any time this Liquor proves bitter to the taste, they mingle

mingle a little Sugar with it, and drink it to drive away drowlines: But such especially find the benefit in drinking thereof, who have over-charged their stomachs with eating, or discomposed their brains with too much strong drink: For it is a very great dryer of gross humours, and dispels vapours, occasioning sleep. It strengthens the Memory, but increases Gall, if drank in too great a quantity. In brief, they extol the Vertues of this Drink infinitely, and attribute their not having the Stone or Gout to this, as they term it, most Noble drink: which we may believe the rather; because in all our Journey forward and backward, we saw no body afflicted with these Distempers.

There is a very great difference in the manner of preparing and using this Liquor between the Chineses and those of Japan; for the Japanners beat the Leaves to a Powder, and mingle it with boiling Water in a Cup, which they afterwards drink off: But the Chineses put the Leaves whole into a Pot of boiling Water, which having lain in steep for some time, they sip off hot, without swallowing down any of the Leaves, but only the Quintessence thereof extracted. Others prepare it with Milk and a little Salt mingled with the Water, which is not so well approved: But however prepared, it is not only drunk in China, and other parts of India, but is much used likewise in divers other Countries; and the general consent of all people, that they find much good by it, enhances the price, and makes the same to be sold here at a very dear rate.

In Xensi, near the City Hachen, is great store of Hemp; but in all the Empire there is no Flax known to grow.

In Kiangsi, near the City Kienchang, grows a sort of Rice, so far exceeding the rest for goodness, that the Emperour himself sends for his own stores from thence,

In Xenfi, near the City Kingyang, grows a fort of Rice, used by the people to purge the Body, and cause Urine.

In the Province of Chekiang, upon the Mountain Tienno, near the City Hangchen, grow in great abundance Mushroms, which are dispersed into all parts of the Country, and will keep good a whole year either dryed or pickled.



In this Land also grows abundance of Cottons, the seed whereof was brought thither above 500 years since: And although this Fruit does likewise grow in other parts at present, as in Arabia, upon the Islands of Cyprus, Maltha, in Sicily, and in Egypt; I think it not amiss to represent unto you in the annexed Print, the sigure of this Fruit or Cotton, as also of the Tree that bears it (since it is in essect one of the chiefest Chinese Trades) and describe the same in a few words.

This Cotton grows upon a stalk almost three foot high, covered with a reddish Bark, and sull of a kind of prickles, dividing it self into several Branches. The Leaves hanging upon long shoots, are not unlike those of the Vine, and divided into three parts, which for bigness may be compared with those of the Mass-Tree. The Flowers are yellow, in the middle red, upon which follows a round fruit, about the bigness of an Apple, wherein, when it is ripe, the Wool lyes concealed, which is afterwards gathered, sold, and disposed of to several uses.

The Leaves of the Cotton-Tree are generally alike, only here and there some are smoother, softer, and more even then others.

In some places of China, Beans may be seen growing upon Trees.

A fort whereof near the City Changehang are reputed good against Poyson.

The Province of Quantung produces abundance of Osiers, which seem to be no other then Ropes twisted together by Nature; of which there are whole Mountains full in this Province, which are put by the Inhabitants to diversuses: and in regard they are very tough, and will not easily break, they make sometimes Cordage thereof for Vessels; but their best use is to make soft Mattrasses, upon which most of the People, the Grandees, and the Emperour himself, lay themselves naked, when they go to sleep. Very neat and clean is this furniture, and withal very cool in the Summer; and though the Mattrasses be only spred on the bare floor, yet they look upon it as a sit place to lye upon, having been used to lye no otherwise. The whole Island of Hainan is full of these Osiers, especially of the best, which the Portugueses call the white Rota.

FLOWERS.

Here are several rare and well-scented Flowers which grow in these parts,

that are unknown to those of Europe.

In the Province of Suchue, near to Chungking, grow certain Flowers called Meutang, in high efteem amongst them, and therefore called the King of Flowers. It differs very little in fashion from the European Rose, but is much larger, and spreads its Leaves surther abroad. It far surpasses the Rose in beauty, but falls short in richness of scent. It has no thorns or prickles, is generally of a white colour, mingled with a little Purple; yet there are some that are yellow and red. This Flower grows upon a Bush, and is carefully cherished and planted in all Gardens belonging to the Grandees, for one of the most choice Flowers.

In the Province of Huquang, near the City Tan, is a great Cataract which occafions a Mere wherein grow Flowers of a Saffron colour, whose like are no where else to be seen in all those Countries. Several of these Flowers grow upon one Root, they are something bigger then a Lilly of Europe, and much handsomer: for fashion, resembling Tulips. The Leaves of the stalks are large and round, and drive upon the water, as the leaves of some Weeds do in Europe, which at their season, they gather and dry, and by this means are

fit to be used by Shop-keepers instead of Paper, to put up their Wares in. There are in some places whole Pools abounding with these Flowers, which, to say truth, grownot there naturally, but have been fowed by one or other, for that they are in great request amongst them.

But amongst all others, the Chinese Rose must deservedly take place, which changes colour every day twice; for one time its all Purple, and another time Snow-white: And were the scent thereof pleasant or delightful, it might with

merit challenge the World for a Peer.

The chief City of Queilin, scituated in the Province of Quangsi, takes its Name from the Flower called Quei; which although it grows in other parts, yet no where so plentifully as in this Province, chiefly under the Command of this City. They grow upon a very high Tree, which has Leaves proportioned like them of a Laurel or Cinnamon-Tree; but the Flowers are very small, yellow of colour, and have a fine smell. After they are once in Flower, they continue a long time blowing, without withering or shedding, or falling from the Tree; and after they have done blowing, the Tree shoots out again within a month, and has fresh Flowers, whose odour is so fragrant, that they perfume all those parts where they grow. The Tartars infuse these Flowers in the Juyce of Lemmons, wherewith they colour and paint the hair of their Horses: But the Chineses make delicate Confects of the Flowers, which are delicious to the taste, and pleasant to the

Near to Kinhoa, in the Province of Chekiang, is a certain Flower by the Portugueses in India called Mogorin: It grows upon a very small Tree, is Milk-white, and not unlike to the Jessamy-flower, only it has more leaves, and exceeds the Jessamy sar for smell; for one Flower is enough to persume a whole House. This Flower is in very great esteem with them, so that in cold weather they diligently house the Pots in which they grow. And lastly, near the City Pingyve in Quiechen, grows in great abundance the well-scented Jessamy.

REEDS.

S you have seen the Variety of Herbs, Plants, Flowers, &c. there is yet another extraordinary matter, and that is of Reeds: For in Xanbung, near Tengchen, grows a Reed that is four-square, which is against the common Course of Nature.

In Huquang, near the Mountain, grows a fort of Reed, which will last only three years; but like a careful Sire, before it dyes, it shoots out afresh at the Root: thus every three years renewing by death, and rifing again.

In the Province of Nanking, near Hoaigan, is a great Mear, wherein grows very

large and high Reeds, greatly esteemed by the Inhabitants.

In Quanhung, near the City Lochang, upon the Mountain Chang, grows a black Reed, whereof the Chineses make Pipes and several other things, of as pure a black and shining colour, as if they were made of Ebony.

In the same Province, upon the Mountain Lofen, grows a Reed, exceeding all

the rest for length and thickness, the stalks being at least four foot thick.

In the Province of Chekiang, near the City of Chuchen, runs a Rivulet, in which grow several forts of Reed or Cane, as hard as Iron, and oftentimes three handful thick: And although it be hollow, yet it is of strength sufficient to bear a great burden without breaking. The biggest grows three or four rod high: Some having green stalks, other coal-black. It makes a very pleasant show, not only because of the flourishing Verdure of the Leaves, for the most part of the year,

but also because of the several colours produced by the various forts that grow all together. Of this, notwithstanding its hardness before-mentioned, such as are skilful Artists, and know how to split the same into very thin pieces, make Mattrasses, Baskets, Canes, &c. Of the thinner and smaller fort, they make Pikes and Lances, which have sharp Irons at the ends. They use it likewise to several other uses, especially for the making of Perspective-glasses, in regard it is light, straight, thick, and sirm. The water that runs from this Reed, when it is laid green upon the fire, is found, being taken inwardly, to be very soveraign to drive out of the body all putrified blood, occasioned by blows, falls, or otherwise. The young shoots of it, before they have leaves, are boiled with sless like Turnips, and pickled in Vinegar are kept all the year for Sauce.



The Province of Suchue produces great store of Sugar-Canes, from whence they draw great quantities of Sugar, and that none of the worst. And though there has grown for a long time great quantities of such Canes in this Province; yet the Inhabitants never knew how to extract Sugar from them, until they were taught by a certain Indian Priest, who accidentally riding with his Ass through a field of Sugar-Canes, was detained by the Owner thereof for spoiling the same, and would not let him pass until he had made satisfaction for what damage he had done: whereupon the Priest, to redeem his Ass, discovered to that Country-man the way of making Sugar out of those Canes. This Reed or Cane grows very fast upon Moorish grounds, and has leaves like unto the Reeds in Europe, shooting six or seven soot high, and being about two or three singers thick, and full of knots; the pipes of it are full of a white pithy substance, out of which they squeeze the Sugar. The manner for increasing this Cane, used by the Chineses, is as follows: The ground is first ploughed up, and laid into Furrows, wherein they plant the young shoots, and afterward fill up the Furrows with Mud. The moister it stands, the better it will thrive, and in a years time come to perfection; and then they cut down the old, and plant new ones: But sometimes they let it stand until the second year, which is not much amis; but if it be not then cut down, it will be good for nothing. It will continue for many years, if this course be taken to preserveit, and if it be planted in moist and fertile Earth, and that the Worm get not to the Root; but what of it stands in dry grounds, will hardly continue Amongst five years without transplanting.



Amongst these various sorts of Reeds, may be comprehended another kind, that grows upon some Mountains in China in great abundance, and is called by the Indians Rotang; but in Europe, Rotting, or Japan Canes. And though these Canes are used in Europe to walk with; yet the young branches thereof being full of juyce, are eaten raw by the Chineses. When these Canes are dryed, and struck one against another, there will flye sparks of fire from them, as from a Flint, and as such are made use of in some places of the Indies. This sort of Reed is very tough, and being green, is made use of instead of Cords to tye or bind any thing withal. The Inhabitants of Java, Japan, and other Islanders, make therewith Cables for Anchors, which will last longer in Salt-water then Ropes made of Hemp; and when any Merchants Ship trading thither from Europe, need any, they make use of these, they being strong enough to hold the weightiest Anchors. The fruit of this Rotting or Cane is eatable, and pleasant to the palate; in form somewhat round, and about the bigness of a Ball, having a shell like a Chestnut, hard, but brittle. Upon every Joynt, from the bottom to the top, sprouts out a small branch instead of leaves, upon which hangs the fruit in clusters. Within the body of this fruit is a white kernel, of which they extract an Oyl not only good to eat, but very soveraign in the Cure of Wounds, if drest therewith: so that the Indian Slaves, if they receive hurt at any time from these Rottings or Canes, wherewith they are wont to be corrected, they forthwith make use of this Oyl.

Besides these before-mentioned, there are sound as well in China as divers other parts of the Indies, two other disterent sorts, which are called by the Indians Bamboes. The smaller of these is full of pith, but the other so far exceeds all the rest for bigness, that I do not wonder in the least, if some Writers, both ancient and modern, have sometimes called it a Tree. This kind called Bamboes, grows in Moorish or Fenny grounds, is very straight; but in its growth they bend it on purpose to prepare it for their use, which is to make Chairs of, such as they are carried in. Of the Body of this Tree, the Chineses sometimes make their Wherries, in which they row with great swiftness upon the Rivers. The Leaves here of are somewhat like those of the Olive-Tree.

of TREES.

HIS Empire doth also very much abound with Trees; not only such as grow in Europe, but several other of a more strange nature, not known in

our parts of the World.

In the Province of Suchu, in the small City of Kien, stands an Idol-Temple, wherein is a Tree called Ciennien, that is to say, the Tree of a thousand years; which is so prodigiously large, that 200 Sheep may stand in covert under one branch of it, without being seen, though you come near to it.

In the same Province grows a fort of Beans upon a Tree, so very hard, that the

people, by reason thereof, call them Stone-beans.

In the Province of Huquang grows a Tree, named the Tree of Sleep; for that, as some report, a branch of this Tree applied to any part of the Body, causes a

sweet and pleasant sleep.

In the Province of Chekiang, near the small City Singhiang, grow such extraordinary large Trees, that sourscore men are not able to fathom them about: Nay surther, there are some of those Trees (ni fallit fama) of that vast bigness, that one branch will covert at least 40 men.

In the Province of Macao is a Tree called by the Portugueses the Iron-Tree, in regard the Wood thereof, both for colour, heaviness, and hardness, resembles Iron, resusing to swim, and presently sinking when it comes into the

Water.

In the Province of Quantung, near Chaoking, grows great store of sweet and well-scented Wood, whereof the Inhabitants make Tables, Chairs, Chests, &c.

In the Province of Quangsi they make Linnen or Cloth of the Leaves of

Trees.

In the Province of Chekiang are several Woods consisting of Mulberry-Trees, which the Inhabitants cut every year, that so they may not grow up to any largeness; for they find by Experience, that the leaves of the lower Trees make the best Silk: so that by this only means, all that keep Silk-worms know very well how to distinguish the first spining of the Silk from the second, because the first is the product of the soft and tender Leaves, which shoot forth in the Spring, and are then eaten by the Worm; but the hard and sowre Summer-leaves make the second spining; which alteration of the same food does occasion so great difference in the Work of these small Creatures. And such is the infinite abundance of Silks in this Province, that ten Suits of Silk may be bought cheaper then one of Cloth in Europe.

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In the Province of Quangfi, near the City Cinchen, is great store of Cinnamon-Trees, which differ only in this from those of Ceylan, in that it is stronger of scent, and hotter upon the tongue. The Tree upon which it grows, is about the bignels of an Orange-Tree, and has many long, thick, and straight Branches, whose Leaves have some Analogy with those of the Laurel: It bears a Snow-white and well-scented Flower, from whence is produced a smart fort of fruit, which being neglected by the people, is eaten up by the Birds and Monkies: From this fruit drops a Juyce which has the taste of Cinnamon, but not so strong: The Wood of the Tree has neither smell nor taste, insomuch that Nature seems to have deprived all the parts of this Tree of its virtue, and only bestowed it upon its Bark, to raise it to the higher esteem, and draw from thence the greater advantage. This Tree, as all others, has a double Bark; the first is a very pleasant kind, and so thin, that it cannot be distinguished from the other, but by its greenness: for afterwards when it is dry, it Ricks so fast to the inwardmost Bark, that it can neither be seen nor tasted, nor peeled off. The green inward Bark, when this outward Rind is taken off, is slippery and smooth. Being thus peeled and cleansed, it is cut into four-square pieces, and laid a drying in the Sun, afterwards rowled up, and put into Barrels, and so transported into Europe, in the same form as we have it, and see it sold in all parts. After that the Bark is peeled off, the Tree will stand two or three years naked without getting a new Bark; but after that time, the Bark will re-increase, and is fit to be new peeled. The Inhabitants say, that the Root of this Tree produces a Sap not unlike to Camphire. The Chineses and Islanders of Ceilon distill from the green Bark and the fresh Flowers (almost after the same manner as those of Europe make Cinnamon-water) a certain Liquor which they apply to several uses.

In the Island of Ceilon these Cinnamon-Trees grow in such abundance, as supply all parts of the World with their Bark, yea, would produce much more then could be spent, if the Islanders did not sometimes burn whole Woods. But this may be observed, that as this Island is very fruitful in the product of Cinnamon, so on

the other hand, neither Cloves, nor Nutmeg-Trees will grow upon it.

In some few places of China there grow Cloves, Pepper, and Nutmegs, but in small quantities, so that most of those Spices are commonly brought from other places. places. Now in regard it will not be unpleasant to the Readers, to peruse the Nature of these Trees and Fruits, Ishall declare in a few words what I have obferved concerning them, whereof no mention has been made by any other former Writer. The Tree upon which the Cloves grow, is as big as an ordinary Pear-Tree, and grows after the same form: The Leaves hang upon long stalks, and grow sometimes single, and sometimes in clusters: It has several greater and lesser Branches, each whereof end in very thin shoots, upon whose top grow small stalks, where sit the Cloves in clusters: within the head of the Cloves grows also a flower which yields a very pleasant scent, as well as the fruit, but is much more fragrant in dry weather then in wet; upon which also depends the fruitfulness or unfruitfulness: For in a dry year there is more fruit then leaves upon the Tree. But although extraordinary heat be seasonable weather for these Trees; yet they do not always yield a like plentiful Harvest: for about the second or third, and sometimes about the seventh year, the Crop is much worse. The Cloves are first red of colour, butafterwards turn black, and are gathered in September, October, and November, either with the hand, or else beaten off with a long Reed. Such as are left upon the Tree, grow much bigger then those that are gathered, and fall off of themselves the next year; which though they are not so sharp of taste, yet are held much dearer, and are used for Seed: And this is the reason why the Indians name the same the Mothers of Fruits. These Seeds grow up to a compleat Tree in eight or ten years time, and then bear store of fruit. The Cloves, when they are first gathered, are blackish, and to make them blacker, they lay them a drying in the Sun; but to preserve them from being Worm-eaten, they lay them to steep a while in Salt-water, and then again dry them in the Sun . being thus prepared for keeping, they are transported into most parts of the World. And here observe, that though the Clove-Trees are only cherished for the sake of the fruit, yet there is an Aromatick soveraign Virtue in the very Leaves, Flowers, and Branches. I shall not need to say any thing of the Excellency of this Spice, it being so well known to every body; only this I shall add, as worthy of observation, whereby you may understand the subtilty of the Indians, who when they are to sell their Cloves, or deliver what they have fold, will be sure to soak them well before-hand with water, to make them weigh the heavier. Out of the flowers and green Cloves, the Indians extract a Water or Spirit very pleasant of smell, and very good for several Distempers. The best place for these Clove-Trees to grow in, are the Molucca Islands, where they are more fruitful then any other place, and naturally delight to grow upon high places, and so thick together, that the Sun is not able to pierce through them.

Now observe, that as the Cinnamon-Tree prospers no where so well as upon the Island of Ceilon, nor the Clove as upon the Moluccas; so the Nutmeg-Tree takes the greatest liking to the particular Island of Banda, which is one of the

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nelson vandaied in and The Tree upon which the ordinary Nutmegs grow, and called by the Inhabitants Bongopolu, is like unto an Apple or Pear-Tree, and springs oftentimes, of it felf without planting. It is always green, full of Blossoms, and laden with fruit, whereof some are full ripe, and others but half ripe. The Bark is swarthy, the Wood hollow and pithy, and the Leaves (which grow in clusters upon the stalks) are green of colour, thin and smooth, which being rubbed between the fingers, as they are pulled from the Tree, do not only smell very strongly fragrant, but retain also, when they are dryed, their sharp and strong Aromatick scent and virtue. The Flowers or Blossoms are for bigness and colour much like the Pear or Cherry-Tree, dropping eafily off without any great scent : the Fruit which succeeds the blossoms, grows scattering up and down about the Joynts of the Boughs. When the Blossom is fallen off, the first shell of the Nut at the beginning is green, rough, and somewhat thick; but as it grows ripe, it becomes full of yellow and purple specks. This rough shell being soon split, the Nut appears, about which sits the Mace in the form of a Net; afterwards when the fruit is ripe, this rough shell falls quite off, in the same manner as the shell of a ripe Walnut drops off; and then the Mace appears of a delicate red colour, but afterwards turns yellow, and includes that Kernel which we properly call the Nutmeg: fo that the Nutmeg is covered with three shells: The first and outermost green and thick, the middlemost is thinner, of a Gold colour, and very hard; and lastly, the undermost, which is a hard Rind. This fruit is very much spoiled and eatenup by Birds, especially a certain kind of white and small Pigeons, whose flesh being eaten, taste very much of the Mace: They are called by those of Europe the Nutmeg-

These Trees bring forth fruit two or three times in a year, which nevertheless are not to be gathered till they are thorow ripe, lest they should grow light and Worm-eaten. When they are first taken out of the shell or busk, they are laid a drying in the Sun, then taking off the Mace, they wash the Nutmeg in Lime-water, which preserves it from perishing; insomuch that they may be transported into all parts of the World without taking any hurt. Those Nuts are counted the best, which are of a reddy hue, and of an Ash-colour mixed with white streaks. It often happens that some Nuts differ from others in bigness and colour, as is to be seen by the Nuts in Europe.

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Such

Such Nuts are called by the Indians Palajava, are used in Medicines, not amongst their Victuals.

But the Mace that covers the Nutmeg, is taken by the Indians before it be thorow ripe, and whilst it is of a very deep red colour, and put into Vinegar and Salt, and so brought to the Table, and eaten before the Meat, to sharpen the Appetite. When the Mace is ripe, it is taken off the Nut, and dryed in the Sun, and laid up carefully. The Indians say, that as well the Nut as the Mace, cures shrunk Sinews, and Aches of the Body, caused by Cold; for that end every body has Oyl in his house made of the fresh fruit: And as there comes from the Mace much less Oyl then the Nut; so on the other hand, the Oyl of Mace is much stronger then that of the Nutmeg. The Inhabitants esteem and value the Mace so much higher then the Nut, in regard they can sell the Mace almost fifty times dearer then the Nut. The green and unripe Nuts are put by the Grandees of India into Vinegar or Sugar, and so brought to the Table instead of a Banquet. And of late years some European Merchants have brought over of these Nuts ordered after this manner, which are used not only in Physick, but as a Delicacy. Some put the outward shell or husk into Sugar, and prefer it before the Nut, because of its most delicate smell and taste. There is another fort of long Nutmegs which are called by the Indians Pala Metfiri: These are accounted the best by the ordinary people, but without any reason; for though they are bigger then the round, yet they have not that Aromatick virtue: neither is the Mace of this long Nut in that effeem amongst the Indians (though perhaps of a better colour) as that of the round Nutmeg, there being very little virtue in it; and the very Trees upon which these long Nuts grow, are reckoned amongst the wild and worst fort, so that the Indians think it not worth their time or trouble to gather them, there being little or no virtue in them. And to fay all in one word, the Tree upon which these long Nutmegs grow, differs more in virtue and strength then form or shape from that of the other.



The chiefest sorts of Pepper are two, the one round, and the other long. The round Pepper grows chiefly in some of the Molneca Islands, as Java and Sumatra, shooting up a high, and is supported with Poles, as Hops in Europe. If the Seed of this Fruit be sown in a fertile and rich Soil, it will bring forth a very plentiful Harvest in one year; but if sown in a more barren ground, it will require longer time before it comes to bear. It shoots downwards into the ground with its Root, which is full of small tough strings! The outside of the Leaves is of a deep, but the infide of a more pale green. The Fruit hangs like Currants, only the branches there are three unufual things there : argnol bin raggid flour are

The Berries or Pepper-corns are at first green, but grow black of colour as they grow ripe, which is in the Summer-months. The ripe Berries are gathered and dryed in the Sun, which makes the outward shell so full of shrivels : But when this black shell is taken off, before it is dryed in the Sun, it makes another fort of Pepper, which is commonly called white Pepper, which is sharper, harder, and also pleasanter of taste then the black, and often used in India by Persons of Quality, instead of Salt, with their Meat. The peeling of this outward black skin is done when the Pepper is over-ripe, and after it has been steeped in Salt-water; for by this infusion the outward skin aforesaid swells, so that the white Pepper-corns within may be taken out with little or no trouble, which are afterwards dryed again in the Sun. And if the lazy Indians were not so averse to labour, there might be much more white then black Pepper. And here note, that not only the Berries, which are properly called Pepper, have a fiery hot taste, but also the Leaves, and the whole growth, have the same virtue; for when they are chewed, they burn upon the tongue, like the Root of Costus and Berethram.

Besides this, there grows in India a sort of long Pepper, called by the Indians Pimpilim, which is never used about Meats, but only in Medicines, especially in Treacle and other Antidotes against Poyson: And this seems to be done not without great reason, in regard it has a very great strength, which single quality makes it to be sold at a dearer rate then the other. This Pepper grows in great abundance at Bengale, and is transported from thence into Europe. In shape (except the fruit) this Plant is like unto that of the round Pepper, only it either creeps along upon the ground, or runs up against lower Poles, then those of the other Pepper. The Leaves thereof are more tender, and of a darker green, and have long stalks: there is little other disserence discernable between these two sorts; that is, the fruit is gathered when it is green, and dryed before it is ripe; and though it is not so hot upon the tongue when it is first dryed, yet afterwards by lying, it gathers as great

strength, and is as hot of taste, as the round Pepper.

The Indians use this in Salves against the Griping of the Guts; and also for an

Antidote against Poylon, and Giddiness of the Head, &c.

Though the Chineses have an extraordinary opinion of themselves and their Country, and have a very great aversion to all foreign Manners and Customs; yet the Inhabitants of some Quarters have learned of their Neighbours to chew the Root Betel, the Leaves whereof are generally chewed by the Indians. after the manner of Pepper or Hops in Europe, and at a distance can hardly be distinguished from Pepper. The Leaves which hang upon a long stalk, are very like the Leaves of an Orange-tree, but not quite so sharp at the ends, smooth, of a dark green, thin, and full of Veins, and increasing very fast in a well tempered Soil, but again apt suddenly to wither, if too much handled. They are in the eating harsh and gravelly, in so much that when the Leaves are chewing, it is just as if one had so much Sand between his teeth. These Leaves are chewed in some of the Southern Countries, Mornings, Noons, and Nights. But in regard of their extraordinary bitterness, they mingle one thing or other to sweeten their taste, as Licium,

Licium, Caphur de Burneo, Aloes, Musk, or some other Spice : and being thus prepared, it proves pleasant, and makes a very sweet breath. In some places these Leaves are sold very dear, by reason of their frequentuse; for whenever they make any Visits, they treat one another with Betel, mingled with some pleasant Ingredient to make it agreeable to the Palate. When they use it, they chew first a little Areca, and presently after a Leaf of the Betel; which, after it is chewed a while, yields a Juyce or Sap, blood-red, which they spit out. (This is one of the three things whereof the Chineses have made a Proverb of the Province of Quantung, that there are three unusual things there: The Air without Snow, the Trees always green, and the People chewing of Betel, which makes their spittle red.) After the red Juyce follows another, which they swallow down. The Indians believe that it is good to preserve their teeth, and strengthen the stomach. The Leaves are hot and dry in the second degree. Some esteem the ripe Leaves the best; others the dry ones, because they make the greatest noise when they are chew'd: yet notwithstanding this general custom, at some certain times, to wit, when their near Relations are dead, or upon some Holy-days, they forbear chewing these Leaves.



In some places of China grows a very wonderful and strange Tree, which by some, because it bears a fruit like Figs, is called the Indian Fig-Tree: but others give it the name of the Tree of Goa, because it was first sound out there by those of Europe, and grows no where so well as upon that Island. This Tree grows up very high with its main body, and spreads its branches round about; from these branches proceed little thin strings, which hanging down, and reaching to the very ground, so take Root, and grow to be young Trees, and in this manner they will grow sometimes till they become a large Wood, and very hard to be known which is the Mother of all these Oss-set, but only by the thickness of the Body, which frequently is so thick, that three men cannot fathom it. When the Inhabitants will make a passage through this Tree, they cut away all the under-growing and smallest shoots, and so make convenient places to shelter themselves in from the heat of the Sun, whose beams are not able to pierce it, by reason of its thick growth: neither is that all, for many times it may be seen of so great an extent.

extent, that it is able to cover 3000 people. The Leaves of the young Branches are very like those of the Quince-tree, and much eaten by the Elephants: they are green on the outside, and whitish on the inside, with a little Wooll thereon. The fruit, which in shape is like unto a small Fig, is red within and without, sull of Seed as the ordinary Fig, as wholsome and good to eat, but not so pleasant to the taste.



In many places grows in great abundance the Coco-Nut, which is called through all the Country the Coquoeiro. The Tree which bears them feldom grows strait, is four or five foot thick, and above fifty foot high, with the Root lying very shallow in the ground, which causes great admiration, how it can be supported so high in the Air, with such a heavy top hanging full of large fruit, against high and stormy gusts of Wind, and not be over-turned: And indeed it is the more admirable, when it is considered, that the lower part of the body of the Tree is no thicker then the upper: the Bark of it is of a swarthy colour, and of little use, though sweet and juicy. About the body of the Tree grows never a branch, but on the very top of it stand up fifteen or sixteen large Leaves, like a Plume of Feathers, each Leaf about sixteen foot long, and a foot thick at the bottom, confishing of several other Leaves, which stand one against another in a row. Between each leaf upon the top of the Tree, is a rent or parting cleft, of two foot long, which is at first green, afterwards red, and opens of it self. Before this cleft opens, there appears within a very fine Stem of a foot long, and three or four fingers thick, with several branches upon it. Upon those branches grow certain three-corner'd things as big as Almonds, white of colour, and are the beginnings of the Flowers and Nuts; for when the rent breaks open, then the Branches spread, and the yellow Flowers appear. After the Flower is off, the Fruit succeeds, which sits each upon a short Stem, about the bigness of a Gooses Quill. The Fruit of this Tree is heavy, hard, and as big as a mans head, hanging in Clusters at the top. On the outside of these Nuts is a thick stringy and tough shell, which if gathered when green, yields a very pleasant sweet Juyce, and drank fresh, is good against the Dropsie : But when they are thorow ripe and dry, the Kernel proves so sweet of taste, that there is no Nut in Europe to be compared with it, being often eaten by Travellers for refreshment: and therefore the Sea-men that go long Voyages, provide themselves with these Nuts, which they eat as Medicinal against

against the Scurvy, and as a Restorative when they are grown weak and saint. It is warm and moist in the sirst degree, and of the Kernel is made an Oyl not inferior to that of Almonds for strength and virtue, and is generally used in the East and West-Indies, both in Meats and Medicines. Taken inwardly, this Oyl cures the

Rupture, and most inward Wounds and Bruises.

Of the stringy stuff which grows on the outside of the shell of these Nuts, they make Ropes in several parts, that will last a long while in Salt-water, which is so well known to the Portugueses, that all the Anchor-Cables, and other Ropes (which is very observable) used about their Kings Ships, are made of this stuff. A certain Historian, Lucuna by name, makes mention in one of his Books, that in some places in India, they weave Carpets of this hairy stuff that grows about the shell of the Coco-Nut. Of the hard shell are made Drinking-cups, which are often tipt with Gold or Silver. The Leaves serve, and are used instead of Paper, nay some Indians make themselves Cloaths of the same, which will last many years before they go to decay and wear out. The Wood it self is good for, and put to diversuses, whereof in regard others have written at large, I shall omit to mention.

Near to Kingyven, in the Province of Quangsi, grows a Tree called Areca, brought thither out of India, being very like for shape unto that of the Coco-Nut, but is not so thick, and has small Leaves. The Fruit that grows upon it is also called Areca, after the name of the Tree, and so hard, that it cannot be part-

ed or divided, but with a Knife or some such sharp Instrument.

of FRUITS.

D Esides the Fruits which grow in several parts of Europe, the Chinese Territo-

ries likewise produce yearly a rich Harvest of several sorts.

In the Province of Quantung, grows a fort of Fruit, which by the Chineses is called Venku, by the Portugueses Jamboa, and by the Hollanders Pompel-Moes. This Fruit grows upon a Tree beset with Thorns, like the Lemmon-Tree, but exceeds it for bigness, having a Blossom white, well scented, and whereof they make a sweet Water: The Fruit is much bigger, being generally as large as a mans head. The shell resembles that of the Gold-Apple for colour. The Pap within is reddish, and sowre-sweet, and tastes as a Grape not quite ripe; so that they make a fort of Liquor of them there, as it is usual in Europe to do of Cherries and Pears.

In the Province of Peking grow very excellent Apples, Pears, Plums, Wheat, Rye, as also Figs, Grapes, and several other sorts of things; but the Inhabitants however make no Wine, being better pleased with their Liquor made of Rice, which indeed is very pleasant of taste, and prefer'd by all that trade there, even those of Europe prefer it before Wine. In Xansi grows a sort of sweet Grape, which doubtless would make very delicate Wine; but the Inhabitants dry them to make Raisins of them, which are brought to be sold through all the Country.

In the Province of Peking grow very large Chestnuts; but in that of Suchue is

another fort that will melt in the mouth like Sugar.

In the Province of Honan grow all forts of Gold-Apples and Pomegranates. But in that of Huquang only one fort, which the Chineses call the Winter-Gold-Apple, because they are ripe in the Winter, and are sweet of taste.

There is in Fokien the best sort of them, which differ not much in bigness from the Apples in Europe, but are like unto the Muscate Grape for taste and smell. This Fruit dryed and confected in Sugar, will keep a whole year, and is a very de-

licate Sweet-meat.

In the Province of Chekiang drops from the Trees a certain fatnels, whereof they make very white Candles, much better then those of Tallow; for they neither foul the singers when put out, nor are of an ill smell. The Tree is very large, and in its Leaves and shape, is not unlike the Pear-tree in Europe: It has white Blossoms, as the Cherry-tree. After the Blossom follows a round Berry as big as a Cherry, but with a brown and thin skin, under which lyes a white substance, which when the Fruit is ripe, and the skin burss, is seen; and then they gather the Berries, and boil them in water, which when hot, smell like sless, but when cold, it feels like Tallow. The Leaves of this Tree are very fat, on which the Sheep and Cows feed, and therewith become fat in a short time.

In the Province of Xantung grows the Apple called Sucu, which dryed as we do Figs in Europe, will keep good a whole year together, and is as a delicate fold in all parts of China. It is bigger then the ordinary Apple in this Country, and of a deep red colour: the Kernels do not lye in the middle, but stand upright on one side, being uncertain in the number; for in some there are sound ten, sisteen, or more, according as they are in largeness, while in others there are none at all. It is red within, and pleasant of taste when ripe. Here also are some Apples green of skin, and hard, and are eaten after the manner as the Apples in

England. This last sort of Fruit grows no where but in China.

In the Province of Suchue grows the Fruit Lichi, which being ripe, as a Rarity is brought to the Emperours Court. The greatest quantity hereof is found in the Southern parts of Fokien. The Portugueses at Macao call it Lichas: It grows upon very high Trees, whose Leaves are like those of the Laurel. Upon the tops of the branches grows the Fruit in Clusters as Grapes; but is very like for fashion unto a small Heart, and about the bigness of an Acorn, with a rough shell as the lesser Pine-Apple, but not so thick, being easily pulled off with the singer. Its Kernel is sull of Juyce, white of colour, very pleasant of taste, and smells like a Rose; and being ripe, receives a Purple colour. It is a very pleasant sight to view the Trees, then showing as if they hung sull of small Hearts, so that with great reason may this be called the King of Fruits, being both so pleasant to the eye and taste.

Through the whole Empire of China there grow no Pine-Apples, but only in this Province.

There is also another fort of round Fruit called Kungyen, that is, Dragons Eye, not much unlike the former, only it is somewhat smaller and rounder, being for the bigness much like our Cherries in Europe, but harder of skin. This Fruit is dryed and sold every where in Markets; but it is much better eaten fresh from the Tree.

Here also grows the Fruit Muiginli, that is, the Plum of the fair Woman; being

round, and exceeding the Damas Pruan for bigness and goodness.

In the Province of Quantung grow every where the Indian great and small Nuts, as also a kind of Fruit much esteemed for the bigness, and called by the Indians Jaca, by the Arabians Panaix, and by the Persians Funax. It grows not upon the branches of Trees, but upon the very stock or body, as if they were asraid the boughs would not be able to bear up their weight without breaking. The skin or shell of it is so hard, that it cannot be opened but with an Ax. Within it is sull of little holes containing a yellow Pap, wherein lyes a Nut, which when it is ripe, eats very sweet, like a roasted Chestnut. The Tree that bears it, is very high and broad, having very large Leaves, of a pale green, through which in the length runs a thick and hard sinew. The best sort of this Fruit grows upon the Malabase Coast, and is larger then the biggest Cabbase when it is ripe, and of a pleasant smell. There are two sorts of this Fruit; the



one being the least, is called Baria; the other Papa, and is the worst. The Nuts which grow in them, if eaten raw, fill the body with Crudities; but if rosted and eaten after the manner of Chestnuts in Europe, they have a pleasant taste, and increase Seed.

In this Country grows likewise in several places a certain Fruit called Duriones, which though they be of an ill taste, yet may very well be esteemed one of the wholsomest kinds. It is warm, and dry in operation, causes Sweat, and is good against the Wind and Dropsie, provided it be eaten moderately; for otherwise it will over-heat the Liver. Such as come to taste of this Fruit, fancy it at first to smell like rotten Eggs, but after they have once eaten of it, they change opinion, esteeming it to be the sweetest that ever they did eat of. The Grandees make account of this Fruit as a great Delicacy, and think they can never have enough of it. The Leaf or the Herb Betel (which we spoke of before to be so chewed by them) has so great an aversion to this Fruit, that it spoils and rots the same, if it lye near unto it; insomuch that at any time if any person eat too much of that, the

Betel is a present Remedy against the same. Here grows likewise a well-tasted Fruit called Anancis, which was at first brought from the West into the East-Indies, where it is now to be had in great abundance: It is about the bigness of a Citron, of a yellow colour, and wellscented, full of Juyce, and pleasant in taste, if eaten when ripe; for it is much like unto Strawberries with Wine and Sugar. Upon the top it is crowned with a Cluster of Flowers and Leaves, and at a distance is not unlike a Hartichoke, but without any pricks at the corners: the middlemost stalk being the biggest, upon which the Fruit grows, is about two foot high, and has fifteen or fixteen Leaves. Round about this stalk grow other lesser stalks, with young Fruit upon each : whosoever will eat of this Fruit, must first of all take off the outward skin, and then cut it into pieces, and so infuse them in Wine or Water, to draw out the biting quality that is in it, otherwise it will make Blisters upon the tongue: Nor is that all; for it is very dangerous to eat much of it, because it is apt to put one into a Bloody-flux. And though this Fruit be hot, yet the Leaves thereof are cooling, having a fowre and corrofive quality, which is only found in cooling Herbs; and the main hazard is produced by its pleasantness, which is such, that it will melt in the mouth like Sugar.



In Quantung is a certain Fruit called Musa: The Tree whereon it grows, is very delightful, as well for height as its large spreading Arms, and called by some the Indian Fig-tree. The Leaves are nine handful long, and two and an half broad; on the one side brown, and on the other of a pale green. It shoots forth several branches, upon which hang the Figs, which are of several kinds; for some are yellow, long, pleasant of taste, and well-scented; others green, long, and well-tasted: But both hard of digestion; yet it breeds good blood, and cures the Cough: And the Bark of the Tree is good against Agues and other Distempers.

then Ivory, which is a view great Lover of Sale; and increfore when the Huntharn go abroad to reke any of them whey early Brgrot Sate, which they have a bair a upon which they will read with fact grandingly, that they rather faffer than elues

the Provinces of Jesusus and Suchue, are the best flories. In that of Newly, reconstruction that a goomiles large) are many wild Flories. All their Lordes are generally but, of a more frame, yet well for, broad buttocker, and

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CHAP. XVI.

of ANIMALS.

A S kind Nature has provided and blest China with all manner of Trees, Bushes, Herbs, and Fruits; so it has made the same no less fruitful in the product of all irrational Creatures, as Brutes or sour-sooted Animals, Fishes, Fowls, &c.

of FOUR-FOOTED CREATURES.

He Sheep in China are the same that are found in all parts of Persia and Tartary; namely, with long and thick Tayls, which they drag after them, weighing 40 or 50 pound: the slesh is very sweet.

Near to the Garrison of Tieki is great store of Cows, which have very long, thick, and curl'd hairy tayls, which the Chinese Souldiers wear for ornament in

their Caps, instead of Feathers.

Near the Cities of Cingchen and Tengchen, is found in the Maw of a Cow, a stone called Nienhoang, that is, the yellow of the Cow, by reason of its colour. It is of several sizes, sometimes as big as a Goose Egg: And although it be not so firm and close as the Bezoar-stone, and consequently is lighter; yet is it valued and esteemed much before the same. It seems outwardly to be Chalk, and is commended for several uses.

In the Province of Quantung, is a Creature which the Chineses call the Swift Gow, for it is so nimble of foot, that it can run more then 300 miles in a

ood include Agues and other Distem

day.

In Cinchen is a Beast very like a Cow, with Horns upon the Head, much whiter then Ivory, which is a very great Lover of Salt; and therefore when the Huntsmen go abroad to take any of them, they carry Bags of Salt, which they lay as a bait; upon which they will feed with such greediness, that they rather suffer themselves to be killed, then leave off their so dearly-earned prey.

In the Province of Kiangsi, especially in the City of Nanchang, they feed the Hogs as well within the City as without, by means whereof there are such great and swarming Herds continually kept in the Streets, that they are hardly passable; yet are always kept very clean, great number of people being appointed on purpose

to cleanse the Streets of the filth.

In the Province of Peking there are some Cats with long hair Milk-white, having large Ears like a Spaniel: The Gentlewomen keep them for their pleasure; for they will not hunt after or catch Mice, it may be for being too high fed: However they have good store of other Cats that are good Mousers.

In the Provinces of Junnan and Suchue, are the best Horses. In that of Xensi, upon the Mountain Holan (300 miles large) are many wild Horses. All their Horses are generally but of a mean stature, yet well set, broad buttockt, and

strong for service.

Near Siven are yellow Mice, very large, whose skins are in much request a-mongst the people: But in all parts, especially in the Province of Quantung, are abundance of Stags, Bucks, Hares, &c.

In Xantung are many ravenous Wolves: And in Xensi abundance of Bears, whereof the fore-feet are held in great esteem by the Natives. Near to the chief

City

City Linyao lye some Mountains upon which are bred wild Oxen, and Creatures like Tygers, with whose Skins the Inhabitants make their Cloaths.

In the Province of Suchu, near the City P_{θ} , is a Creature called in Greek the Rhinoceros. It is of a swarthy hue, like unto the Elephant: The Skin is sull of wrinckles, and so hard withal, that it can scarcely be pierced with a Sable or Sword. It has a Snout like a Hog, but sharper, and above the Nostrils stands the Horn, which is generally black, now and then there is one of white, but very seldom, and that is sold much dearer then the other; and indeed one is larger then the other, according to the age of the Beast.



In bigness and thickness of body the Rhinoceros differs but little from the Elephant, only it has much shorter feet; and that is the reason why it is not so comely to the eye. This Creature is of that temper, that it will do no body hurt, unless it be first assaulted; and then it falls on with great fury, not only upon him that gave the offence, but upon every thing that comes in his way, which he will never leave till he hath destroyed. When he has got a man down, he kills him with a lick of his tongue, which is both sharp and rough; afterwards tears off his sless to the very bone: But his ordinary food is thorny Bushes. He is always at enmity with the Elephant, to whom before he goes to give battle, he whets his Horn against a stone, and in sight endeavours to wound him in the belly, which he knows to be the weakest part. He makes a noise like the Grunting of Hogs. The Moors eat his sless, but it requires good stomachs as well as teeth to feed upon him. Some prescribe the Horn against Poyson.

There is great store of Tygers in the Province of Chekiang, mischievous and sterce, according to their Nature: But upon the Mountain Kutien are some that will not hurt a man.

In several parts of China are also bred Elephants, but the best are in the Provinces of Nanking and Junnan: Concerning whom so much has been already written by several Authors, that I shall only add a few words. The bigness of the Elephant is various: At Constantinople was one seen, which from the Eyes to the surthermost part of the Back, was eleven soot, and from the Eyes to the end of his Snout, eight soot long. In height, some are twelve, others thirteen and sourteen soot high. They are all of them black, except the Ethiopians: but some Chinese Writers affirm, that the King of Narzinga had a white one. Their Skin is like

Net-work, but so extraordinary hard, that it will turn the edge of a Sword; yet it is harder upon the back then the belly. For the chewing of their meat, they have four Teeth within, besides those that slick out before, which stand crooked in the Male, and down-right in the Female. The nether Jaw-bone is only moved in chewing, the upper always rests. In that place where the Nose is placed in other Creatures, the Elephant has a long Trunk or Snout, which reaches to the ground, and has a slit at the end: This is both plyable and slippery, which they make use of instead of a hand; for they can take up any thing with it either moist or dry, and put it into their mouths.



Of the extraordinary Docility of this Beast there are several Examples to be found, both by the ancient and modern, as well Chinese as other Writers. Plinius writes, that they fling up Arms into the Air, and that they fence with one another. Of the time and manner of Copulation there is as great variety among Historians. Pliny says, that the Male and the Female at ten years old begin to couple: but Aristotle gives them a longer time, ascribing twenty to them both; the Female at twelve, and the Male at eight years. This Act of Generation they do most commonly in the Water, as being most easie for them both; and that in the most private recesses they can find out, and but once in three years: neither does the Male make use of one Female any more then once. After they have done coupling, they grow wild and furious, doing much hurt where they come. How long they go before they cast their Young, is uncertain: Some speak of a year and fix months; others fay three years, and some ten. They bring forth with great pain, leaning backward upon their hinder Legs. Some write, that they bring forth but one at a time; others four : as soon as it is brought forth, it sees, goes, and fucks with the mouth, and not with the Snout, till it is eight years old. They wage War with the Rhinoceros, Lyon, Snake, Tyger, Ram, Hog, and Dragon, as also with some Colours, and with Fire. The Rhinoceros, as is said before, is his mortal Enemy, preparing for battel by whetting his Horn against the Rocks, and aiming in fight chiefly at his Belly, which he knows to be the softest part about

In the Province of Junnan, the Hill Nalo is full of wild Tygers and Leopards, so also is the Mountain Xepao. In the Province of Quangsi, they are much siercer then Lyons, and very hot and eager in the pursuit of Man, Woman, or Child: But Nature has in some sort provided a means whereby to avoid the

cruelty

with continual barking gives notice of his coming: upon which noise every living thing endeavours to get out of the way by flight, or otherwise. The people of Bengale stand in very great dread of this Beast. The Tyger and Rhinoceros (as Bontius writes) are great friends to one another, conversing much together, which is not improbable, because the Tyger is altogether a devourer of slesh, which must of necessity occasion a weak stomach; whereas the Rhinoceros feeds only upon Greens, and therefore the Tyger sollows him for Dungs sake, which he eats for a Cure when he is out of order, as the Dogs Grass, and the Cats Nip or Cat-mint.

In the Province of Quangli are very large Hogs, with great and strong Bristles, of a foot and half long, which by a particular and strange motion of the body they know how to dart toward any one, and that not without great prejudice of those they hit.

In the Province of Xensi is found the Creature called Xee, from whom proceeds the Musk; and which is very strange, if at any time it be carried out of the Kingdom of Lu, into the adjacent Kingdom of Laos, it dyes immediately as a fish out the Water.

In the Kingdom of Gannan is a certain Creature called Tefe, which in his shape comes very near to a man, having long arms: he is black and hairy upon the body, swift of foot, and laughs aloud as a man, but is of so voracious a nature, that if he can meet with him, he will instantly murder and devour him.

In the Province of Suchu lyes a Mountain called Toyung, upon which are Monkies or Baboons, which for bigness and shape are very like a man. These Creatures are more then ordinarily addicted to Venery, so that they often attempt to surprise Women on purpose to satisfie their bestial lust, and have their wills on them. The Indians call them Wild Men, and the Indian Women are in such fear of them, that they dare not come near those Woods where they frequent.

Near to the Island Hainan are A.W.O. ThatO, since the fame manner as the Hol-

In the Province of Xantung are Hens and fat Capons to be had very cheap; as also great abundance of all forts of Fowl, as Pheasants, Partridges, &c. In the Province of Xensi about Minchen, are Cocks and Hens, having Wool upon them instead of Feathers.

In the Province of Quantung is an innumerable number of Ducks, which the Inhabitants take great delight to breed and increase. They never suffer the Duck to sit upon her Eggs to hatch them, but put them into an Oven moderately heated, or essentially them in a Dunghil, and so hatch the young ones.

In the Province of Huquang near to the City Hanyang, may be taken great store of wild Geese.

There are several other sorts of Fowls and Birds in the other Provinces, whereof we have already made mention in the former part of the Description of China.

of FISH.

The Male hath a Pizzle or

b but one at a time, and that in the

IN the Province of Xantung the Pools and Rivers do so abound with Fish, that for the value of a penny you may buy ten pound of Fish.

In the Province of Kiangsi is a great abundance of all manner of Fish, especially of Salmon, and the like.

In the Province of Huquang are taken many dainty Lampreys, in the River Lofen.

Near to the City Kiagan is the Pool Mie, in which is bred a fort of Fish as sweet

as Honey.

In the Province of Chekiang, near the City Canghoa, lyes the Mountain Cienking, upon which is a Pool famous for the Gold or yellow Fish that is in it : It is but a small Fish, about a finger long, with a forked tayl; but is in very great esteem at the choicest Tables, so that the Grandees have them commonly in their Fish-Ponds for their pleasure and use.

In the Province of Honan, near to the chief City Namyang, runs the River Tan, wherein at the beginning of Summer, but never else, are taken red Fish; before and after which time they are not to be had, in regard they hide themselves.



Near to the Island Hainan are caught Whales, after the same manner as the Hollanders and English in the North about Greenland, whereof they make Oyl which serves for several uses. Of these commonly some are 100 and 120 foot long. The head of it is reckoned for a third part of the whole body. Upon the top of the Snout are two round holes, by which means they will take in a great quantity of water, and spout it out again with a mighty force. Instead of Eyes they have two thin skins which stick out, and are three yards long, and a foot and half broad, and covered over with stust like unto flocks. On each side of the head it hath an Ear, which is much smaller without then within, whereby they are very quick of hearing. It hath a very large Mouth, with Lips of so great a thickness, that they have somtimes 5 or 6000 weight of Fat upon them. The Tongue which is about 18 foot long, and 10 broad, rests upon 800, as well small as great, Pegs or Teeth, which are all covered with stuss like Horse-hair, to preserve the Tongue from being hurt as it lyes upon those sharp Pegs. They feed upon fish, and the froth and scum of the Sea. There was once one taken that had forty Cod-fishes in her belly. The Tay! is at the end well-near 28 foot broad, and 2 thick. The Male hath a Pizzle or Member about 14 foot long. They bring forth but one at a time, and that in the Harvest, which stays by the Female under the protection of her Fins, till it is grown of a large size. It stands in great fear of the Sword-fish, which is a mortal Enemy unto it, and who with its sharp Saw endeavours to rip open the tender belly of this Prodigy of Nature. The The manner of killing them has been sufficiently described by others, and therefore I shall forbear to trouble the Reader with the relation thereof.

of CREEPING CREATURES.

Ear Fungciang is found a fort of black Snakes, whose slesh is used in the Composition of Medicines that are prescribed as Antidotes against Poyson. In the Province of Honan, near the City Hangang, are Snakes with white speckled Skins, whose slesh having for a convenient season been insused in Wine, makes the same a very soveraign Remedy against Lameness.

In the Province of Huquang is a fort of Snake, which Physically used, is very

good against the Scurf and Itch.

burning.

of VERMINE.

The Province of Xensi is subject, among many other inconveniencies, to this, that it has more want of Rain then the other Northern Parts; and this occasions every where such infinite Swarms of Grashoppers, that they continually devour the growth of the Fields, notwithstanding all the care and industrious diligence of the Inhabitants to prevent the same: And this is the true cause why there is very seldom any green grass to be seen in that whole Province. But this very Vermin supply the defect they cause, by becoming good food, insomuch that of these Grashoppers the people make a delicate Dish for their Tables.

In the Province of Huquang, near the City Tegan, is found a fort of white Wax, not unlike for fashion to the Honey-comb; of which they make Wax-candles, burnt onely by the Grandees, in regard of their price, which is much higher then the ordinary sort: they cast a very clear and good light, and last long in

The whole Country of China hath great numbers of Silk-worms, but in no part are they in so great abundance as in the Province of Chekiang, the Inhabitants whereof spend the greatest part of their time in tending and looking after, and taking care to increase them.

In the Province of Xantung the Trees and Fields hang sometimes full of Silk, which is not spun by the before-mentioned Silk-worm, but another sort, and consistent of long threds of white Silk, which being carried by the Wind upon the Trees and Houses, is gathered together. Of this sort they weave Stuffs, but it is far courser then that which is wove of the sormer; which is again recompensed by its durableness: for it is much stronger.

In China are also found several strange Creatures, which live as well upon the Land as in the Water; namely, in the Province of Huquang, in the River Siang lives a Creature like a Horse, only instead of hair it has scales upon the Body, and Claws like a Tyger. It is very cruel of Nature, and will fasten upon any thing, when it comes out of the Water, whether Man or Beast.

In Quantung, near the City Hoeicheu, lives a Creature that is neither Fish nor Fowl, but between both; for all the Summer it is a Bird of a yellow colour, and therefore called Hoangcioya, and keeps upon the Mountains; but in the Winter it turns fish again, and betakes it self to the Water. The people eat of it with great delight and satisfaction.

Near the City Caochen, in the River Co, are great store of very mischievous Crocodiles: they are called by the Indians Caiman, having an Hide hard as Iron, and only

only fort upon the belly. This Caiman has a broad forehead and a Hog-like Snout, with a wi demouth. Its teeth are large, white and strong, fixed in both the Jaws, and whereof only the upper moves; for the lowermost is fixed and immoveable. It has no Tongue, but only a Skin that cleaves to the lower Jaw, being like a Tongue. It has large round black Eyes: The Legs are strong, and the Feet armed with sharp Nails; the Tayl is as long as the rest of his Body. It is said, that he can live four months without eating, but at last being hungry, he howls or crys out like a man. These Serpents are very swift of foot, but cannot so well winde and turn, by reason of their stiff Back-bones. They are not only found here, but in other parts of India, Africa, Asia, and America, especially in the River Nyle in Egypt. They live upon fish or flesh, and when they come ashore, they prey upon Cattle: When they couple, the Male lays the Female upon her back, otherwise by reason of the shortness of his feet he could not copulate. The Female lays fixty Eggs, of the bigness of a Goose Egg, and is hatching of them fixty days. There is no Creature to be found, that from fo small a beginning grows to such a largeness; for some are 30 foot long. They are at enmity with the Tyger, Serpents, Scorpions, &c. but at amity with Hogs, which they suffer to pass by them unregarded. In the day this Creature lives upon the Land, and in the night in the Water. When it is gorged with eating, and is fallen asleep with his mouth full of meat, a small Bird called Trochicus, and in Italian, the King of Birds, comes to him as it lyes with his mouth open, and cleanses his teeth with picking and scraping, wherewith the Crocodile is so highly pleased, that he opens his throat as wide as is possible, that so the Bird may scour the same; for which kindness it bears much friendship unto it. The Chineses eat the flesh thereof with great delight: It is reported, that Termus King of Egypt swam amongst them stark naked, having his body only anointed with the greafe of them.

In the River Chaoking is a Fish called the swimming Cow, which comes often out of the Water, and fights at Land with the tame Cows, to their great hazard, till its horns grow weak by staying out of the Water, which may be discerned by its turning yellow; then with all speed returns into the Water, where the horns

grow hard again.

Near to Caochen there is to be seen a sort of Creature in the Sea, which has a head

like a Bird, a tayl like a fish, and in its belly some precious Stones.

Between this City and the Island Hainan, are taken a fort of Crabs, which as soon as they are out of the Water, become petrified, and are turned into stones: The Portugueses and Chineses make use of these for the Cure of Agues.

In the Province of Suchu, near the City of Chunking, are great store of Land-Tortoises of several sizes; some very large, and others very small, which the Inha-

bitants keep in their houses for their pleasure.

But in Quantung, near to Hoeichen, there are caught in the Sea such very large Tortoises, that they look like little Rocks at a distance. The Land as well as the Sea-Tortoises engender after the manner of the Adder-Snake, the Male getting upon the Female. They lay Eggs like Hen-Eggs, but lesser, and more oval. It is said of them, that they live under ground in the Winter without earing: they are afraid of the Eagle, which makes prey of them, taking them up, and letting them fall till they break. They make but little noise, yet louder then the Snake. Whether they are to be reckoned amongst Flesh or Fish, is still to be determined. Some account them amongst the Fish, and eat them in Lent; others think the contrary, because they have feet, and draw breath.

The Land-Tortoise shells are very hard, and like Ebony, nor will they bend like those of the Sea; but they are full of knobs upon the top, and most of them are of very sine colours, yellow and brown, as if they were painted with Crosses

and Stars, and other figures. They thrust out their heads and feet, which when they are drawn in, as they can at pleasure, they seem to be immoveable: They differ very much in bigness, some being no bigger then a mans fist.

In Virginia, as is said, are Tortoiles of three and four foot long, with two heads,

which are very malicious, and given to biting.

In the Island Mauritius are some Tortoiles so large, that they will carry four or five men standing upon them. Their shells are of so capacious an extent, that ten persons may sit in one. But the Sea-Tortoises are much larger then those of the Land. John de Lery writes, that there was one taken by their Fleet, which gave eighty persons their bellies full. Their shells are much smoother and flatter then the other, and very curiously wrinkled. In hot water they will bend into any shape, which the other will not, by reason of its hardness; so that Artificers make Combs and Boxes of them. Instead of feet they have Fins, wherewith they swim as other fish; but they lye much upon their backs, and swim sleeping upon the water. The flesh of this Creature is luscious, and tastes like Veal, being interlarded with fat, and yellowish. The Female lays her Eggs by night, and buries them in the Sand, which are hatched in fix weeks time by the heat of the Sun.

CHAP. XVII.

Of some THINGS more then NATURAL, and strange POOLS.

IN the last seven Chapters I spoke of great and admirable things, yet such as are not beyond the ordinary Course of Nature: but in this I shall treat of some more wonderful, which are hard to be credited, though the Chineses do firmly believe the same.

In the Province of Xensi, near the City Vucung, is a Hill called Taipe, which if a Drum be beaten upon it, presently followeth Thunder, Lightning, and stormy weather, insomuch that the Magistrates have forbidden all persons upon pain of

death to beat any Drum there.

The River Tan has red fish, with whose blood (as the Chineses write and fancy) whosoever anoint their feet, they may wade over this River without finking; adding further, that if the water of this River be but stirred, all the fish presently rise and swim upon the top of the water, and make it look as red as fire, from whence in probability it had its name; for Tan signifies red.

In the Province of Xantung, near the City Nivyang, is a Spring in high esteem amongst the Inhabitants; for they verily believe that whosoever drinks of it,

it makes them long-liv'd.

In Suchen, near the City Chingtu, is the most large and extensive Mountain Chingching, upon which, according to the vain belief of the Chineses, the immortal men meet and converse.

In the Province of Huquang, upon Mountains of an incredible height and big-

nels, inhabit none but wild and uncivilized people.

Near to Liencheng, a City of Quantung, lyes a great Hill called Uhoang, where grows a fort of Fruit whose second is not to be found any where else; for you may eat fo much as you please, but you must carry none away, for in so doing, you can never find the way down.

In the Province of Junnan, near the City Chinkiang, is to this day a great Stone to be seen, where Simulo, who possessed the Kingdom of Mung, gave Audience to the Embassadours of another King, who upon the delivery of their Message not satisfying him, he arising in anger, and taking his Sword naked into his hand, struck with it so violently upon the Stone, that the blow pierced above three soot into it, and with threatning words said to the Embassadours, Go and acquaint your King what Swords I have. This hapned in the Reign of Iliaouvus, the Founder of the Race Hana, which incorporated the powerful Kingdom of Mung to the Kingdom of China.

Near the City Munghoa, in the Province of Honan, lyes the Mountain Funghoang, which took its name from the Phenix, because it dyed upon the same, after it had sung there a while most deliciously. The Chineses relate, that there is a general Assembly of Birds once a year upon this Mountain, to lament the death of the said Phenix; of which time the Inhabitants taking notice, climb up by night

with Lights, and fetch abundance of most rare and curious Birds.

Near the City Fuenchen is the Mountain Vanhu, which is reputed the highest of all Hills; and this name was given to it, because ten thousand people, in the time of the Inundation of the World, got upon the top of this Mountain, to avoid the danger of drowning.

Near to Tingchen is a Mountain called Kin, upon which are three Pools, which

turn Iron that is flung into them, into Copper immediately.

There are several other strange Pools, Springs, and Wells to be found in China, some whereof are very soveraign for the Cure of many Distempers of the Body.

On the West-side of the City Caisung, in the Province Honan, lyes a Pool called Kinning, which the Imperial Race Sunga caused to be digged for the disciplining and training up Sea-men, to make them expert in Sea-sights, which was very much used by the Emperour Taicungus. This Pool is so very pleasant, that round about the same are built several brave Palaces of the Grandees, besides divers Idol-Temples.

CHAP. XVIII.

Of the CHINESE KINGS and EMPEROURS, which have governed in CHINA before and fince CHRISTS BIRTH.

BEFORE I make mention of the Wars between the people of China and the Tartars, I shall speak in short of the Genealogy of the Kings and Empe-

rours who have reigned there before and fince the Birth of Christ.

First then observe, that before Christs Birth, between the years of the World 2207, and the year 2952, eight Emperours succeeded one another in the Government of that Empire, which took not the same by Inheritance, but after the death of one, another was elected by Plurality of Voices. But after that time the Government became hereditary, and the next Heir to the preceding King succeeded after his death.

The first eight Elective Kings were Fohius, Xinnungus, Hoangtius, Xaohavus, Chuenhious, Cous, Yaus, and Xunus. All the Transactions during the Reign of these eight Elective Kings, and the following Imperial Races, before and after Christs Birth, are not in the least doubted, but firmly believed by all the people, in regard the Histories of those Times are faithfully transferred to Posterity by the then Chronologers: For it has been a constant (and without doubt) a most laudible custom amongst them, that the new Emperour does appoint and order some of the

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most learned Philosophers to write the Deeds and Actions of his Predecessour at large, without fraud or flattery. Out of this voluminous Work, which comprehends in general all the great Transactions of the whole Empire, the Chineses for ease of memory have made an Extract or Epitome of the most remarkable passages. But as to what past before the eight Elected Emperours, the Chineses themselves are very doubtful, because the Books of those Times are full of ridiculous Stories, as well relating to the Age of the People, as the years of the Governours: For according to the fantastick belief of those Writers, the World must have been created some thousands of years before the Flood.

But before I proceed to the Lives and Actions of the Eight Emperours, I shall in a few words declare what Kings and Princes are feigned to have had the Rule

over China, before the Government of Fohins the first of them.

The Chineses feign, that the first man, whom they also owne for their first Governour, was called Puoncuus, and had his Original out of a confused Lump, as out of an Egg; though some of the more Learned in Europe are of opinion, that Cainan or Kenan, the Son of Enos, was the first man that with his followers peopled China, and that from him they all had their Rise. They also add, that this Cainan was preferred to the Government when he was 500 years old, and that after him the eight Elect Emperours governed those Countries and Inhabitants, as hath been and shall be more fully related. Yet they tell us, that after the decease of this Puoncuus, one Tienhoangus succeeded in the Government; of whose time a certain Chinese Historian speaks thus: At that time the Spirit of Heaven covered the face of the Earth, and by degrees introduced good Manners, and taught the people, being then very docible, Civility and Morality; but especially when the great Dragon was killed, which had molested the whole World by mingling Heaven and Earth together: after his death, every thing receiving a more illustrious form and dignity.

After him, they say, succeeded one Thoangus, who was very skilful in the course of the Stars, distinguished the days and nights by name, and ordering every month to confist of thirty days. When he was deceased, they write, that nine other Princes succeeded; but they are altogether ignorant both of their Names and

Actions.

After which nine followed, according to their Legend, Ginhoangus with another nine of his Family. He divided the Country into nine parts, whereof one was given to the people to inhabit, and the other eight he appointed for Husbandry: and by this means he brought the people, who at first as wild and uncivilized, lived dispersed, to bring their habitations near together, though yet they had no houses. His Reign, they say, was a golden Age; for the Earth brought forth fruit of it self without much labour. This Prince cared for his Subjects with more then a fatherly love, who on the other hand honoured and served him, as dutiful Children obeyed their Father.

After him followed one Yens, who instructed the people that had long lived in Holes and Caves of the Mountains, to make Huts and little Edifices of Wood, to defend themselves against the fury of wild Beasts: For till this time they were ignorant of most things useful for the support and sustenance of life; for they had not so much as heard of Husbandry, nor knew how to strike fire, wherewith either to dress their Viduals, or to refresh the body: but they lived only upon wild Herbs and Fruits, and devoured the raw flesh of wild Creatures, and drank their blood, going for the most part naked, or at the best wearing only the undrest Skin of some wild Creature they had killed, about some part of their body.

After the death of this Yens, Sujus reigned, who was very skilful in Aftrology. He taught, that there were five Elements, as Metal, Wood, Water, Earth, and Fire; Fire; which last he observed in the Air. He was also the first that made the discovery of Fire, by rubbing one piece of Wood against another. There was no kind of Money or Coyn, either Silver or Gold in his days; but they exchanged Commodity for Commodity, by way of Barter. Thus far their hardlybelieved Histories proceed, which whether true or false, shall be no task for me to discover: but leaving them as they are, I shall return to speak of the eight Elect Emperours before-mentioned, the first whereof was Fohius, whom the Chineses called Thiensu, that is, the Son of Heaven, and with this name they still entitle all their Emperours. They say, and haply believe it, that he was brought into the World by his Mother without a Father; for as she was walking by the side of the Pool which runs through the City Lanthien, in the Province of Xensi, she trod accidentally (as Fame suggests it) in the footsteps of a man, which was in the Sand; upon which, being immediately with Iris or the Rain-bow, she proved to be with Child, and at her full time brought forth this Fohius in that Province, who took upon him the Government 2952 years before Christs Birth, and reigned one hundred and fifteen years.

This Emperour was a man of a most upright and vertuous disposition, very well skilled in Astrology, seeking thereby as well to know and understand the motions of the Heavens and Stars, as to be famed for the well managing Earthly Assairs; and indeed he made discovery of several things relating to Astrology, and introduced very good Laws, whereby he kept his Subjects in awe, reducing the same into Writing, having for that purpose invented the first and most ancient Chinese

Characters.

Till this Princes time there was in China amongst the Men and Women no difference, either of Habit or Manner; neither did they know the civilized limits of lawful Wedlock, but lived as beasts, in common one among another. Both these things he reformed, ordaining the sacred Rites of Marriage, and ordering the men

to wear their Cloaths distinct in fashion from those of the women.

After the death of Fohins, Xinnungus was Eleded Emperour, by reason of his eminent Vertues, and reigned 140 years. He first invented the use of the Plough tor Tillage of the ground, and taught the Inhabitants the use thereot, who finding the benefit, began to manure the Land of their own accord, which requited their industry with a plentiful Crop of Fruit for the better sustenance of life, and for this reason they called him Xinnungi, which fignifies the ingenious Husbandman. He was allo a diligent Searcher into the Vertues of all Herbs and Plants, making Experiments thereof upon his own body. After he had reigned 140 years, one Hoangtins, a petty King, his Neighbour, made War upon him, in which he loft his Kingdom, together with his life. The defeat was received upon the Mountain Fano, in the place where now the City Yeking is scituated, in the Province of Peking; the Inhabitants of which place still retain some memory of that War, it being, as they lay, the first that ever was waged in the World: And thus by force of Arms Hoangtius came to the Empire, who nevertheless for Vertue, goodness of mind, and comely shape of face and body, was hardly ever to be parallelled. He made several good Laws, and particularly ordered just Weights and Measures: But all these Vertues were in some measure sullied by his seeming Tyranny; for he always kept an Army on foot, wherewith he kept the Rebellious in awe: And indeed there was nothing blame-worthy in him but this, and his treacherous falling upon the foregoing Emperour, and taking his Kingdom from him: However he governed very prudently, and had a particular care of the welfare of his Subjects; one testimony whereof appeared in his advancing Commerce, which hitherto had been hindered by unpassable ways: for the bringing of which to pass, for the commodity and good of the trading travelling man, he caused ways to be digged

through Hills and Mountains, by the same means likewise enlarging the Territo-

He was the first in this Country that introduced the Imperial Crown, and other Ceremonies and Marks of Majesty, using blew and yellow Cloaths, in imitation of the two colours of Heaven and Earth. He invented the Art of dying several selves, by wearing appared different in colour from the Poor. Where Rivers were great and broad, for the better and more easie transfretation, he caused the smaller, and such as were narrow, he ordered Bridges to be made: And finding that difference in Commodities hindered dealing, for the promotion of Trade, he ordered Brass-money to be coyned, and to defend both it and them-taught his Subjects how to handle them. There is a Report (which is certainly an Herb of that Nature and Vertue, that if an unjust person came into the same, it would turn and bow towards him, as the Sun-slower does to the Sun.

He had by his Wives twenty five Children, amongst which were sourteen lawfully begotten, and lived to see them at mans estate: Nay which is more, they
report he never dyed, but was received amongst the Xinsien, that is, the Immortal;
and doubtless this may with great reason be said of him, for his name is immortalized for his Vertue; all the Chinese Emperours since his time taking to themselves the by-name of Hoangtius, as the Roman Emperours after the first Casar, assummed the Name of Casars.

After his death, his Son Xaohavus succeeded him in his Throne, being neither inferior to his Father for Vertue or Goodness, in the two thousand five hundred and ninty seventh year before Christs Birth, he raigned 84 years. He was the first of all the Emperours that caused a distinction in the degrees and Dignities of the Mandorins or Magistrates, by their several bearings of Birds and Colours; for it is a custom to this day, for every Magistrate to wear a particular coloured habit, whereby his place and Employment may be known: to this end, they bear a Bird or any other mark embroidered with Gold and Silver, both behind upon the Back, and before upon the Breast, that so every body that meets him, may know what place and Dignity he enjoyes: Which Notes or Badges of distinctions are easily known; for such as have any Employment in the Civil Magistracy, have always tame Birds for their cognisance; but the Commanders over the Armies have Dragons, Lyons, Tygers, and the like wild Creatures, which declare the destructive nature of War. The Emperour Xaohavus made choice of Birds before any other Creatures, the rather, because at the beginning of his Raign, the Bird of the Sun appeared, which was a sign of much prosperity to his Empire: For if these Birds are long before they come, the Chineses firmly believe, that the Imperial Race will not be of long continuance, but that there will be Wars made upon them. What fort of Bird this is, I could never understand, but according to its shape, as they describe it, it is not unlike an Eagle, only the feathers are very curious, as well for fingularity of colours, as other beauty. But in regard it so very rarely appears, it may be supposed to be the Phenix, by them called Fughoang.

This Emperor having raigned many years, to the great satisfaction of the Inhabitants, and by reason of his Age, not being able any longer to take care of the Affairs of his Dominions, one Chuenhious, Nephew to Hoangtius, by reason of his extraordinary good qualities, was substituted to the Administration of the Government, in the year before Christs Birth 2513, and raigned 78 years. He continued the vertuous courses of his Ancestors, both in religious and worldly Con-

cerns. Amongst the rest a Law was made, that no person of what quality soever, should be admitted to offer to the Gods, but the Emperour only; so great an esteem they had in those days of Ecclesiastical Employments, that they were not

to be exercised by any but the greatest Princes.

No sooner was Chuenhious dead, but his Nephew Cous succeeded him, being as his Predecessors, very eminent in all manner of vertue and goodness: He was chosen Emperour 2435 years before Christs death: He married four Wives, which was very rare in those days, and had four Sons by them; one of them named Cious he procured by performing some promise to the supreme Emperour of Heaven: Another of his Wives bore a Son called Kins, who was faid alfo to be given to her by the Gods, through importunity of Prayer, having been always barren before. The third Woman had a Child in the fourth month of her Marriage, which was called Taus, having first seen in her sleep a red Dragon, which is held by the Chineses for a sign of great prosperity. The fourth had a Son called Cheus. This last was preferred to the Throne by his Father Cous before all the rest, being observed by him to be the most inclined to vertue and goodness: But the good old man was much mistaken; for he was no sooner in the Throne, but he fell into all manner of Debauchery, giving himself up so much to Women and Drinking, that he neglected the Affairs of the State: And being often admonished by the Magistrates to take better care of his Government, but continuing still in his lewdness, the Subjects (who had been for the most part governed by just and vertuous Princes) judged that he was unworthy to raign any longer, so that they deposed him in the ninth year of his Raign, and fet up his Brother Yaus in his place.

This Tans, who began to raign in the year 2357 before Christs Birth, and governed 90 years, is renowned in all the Chinese Histories for a most vertuous Prince: And certainly if regard be had to the greatness of his Actions, and the whole course of his most exemplary life, he may, for honourable Atchievements, be compared with the best of Princes that ever swayed that Scepter. A certain Book called Xu, published in his Raign, mentions in short his Fame, in these words: The Noble and Heroick Actions of Tans have filled the whole World with Admiration; fuch was his extraordinary diligence, and esteemed of every body according to his Worth, Understanding, Civility, and quickness of apprehension, that all persons esteemed him according to the grandeur of his merit, and such his good Fortune, that what soever he undertook, was brought to pass by him.

The Historical Books of those Parts mention, that during his Government, the Sun did not set for the space of ten days, and a general fear possessed the people, that the world would have been destroyed by a general Conflagration, in regard there had hapned several great Fires at that time. They likewise report, that the same time several strange Monsters, as Snakes and Dragons crept out from under the ground, and that this Yaus in these dismal times, and notwithstanding all those dreadful Accidents, carried himself with so much piety and care for the welfare of his Subjects, that he was looked upon by every body as the Redeemer and Deli-

verer of his Country. a path toos and bash bas reveal To descend to Particulars of this Emperour, he was very much addicted to Astrology, being instructed therein by the two Famous Men, Hins and Hons, persons more then ordinarily expert in that Science; he was only eminent for knowledge and industry; for his Wife the Emperess taught other women how to breed and raise Silk-worms, and the Art of preparing and weaving of Silk. When he had thus civilized the people, by his own and his Wifes instructions to the knowledge of Manufactures, he forthwith new modelled the Government, and introduced the fix Judicatures or Benches of Justice, to wit, Sipu, Hopu, Limpu, Pimpu, Cumpu, and Humpu.

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When he had thus setled the Affairs of his State in order, he deposed himself, and transferred the Government in his life time upon another; in which more then usual action, he had more regard to the good of the Publick, then to the welfare and affection of his own Children and Relations, all whom he voluntarily past by, although no ways inferior to him in knowledge and uprightness of life, and furrendred the Empire to a stranger in blood, not for respect of his Princely Alliance, but

only the Eminency of his Vertue and Integrity.

And as a singular Testimony of this his zeal for the good of his Country, I shall only give you this one Example, namely, he was once discoursing with one Fangins, a most noted and learned Person of his Council, he told him, that he was in a very great suspence whom he should chuse to be his Successor, the Councellor made him this answer, There is one of your own Princely Family, your eldest Son Chus and rightful Heir, upon whom you may settle your Empire; the goodness of whose Nature, extraordinary Prudence, quickness of Wit, treading in your Royal steps, and imitating your laudible Exemplar, merits no less: And if your Servants Counsel be acceptable to your Ears, I shall advise you to settle in the Government this your eldest Son, and no other. But Yaus interrupting his Discourse, said, You know, Fangins, that I take as much distaste at the commending of bad, as I do at the discommending of good people : My Son is unready in Speech, and flow of Tongue, his words and his deeds not agreeing; true it is, he knows in outward gestures how to behave himself as a wife man, but inwardly he

is nothing.

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Not long after, being about the seventieth year of his Raign, he sent for one Sungous, one of his greatest Favourites and Councellors, to whom he spoke in this manner: I find the weight of a Crown too heavy for my aged Head, and therefore intend to surrender up my Empire to you, having in all my time observed none so sit for it, either for Vertue or Wisdom. But Sungous unacquainted with ambitious thoughts, absolutely refused to accept of it, modestly protesting his insufficiency to so great a Charge, for that he was not furnished with those Qualities wherewith an Emperour ought to be provided; and so neither worthy of that Honour, nor able to undergo that burthen. When Yaus faw him perfifting immoveably in his resolution not to accept of the Government, he demanded of him, whom he judged worthy of the same; to whom Sungons, in the Presence of the Emperours Counsel, made this answer: Since you are pleased to inquire of me, O King, whom I judge worthy to be a Successor in your Empire, though there are many others better able to advise in a point of so high a Nature, yet Ishall acquaint you with that which I suppose and hope may tend to your own and the Empires good. There is (said he proceeding) a Husbandman, your Subject and a Batchelor, lookt upon by all for a very honest man, and for his piety, vertue, and good disposition, is so beloved and respected among his Neighbours, that they will give or lend him their Monies, Lands, and Houses without asking: And so great is their opinion of his prudence, that upon all occasions they ask his advice and follow it: His Name is Xunus, who by his vertuous and exemplary life, hath reclaimed many vitious and debauched persons, and brought them to be Imitators of his goodness and sobriety; although his misfortune is great in this, that his Father called Cassus is a Fool, his Mother a pertinacious woman, and full of tongue, and his Brothers proud, haughty, and willful. The Emperour Yans having heard this Relation, told him, that he would fend to inquire concerning the Abilities of this Counfortunately-extracted wife man, which not long after he accordingly did; upon whose coming, at first he was intrusted with the Government of the West Country only, which the Emperour did to be satisfied of his ability and honesty: And according to the Character given of him, herein Xumis fo well behaved himfelf,

felf, that every body, and especially Tans, did with admiration reverence him, and finding him every way qualified for his turn, took him to his affistance, and cast the whole Government upon his shoulders: In which high Estimation and Grandeur

he continued for the space of 28 years, that the noble Prince Taus lived.

But at last Tans over-laden with years, and ready to dye (in the year before Christs Birth 2258) admonished Xunus upon his Death-bed, to accept of the Government, in these or the like words: Draw near to me, and hear these my last words; I have tokens enough of your virtue and honesty, and that your words and deeds are correspondent each to other: Therefore you must accept of the Scepter, which is due to your Vertues and Services. Take care of the welfare and good of your Subjects as a Father, and remember that you must serve, not enslave the people, and so they will love, and not fear you; for this reason a King exceeds all his Subjects, because he alone is to take care, and to watch over all the rest. Having thus said, he yielded up the Ghost, for whom Xunus mourned, not as one Friend mourns for another, but as a Son for his Father: For according to the Custom of the Country, where Sons lament their Parents death, he left the Government wholly to his Councel, and continued three whole years at the Grave of his Prince, without removing from it.

This Solemnity of Grief being past, and Xunus returned to the exercise of his Government, he quickly gave proofs of his Prudence and Clemency, which caused him to be very much beloved by his Subjects. It is reported, that in each Eye he had two Balls or Apples, which was, and still is held by the Chineses for a

fign of extraordinary Fortune.

Being now setled, he divided the Inhabitants into several Companies, and gratified each according to his worth and parts with Offices; he either made new Laws and Customs, or reformed the old. The six Benches of Judicature erected by his Predecessor Yaus, were reduced by him into a better form: Afterwards he divided the whole Empire into twelve Provinces, which he visited yearly in Person, and whatever learned or wise men he found, them he cherished and preferred above all others. He gave in charge to the Governours and Mandorins of Provinces, to promote Agriculture and Tillage above all other things; That they should accommodate and shew themselves kind to all Strangers and Travellers; To put into Offices only fuch as were able, and of known and approved integrity, and give credit to honest and good people. He devised likewise five forts of punishments, according to which Malefactors were to suffer, as the greatness of the Crime did deserve: And they were first, either with life, 2. Cutting off the Nose, 3. a Foot, 4. a Hand, 5. or pulling out the Teeth. He introduced likewife the custom of banishing Malefactors, the chiefest whereof were to be exiled out of the Limits of that Empire, and to be forced to live and reside amongst Foreign people. Another thing yet very observable of him, is this, that during his Reign he forbid that any should obey him meerly for fear of his Authority, because he was Emperour, but rather for love of his goodness, because he ordered that which was just and right.

During his Government, the Tartars (of whom never any mention was made before in the Chinese Histories) broke into China, plundering, and making Inroads into most of the Provinces: But the good Prince, who only cared for the welfare of his Subjects, having raised a great Army, marched with it against them, and by main force subduing the Enemy, settled his Empire again in peace and quietness. But since that time, which is many Ages since, the Tartars never lest molesting and disturbing the said Countries, till now at last in our days they have

made themselves Masters of the whole, as I shall mention hereaster.

At the time of this Invasion, as Fluctus fluctum sequitur, one evil seldom goes

alone, the Emperour was full of trouble, by what means to repel the high waters which threatned to overflow the lower parts of the Country. After many Experiments, he gave order at last to one Quenius, to cast up a Bank against the same; but he not being able to perform it, and leaving the same imperfect, the charge of the Work was committed to his Son Yous, who in the space of thirteen years effected it, to the great accommodation of the Inhabitants, following his design all that while with such earnestness, that he would hardly eat or sleep. Some part of this great and stupendious Work may be seen to this day, as the Royal Channels, in which great Vessels pass and sail from one place to another: For the making whereof the Workmen were compelled to dig through Rocks in some places, and to divide or cut great Rivers into two or three, and make inlets for them into the Sea: by which industry great store of ground was drained, and recovered from the water under which it had lain immerged ultra memoriam. This great labour, diligence, and dexterity of Yous used in the accomplishing this great Work, so far prevailed upon the affection of the Emperour, that he made him his Fellow and Companion in the Government, passing by his own Son; so that they two, without any ambitious Emulation or Envy to each other (which is a very strange thing) governed 17 years with equal Power and Authority. At the end of which time Xunus hapning to dye, and his eldest Son taking it ill that Your should be preferred before him, in regard he took it for granted, that the Scepter did by hereditary Right belong unto him, he endeavoured to seat himself in the Imperial Throne by force of Arms: But what Stratagems, Policy, or Force soever he used, all proved vain; for he could not prevail, the generality of the people adhering cordially to Your, as judging him most deserving of the Crown; which accordingly was settled upon him after some trouble.

This Yous was the Founder of the first Chinese Imperial Race, which he caused to be styled Hiaa, and the last of the Elected Emperours: For when the Royal Chair, after his death, became void, his Son was unanimously admitted to succeed him, and from that time the manner and custom of Election was changed into an hereditary Succession from Father to Son.

This Royal Race or Family, which had its beginning in the before-mentioned Yous (in the year before Christs Birth 2207) swayed the Imperial Scepter 441 years in a continued Line of seventeen Emperours, who succeeded each other in the Covernment of China.

This Race being extinct for want of Issue, arose the Family of Xanga, whereof the Emperour Tangus, in the year before Christs Birth 1766, was the first who called it Xanga, from a Lordship of the same name he possessed. This Family produced 28 Emperours, and sat upon the Throne successively for 600 years and upwards, to wit, to the year before Christs Birth 1122.

When this Line failed, in the year before Christs Birth 1122, arose the third called Cheva, whose Founder was one Fans, who at the beginning of his Reign, changing his Name, called himself Vous, that is, a Warriour; 37 Emperours proceeded out of this Family, and all successively swayed the Scepter: Which ending about the year before Christs Birth 246, the fourth Race called Cina stood up, whose Founder was named Chingus; but altering his Name, was called Xins. This Race, which gave its Name to the whole Empire (as I have already related) was yet but of short continuance, there having sprung but three Emperours from thence, who reigned 40 years, and then sailing about the year of Christs Birth 206.

The fifth Race called Hana, got into the Throne: the Founder of it was one Lenpangus, whose Successor in a direct Line held the Sovereignty of China till the year 264 after Christs Birth.

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This Family being brought under, the fixth Race called Cyna got into the Throne, and governed till the year of Grace 419. within the compass of which years, there were five Kings at one time, who were called Utai, and waged very cruel Wars one against another for above 400 years. At last having worried and weakned each other, they were all subdued by the seventh Race called Tanga, which seized upon the whole Empire, and reigned with his Posterity till the year of Christ 618.

No sooner was this Race of Tanga at an end, but in the year 923 succeeded the eighth called Sunga, in which the Government continued till the year of our Lord 1278, when the Tartars, after a long and tediously destructive War with this Family Sunga for 73 years, conquered the whole Empire, extirpating the whole Family, and set up a new one called Ivena, which reigned over the Chineses till the year 1368. But in the same year appeared a Priest called Chu, who with the assistance of his Country-men expelled the Tartars, and settled himself in the Throne, assuming the Name and Style of Hunguous, which signifies the warlike Souldier; from whom sprung the Race of Taicinga, which held the Crown 280 years, but at last was brought under, and wholly rooted out in the year 1644 by the Tartars, who once more conquered and over-ran the whole Empire, and ereded a new Generation of Royal Blood called Taicinga, under its first Founder Xunchius, who was born great Cham of Tartary. And thus having led you as it were by the hand to the Tartar Government, it will not be amiss to shew you, as briefly as the Subject will bear, as well the cause as the manner of that terrible Devastation, which not only extirpated the same Family, but brought the whole Country to the flavish subjection of their uncivilized Barbarism.

The Tartars, who for Antiquity go beyond all other people in Asia, and from whom many and several Nations are sprung, did in the year 2158 before Christs Birth, make very bloody Wars against the Chineses, wherein they were sometimes Conquerours possessing the Land, and at other times conquered and driven out again. Now it is to be observed, That under the Name of Tartars I understand here, those people that have their habitations on the North-side of that most renowned and samous Wall, in former times built against the Invasions of those

Barbarians, and reaching from East to West 300 Dutch miles in length.

For what cause or reason these people have born for so many Ages so much malice and hatred to one another (as appears by the bloody Wars they have made) the Chinese Histories make no mention: But others who would seem to be curious, and understanding Inspectors therein, ascribe it to the difference of Customs and Manners of these two Nations; for as parity of Manners is a concealed beginning and introduction of Friendship; so on the other hand, a difference therein is the Original and true occasion of Enmity. Now how much the Tartars and Chineses differ in their Customs and Manners, will easily be made appear by the daily Employments and Actions each of them affects from the Chadle. The Chinese is of an affable and peaceable disposition, addicted to Husbandry, and loving all good Arts and Sciences. But the Tartar, on the other hand, delights in nothing so much as Hunting, being very cunning and deceitful, lusting after War, and of a very loose and uncivil comportment. It is true, both endeavour to shun idleness, but with intentions very incoherent: the one to live temperately and honestly; but the other only to range abroad in a wild and bestial Barbarism.

It cannot be denied, but that the Tartars and Chineses have waged War one against another for many Ages, yet I dare be bold to say, we read of none so terrible as those in this our Age; for thereby the Tartars have not only made themselves Masters of all the said Empire, but extirpated the last Royal Line, that there is not any Vestigium or trace lest of them in being. In short, that the occasion of

this last War may be the more fully and clearly understood, I shall relate unto you the two first Conquests of China, by way of Proemium.

You must first then take notice, that the People of West Tartary, after that they had brought under their Power almost all Asia, which is the fruitfullest part of the inhabited World, they fell upon the Empire of China, about the year 1206 before Christs Birth; which was continued (as is before hinted) for above 73 years with fo great animosity, that at last in the year 1278, the whole Empire was subdued by them. The Tartars after this so total a Conquest, setled a new Linage of their own Country in the Throne, called Ivena, whose Oss-spring for nine Generations brought forth successive Emperours, who governed the Empire peaceably one after another.

The Tartars having thus long peaceably enjoyed the whole, grew at last to degenerate through the pleasures and plenty which they found there; so that by degrees they forgot themselves, and pedetentim inch by inch, as it were, inured themselves to the Chinese Customs and Manners, neglecting their places of strength and forces, till at last instead of warlike Souldiers, they were grown effeminate Chineses.

And though these Tartar Princes did govern with great Care and Prudence; yet the Chineses could not forget the great and horrible slaughters of their Ancestors, whose bleeding Carcases lying, as it were, before their eyes, excited them to Revenge: And being likewise inwardly stimulated with a desire of Liberty, they had now already gotten the same in their thoughts, which was yet far, and with great hazards to be fought: For although the people were every where ready to revolt, and shake off the Tartar yoke, yet there was not one of the Grandees or men of Eminency durst lead the Dance, or break the Ice. But what Providence ordains to be done, shall never want a means to be effected, as will plainly appear by the sequel; for while the great Ones durst not, and the Commons without a Leader could not do ought, at last a poor despicable Fellow appeared, whose name was Chu, and the Servant of a Priest. This Chu, who took compassion of the miserable state of his oppressed Country-men, and a displeasure in his own despicable Fortune, being of a high, lofey, and ambitious Spirit, lest his Cloister and Cell, in which he had lived for some years, upon a Mountain, and betook himself to a Secular life amongst Robbers and High-way-men, among whom in a short time he became the vilest and most wicked, not fearing to act what some Spirits would tremble at the thoughts of; so that for his great courage and boldness, they began to look upon him as the person that should deliver their oppressed Country. This imagination of his Affociates elevating his valour, and being withal of a fluent and voluble tongue, and very quick and apprehensive, and of Understanding, he never failed of Courage, Conduct, Company, nor Success; so that in a short time he grew so considerable in Power and Credit amongst the Rabble, that chusing him their Leader, he was able to bring some thousands into the Field. Being gotten thus into a posture, not only to defend himself, but to offend his Enemy, he resolved to shew himself in the Field for the deliverance of his Country from the Tartar Vassalage under which they groaned, and thereupon began to forfake his holes and fastnesses upon the Mountains, and to appear with his Army upon the Plain; the same whereof once noised, made his Forces increase daily in number, among whom, with his good Conduct and Courage, he so prevailed, that he wan their hearts, that they thought nothing too much to do for him: and to shew as well his Providence as Valour, he caused the Hills and Mountains where he had quartered to be ploughed and manured, to keep himself and his Army from starving, in case he should be over-power'd by his Enemy, and forced to retreat thither again.

Chu at last by these fortunate beginnings encouraged, draws his Army together, and makes towards the Enemy, and fights them, who not expecting such an Onset, were soon beaten, and afterwards overcome in several Fights, wherein he had still the better; yet notwithstanding the Souldiers sury and rage of War, he still spared the Native Chineses, promising to restore them to their ancient Priviledges and Liberties, if they would forfake the Tartars, and adhere to Hun: by these means, and his continual Spies which he had every where to give him intelligence, he difcover'd the Designs of his Countrys Destroyers, whom he so closely pursued, that they were at last forced to quit the Country, and to leave it to the ancient Inhabitants; which Redemption was effected in the year 1368.

When now Chu, from a mean Servant, had thus raifed himself by driving those insulting Tartars out of the Empire, he erected in that year a new Race, which he called Taicinga, and changing his own Name according to Custom, he called

himself Hunguvus, that is, a great Warriour.

He was no looner fetled in the Throne, but the people out of all the Provinces came to acknowledge and salute this their Deliverer; the whole Country being overjoyed, that they had once again got one of their own Natives, though of mean Extraction, to be their Head and Governour: For it is the natural temper of that people, to hate and vilifie all Foreigners, but highly esteem of their own Country-men: Humbly requesting of him, that he would take such care, as a Native of China, with such Prudence to govern and protect the Chinese Throne, that they might not be necessitated hereaster to call in a Foreigner. Hunguous thanked them for their affections, and taking into his own hands the whole Soveraignty, feated himself in the Imperial City of Nanking, where he behaved himself with so much Honour, that in a short time he so settled the Affairs of his Empire, that the people lived under him in great Security and Freedom. But this Setlement at home he knew would not long continue, unless he provided to secure all from abroad; therefore to prevent future trouble from his now vanquished Foe, and that the Tartars whom he had thus driven out, might not rally and make head again, he followed his Advantages and Conquests, and with a considerable Army entring Tartary, overcame them in several Battels, and so ruined their Country with Fire and Sword, that they were forced to lay down their Arms, with a promise to pay him Tribute. These were those Tartars, who after the overthrows given them, as before related, fled into the Country of Ninche: And indeed after these of Ninche had made their Peace with the Emperour, they brought yearly their Presents unto him, as his Subjects and Friends, and were permitted to trade in his Dominions, as his Vaffals; and fince that time have never had any thoughts of War, but rather were very fearful to give any offence, lest they should draw thereby any ill will upon themselves, and so fall into new troubles: For in the last Wars, they were reduced into most miserable extremities. And thus we see the Vicissitudes of Fortune, and uncertain Events of War, in those Tartars who were not long since Masters of China, but now are become Vassals and Subjects to that Empire, to whose Prince they seek for Friendship and Pro-

In this posture stood the Affairs of these Countries for a long space of time, till these people of Ninche increased so very fast in Power and Multitude, that they concluded to form themselves into a distinct Commonwealth, and to send some of their People as Colonels to inhabit other Parts. Thus at last they divided the whole District of Ninche into seven Principalities or Governments, who for a while agreed among themselves without any grand disturbance or pretence of Warring with each other: but at length, upon some occasion, quarrels arose, which broke forth into a long War, wherein the Victors affuming to themselves absolute Princi-

pality, turned their Commonwealth in the year 1600 after Christs Birth, into a Monarchy, and called it the Kingdom of Ninche. This Ninche (which is properly East Tartary, and as yet very little known to those of Europe) is bounded on the North and North-East side, with another Kingdom of the Tartars called Ninlhan: towards the East lyes the Kingdom of Tupi, likewise under the Tartar yoke, and is surrounded with the Sea, between Japan and East Tartary. On the South it borders upon the Island Corea, and by the great Wall it is divided from the Province of Laotung; but more towards the West separated by the great River Linhoang, flowing between this Kingdom Ninche and Kilangho. The Antiquity of this People appears in the mention made of them in the Race of Hana, which began in the year 206 before Christs Birth: They are known to the Chineses and Neighbours by the name of Kin, which signifies Gold, and commonly are called the Lords and Masters of the Golden Mountains: It being a common opinion, that China is full of Gold-Mines, which we will not dispute, but dare knowingly affirm, that it has Rivers, upon the sides whereof great quantity of Gold is taken

It is to be observed, that the Tartars of several Parts have at divers times warred on China; but the people of Ninche above all, have always been their greatest Enemies; having during the Reign of the Race Sunga, given so great overthrows to their Forces, and made such Depredations upon their Land, that they were forced to flye out of the Northern Provinces into the Southern, the Ninchians having subdued and brought under their subjection the Provinces of Lastung, Peking, Xansi, Xensi, and Xantung: And without doubt, at that time would have conquered the whole Empire, if the neighbouring Tartars of the Kingdom of Samarcand, who envied their great success, after the Conquest of a great part of Asia, had not through the Western and Southern Provinces, fallen into the Empire of China, and put a stop to their Victories by their irresistable Armies; which was the occasion of a cruel and bloody War between them. These Tartars of Samarcand drove those of Ninche, not only out of China, but pursued them into East Tartary, their own Country, whereof they took a considerable part from them. And fince that time the Samarcandians, who possessed the Northern Provinces, out of which they had beaten the Ninchians, have made many and sharp Wars against the Emperours of the Southern China, and at last subdued the whole, and erected a new Race called Ivena, as is before said, which continued till it was brought under by the same Hunguous.

The Chineses, out of a natural Enmity to the Tartars, say in derission of them, That they live in Holes and Caves under ground: which is not so; for they keep in very strong and well-wrought Tents, which they use instead of Houses, being for the most part made of Silk or Stuff, and so very artificially painted, that they shine in the Sun like Looking-glasses, and keep out the Rain, so that none drops through. Of these, Persons of Quality have several, which yet are so contrived, that they seem but one: In some parts of which, the Wife and Children remain; in others the Servants, and some are for necessary uses, as Kitchins, and the like.

They relate, that during the Reign of the Race Ivena, there were 124 Cities in this East Tartary: but whether there are so many now, I cannot affirm, in regard the Tartars themselves in China were not able to inform me. All their Towns and Places are in a manner moveable (which the Latines call Horda) with these, and their Cattel and Families, they remove from place to place, changing according to the season of the year, and pitching where the best accommodation is to be had.

The Cloaths of the poorer fort are made of Skins, but the richer go clad in Silk and Cotton; though there grows neither Cotton nor Silk in the Province of Ninche, but such among them as trade, come and buy it of the Chineses, or exchange



other Commodities for it, as Skins of Wolves, Foxes, Beavers, Otters, Sables, and the like. They wear long Coats down to their heels, with narrow Sleeves: About their middle a broad Girdle, with a Cloth fastned to it, wherewith they wipe their Faces. At their sides hangeth a Knise and two little Purses, wherein they put Tobacco, which is taken by them with great delight, insomuch that the Noblest Visitants are treated with the same, it being brought them lighted by the Servant of the House. On the left side they wear a Hanger or Zable, with the edge turned forward, and the Hilt behind, insomuch that when they are on Horseback, they can draw their Zables with great dexterity, by laying the right hand behind over their Backs upon the Hilt, without holding sast, or so much as touching the Scabbard. In the Summer time for coolness, they wear Hats of Straw; but in Winter, Caps which come down over their Ears, with an edging of Far about it.



The Tartar Women are generally clothed in black Garments, which hang loofe about them, as in the annexed Print. The middlemost is of higher quality then the other two, and consequently better habited in Silk, whereas the other two are only of Cotton. Their Hair is neatly plaited and turned up, only a few Locks hang down: But Persons of Quality sometimes wear upon their Heads

Hats curiously wrought.

The Souldiers go commonly with such fashioned Iron-Helmets upon their heads, as in the annexed Print; differing very little in fashion from such as are used in Europe, only they have no Fence for the Face. Instead of Feathers they wear either a Horses Main or Tayl dyed red. Their other desensive Arms, are Iron Breastpieces, not made of one piece, but of several Plates, fastned together with Iron Nails, so that they make a very hideous noise when they are upon their March, but especially the Horse. Their chiefest Arms is a Bow, Arrows, and Hanger; for Guns or Muskets are not in use amongst them. The Horse-men are generally clad in black, to make them look terrible, having Boots on, made of Horse-leather, with thick Soles, but no Spurs.

There are among them very few Foot-Souldiers; for being generally good Horse-men, they turn all their Forces into Cavalry, who when they march, observe

this Order.

First march two Horse-men, with Colours upon their Backs. Next to these follow two other Horse-men with Colours. Then comes the Commander in chief over the Cavalry. After him five others, the middlemost whereof carries the Emperours Standard. Then march all the rest of the Troop in order, five a breast.

The Chineses have a high estimation of the Tartars for strength, because therein they exceed them, although they fall far short in the same to those of Europe. They are whitish of Complexion, not talkative, but silent, and well composed, bred up to Arms from their very Cradles, which makes them such excellent Souldiers: But shooting with the Bow at a Mark, they are so extraordinarily dextrous, that no people in the World are to be compared with them: the posture they stand in when they draw their Bow, may be seen in the annexed Print, which was taken to the life.

They eat what soever they can get, but chiefly flesh, and that half roasted or boiled, being not curious of what fort it is, whether of Camels, Horses, or other Creatures. They take great delight in Hunting, and have very swift Hounds for the game. But when all is said that almost can be, we must still add, that they are in effect a Nation of Plunderers and Robbers, being naturally inclined to those vices. And no wonder, for they live generally without any Religion, only some sew amongst them keep and love certain Priests called Lama. They have a great abhorrency to the Religion of Mahomet, and consequently may hate the Turks, the Factors of that Religion; but a more probable reason may be, because the said Hunguwus Founder of the Race Taicinga, expelled the Tartars out of China by the assistance of the Turks.

They burn the dead Bodies, after the manner of the Indians, upon very high heaps of Wood; on which Funeral Piles are also laid the Women, Servants, Horses, and Arms of the Deceased. Notwithstanding all which Heathenish blindness, they are however very careful and solicitous about the state of their Souls, as whether they are to expect after this life another, or whether they do not presently dye with the body; by reason of which, many of them are very ready to embrace Christianity, and divers of them after the Conquest of China, were converted to the Catholick

Religion.

As to their Language which they speak in the Kingdom of Ninche, it is not so difficult to learn as that of China (for the one Alphabet differs from the other) but

more resembles the Persian Tongue: Some of their Letters, both for fashion and Pronunciation, are like the Arabian, which in all are above sixty in number, and do not much differ in the Pronunciation and Spelling from those in Europe, but very much in the form and make. In Reading and Writing they climb from the top to the bottom, after the manner of the Chineses, and proceed not from the left to the right side, as those of Europe; but from the right to the left, following therein the Arabians, Hebrews, and Chineses.

In this Kingdom of Ninche are found excellent Rubies and costly Pearls, besides other precious stones: Also very large Cattel, especially Cows, which ex-

ceed those in Europe for bigness, but have no Horns.

The Western Part of this Country is very full of Rocks and Hills, and between those lye most fertile and pleasant Vallies, and fruitful Fields: The biggest

Mountain of all is called Kin, which fignifies Gold.

There is also the Mountain Changpe, which reaches 1000 miles, and in the middle of which is a Sea-like Mere at least 80 miles long, from whence two Rivers take their Rise, the one called Talo, and runs to the South, and the other Guent-

bung, and runs to the North.

And this shall suffice for the Description of East Tartary, or the Kingdom of Ninche, whose Inhabitants, in manner aforementioned, the Chinese Emperour kept in awe: But on the contrary, to the West Tartars, which possess the Kingdom of Tanyn, the same Emperours sent Presents and Tribute yearly, that they should not make War upon them; for they hold it no Scandal to prevent a War by that means. Nay, they hold it altogether unlawful to enter into War, so long as the Country can be kept from Invasions by any other means.

But yet although the Chineses on the one hand kept under their Enemies by force of Arms, and on the other bought a Peace with Presents and Tribute; yet they lived in continual sears and mistrust, insomuch that they always kept the great Wall which divides China and Tartary, strongly guarded with at least a mil-

lion or ten hundred thousand Souldiers.

But to return from whence we have digressed: The Throne of China being settled in the Race of Taiminga, was by the same enjoyed in peace and quietness 250 years, when Vanticus the 13th Emperour came to reign, which was in the year after Christs Birth 1573, a just, upright, and prudent Prince; but herein unfortunate, that he (as most Princes secured by long Peace) trusted too much to his Governours and Mandorins, and suffered the whole weight of his Affairs to lye upon their shoulders.

During this time, the Tartars of Ninche, as is before mentioned, being formed from a Popular Government into a Monarchy, in the year 1600, their first King was so brave a man, that all their Neighbours, and especially the Chineses, began to be assaid of him; for he managed the Assairs of his State after such a Politick manner, that in a short time his Subjects became not only very numerous, but formidable for strength to all its Borderers; and being sensible of their own greatness, and that their Fame began to grow terrible, they cast in their minds the ancient Glory of their Conquests, and to consider how shamefully they had been heretofore driven out of the possession of the honourable Conquests of their Ancestors; and observing likewise the great miscarriages and neglects of the Chineses in the Management of the Government, they resolved upon some sudden and great Undertaking against them: Weighing therefore with themselves the yoke of Servitude they lay under, as a sit occasion of Quarrel, they began first of all to shake off the same, and to refuse to pay Tribute, and shortly after to appear in their true Colours, by publickly opposing the Authority that was over them.

The Chinese Governours (whereof the most in Leaotung, the Province bordering nearest to the Kingdom of Ninche, are Military Commanders) hearing of this,

conclu-

concluded unadvisedly to misuse the Tartars in the most cruel manner, thereby the more to incite them to War, casting their Countrys Weal for their private hoped lucre; for by the War they hoped to have the fairer opportunity to enrich themselves, as well upon the Tartars, as the Chineses. These indeed might be, and questionless were great Motives to the War: But the chiefest reason of all, was the base Murder committed by them upon the King of Ninche; for they looking upon him with an envious eye, for increasing his Kingdom so very much in power & strength (which they fancied would be at one time or other employed against them) confulted to make him away, which they contrived, and in a most barbarous manner they effected. They came one day, upon pretence of a Visit, to the King with a feigned affection, who not having the least suspicion of their wicked design, they easily surprised him, took him Prisoner, and put him to death. But the better to glose over the Villany, gave out that he dyed suddenly of an Apoplexy.

This done so closely, as they supposed, they presently imagined they had weathered the point, and overcome all difficulties: But they were not a little disappointed in their expectations; for his Son, who like his Father, was of a Princely and Warlike Spirit, being substituted in his place, as soon as settled in the Throne, and at Peace with his Neighbours, raised a great Army, with an intention to invade China in Revenge of his Fathers death. The chiefest Grandees and Councellors of his Kingdom encouraged him in this Defign: Whereupon in the year 1616. he came with a very great Army to the great Wall of Partition between Tartary and China, with hopes to pass there, which succeeded according to his desire: For after a sharp Skirmish, the Chineses betook themselves to flight, leaving to the young King a free passage into China with his victorious Army, with which he first fell into the Province of Leaotung, and made himself Master of the City of Tuxung or Caiyven, which lyes near Tartary, and the River Yalous (the place where the great Wall begins) and here he planted himself to carry on the War. This resolution he undoubtedly chose to that end, that he might be able to fave himself by flight, by Sea, in case the Chineses should have fallen upon him and blockt him up, and so have endeavoured to cut off his passage from getting back again; but if he were able to make good, and stand his ground, then he foresaw it lay conveniently for him to receive succours out of his own Country, and from others his Allies, whereby with continual re-inforcings he should be the better enabled to over-run that Empire, which he had already conquered in his eye.

Thus we see the King of Ninche safely got with his Army into his Enemies Country, where having pitched and fortified himself, as aforementioned, he began to confult with himselt of his Undertaking; when considering what a small Force he had to conquer so powerful an Empire, and that on the other hand he might be eafily set upon by the Forces which lay in the Cities of the Provinces of Leaotung and Peking, and destroyed before he could be well secured; he thought best to add the Foxes tayl to the Lyons skin, and so resolved to send a civil Letter to the Emperor of China, to complain of the wretched and inhumane Murther committed upon his Father, to lay open the deceitful Carriages of his Governours in many Particulars, but chiefly in the misusage of his Subjects in their Trade and Commerce, and the like. He likewise desired, that the Emperour would not harbour a hard opinion, but pass a just Sentence upon his Actions and Undertaking, and cause condigne punishment to be inflicted upon his Governours. Last of all, he desired that the Emperour would quit him the yearly Taxes which he paid to defray the Charges of this War: And upon performance of these things, he promised to quit the City he had taken, and to retreat with his Army beyond the Wall, and that the Inhabitants of China should be received and treated in Ninche as

Friends and Allies

For the Bearer of this Letter, the King of Ninche, to make it the more acceptable and effectual, chose a certain Priest, whom the Tartars call Lama, with command to deliver the same in a most submissive manner, and seriously to lay before the Emperour and his Councel the great quantity of blood that was like to be spilt, if not timely prevented by a friendly Accommodation between them.

The Emperour Vanlieus, to whom the King of Ninche sent this civil Letter, though in other things he was a wife and prudent Prince, yet in this business (whether through his great age he began to dote, or that the greatness of his Power and State had stupisfied his brain) he shewed not his wonted Prudence and Conduct: For as he could not but very well understand by the Contents of the Letter, that the Complaints of the King of Ninche were grounded upon weighty Reasons, and not without great Cause; yet he took the business so little to heart, and judged it of so small consequence, as not worthy to be debated in his Presence, so referred it to the Consideration of some of the Councel, or rather truly to some of his Governours and Commanders, who had laboured all they could at Court, that it might be transmitted to them, that so they might shew their Pride in not answering the Letter of a Tartar King; for to that heighth was their insufferable arrogance grown, that they thought it an undervaluing to their Honour and Grandeur, to return any Answer unto it. And instead thereof they signified their high Displeasure, that people subject unto them, and who paid Taxes yearly to the Emperour, should take upon them to come and complain of Injuries unto him. Nor ceased they here, but mocked and reviled the King of Ninche with bitter words, never considering that great Army wherewith he had invaded their Empire, or so much as gathering any Forces together to oppose him.

The Tartar King finding himself thus slighted and scorned, changing his anger into madness, burst out into cursing and swearing, that he would revenge the Murther of his Father with the death of 200000 Chineses. For, as was said before, it is a Custom amongst the Tartars, that when any Persons of Quality dye, in Honour of the Dead, to sling into the Funeral Fire, where the Deceased was burnt, some Men-servants, Women, Horses, Bows and Arrows, as if the Dead stood in need of these things hereaster; and here the Vow of the King signified, that so many thousands should attend his Fathers Funeral. But they have very much lest this barbarous Cruelty, since their Conquest of China, insomuch that they now there bury their Dead after the Chinese fashion, without burning, though in their

own Country perhaps they observe still the same Ceremony.

The King of Ninche being thus incensed, marches with his Forces immediately, and suddenly laid Siege to the chief City of Laeoyang, in the Province of Leaotung. The place was strongly fortified, and there was a Garrison of Souldiers within it, all well armed with Muskets; whereas the Tartars use nothing but Zables, Bows and Arrows; for prevention therefore of the slaughter by Bullets, which the Tartars were very fearful of (for this fort of Arms was then altogether unknown to them) they invented a Stratagem, which might render the shooting of Bullets inessectual unto the Chineses, which was this; their King caused a great number of thick Planks to be made ready, and caused each Foot-Souldier that marched in the Van, to carry one, wherewith he secured both himself and the Horse that followed behind. Being thus provided, having lain a while before this City, whose Inhabitants were unwilling to yield, it was concluded to sform the Place. To this end the King divided his Forces into four divisions, to storm the City in four places at one time. He commanded the Foot to march with their beforementioned Planks in the Front, next to them the worst Horse, after whom followed those that carried the scaling Ladders: At last marched up the Prince of his Army, which confifted of the floutest and ablest Souldiers of his Kingdom. Ha-

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ving the put his Army into Battel-array, he fell on upon the City immediately with an undaunted Courage. Those within made very stout opposition at first; but the Tartars preffing upon them furiously, got the better, and at last drove them from the Walls, to which fixing their scaling Ladders, they quickly became Masters of the same, such was their extraordinary nimbleness and courage: And now the Chineses finding themselves unable any longer to oppose the Enemy, fled out of the City-gates, but the Tartars killed a great number in the pur-

After the taking of this City, the Tartar marched on with his Army without any stop or hinderance, taking by storm whatever other Cities opposed him; but such as submitted, he commanded that none of the Inhabitants should suffer either in Body or Goods.

When now the King of Ninche had filled the Inhabitants of the Province of Leastung with fear and dread of his Army, and had totally conquered the same, he marched farther with the flower of his Army into the Province of Peking, making no haste till he was come within seven miles of the Imperial City of Feking, and there seeing several Chinese Armies to quarter about him, he pitched his Camp in a very rich Quarter, not daring to advance any higher up into the Country; whereas if he had marched on, he had carried all before hin, like an Inundation, and had undoubtedly taken the Imperial City, the people being generally consternated, and their hearts dead with fear, insomuch that the Emperour himself had already concluded to abandon the City of Peking, and himself with his whole Family to retire towards the Southern Provinces; but he was diffwaded from it by his Councel, yet notwithstanding, the Inhabitants of both these Provinces were so filled with fear at the approach of the Tartars, that they left their Habitations both in City and Country, and fled into the Woods and Mountains with what they could well carry with them; the Enemy in the mean time laying waste several famous Cities, and harraffing with Fire and Sword all places where they came.

The Ninchian King, who, as we faid, durst not adventure to march up against the Imperial City of Peking, having got good store of Riches out of the other conquered Cities, arose with his Army, and retreated back to the Chinese City of the Province of Leaving, which was a very goodly City before he took it, both for strength and seituation, and fairness of building: but being told by his Soothsayers, that to let the old Walls stand after he had won the Place, could bode nought but inisfortune, he caused the old Walls thereupon to be razed to the

ground, and a new one built.

There are but two very great Cities in this Province, which are Leavyang and Ningyven; the rest are of a smaller circuit, yet are they both populous and rich; but with places of strength, which exceed some Cities for bigness, it mightily abounds.

The Inhabitants of this Place are very dull of understanding, and so altogether unfit to learn any Arts or Sciences; but very healthful of constitution, and strong of body, therein much exceeding the Chineses: And the cause may be, for that they are bred from the Cradle to Wars and Hardship, by reason of their vicinity to the Tarrars, who are perpetually making Wars upon them. As to their Manners and Costoms, they resemble very much the Tartars; which comes to pals by the great interconfe that is daily between them.

It is a Country in some places very hilly, in others plain and even for many miles together, yet very fruitful in the product of all manner of Cattel, both wild and tame; as also in Trees and Fruits of the Field, wholsome and medicinal both in their Bodies, Leaves, Fruits, and Roots: amongst which grows here that most incomparable Root Gaifeng, whereof mention is made before also also to be had store of rich Furs, as Sables, Beaver, &c. which they wear in Winter to keep themselves warm, and trassick with likewise into other Provinces. It also produces curious Pine-Apples, excellent Wheat and Barley, but no Rice; yet a great abundance of Figs, Apples, Pears, Grapes, and several other sorts of Fruits: which extraordinary plenty of all necessary things of its own growth, renders it both pleasant and cheap to live in; but much more, in regard of its Scituation upon the Sea, from whence it is surnished will all manner of Commodities from other Countries.

Their Religion differs very little from the Chineses, being great Promoters of the Doctrine of the Transmigration of Souls out of one body into another.

Thus the Tartars having made this Place the Seat of War, whereby they could at pleasure invade China, the Emperour and his Councel began to consider which way was the most likely for them to drive the Tartars out of their Territories, and at last they concluded to raise an Army of 600000 men; over and above whom, the King of the Island Corea sent 12000 valiant Bow-men to their assistance, who were not inferior for skill to the Tartars. In the Interim, the Ninchian King was not idle, but drew as many Forces out of his Kingdom to joyn with him, as from thence could possibly be spared. Being thus prepared for Wars on both sides, the Chineses in the year 1619, marched with that formidable Army against the Enemy, who hearing of their approach, set forward from their Camp to meet them, which soon happened; but then such was the inveterate malice of both Parts, that as soon as they saw each other, the Battel began, which was valiantly fought for a long time by both Armies, so that the Victory hung in sufpence, nor could any judge who would have the better, till at length the Chineses running away in great disorder and confusion, the slaughter was very great among them, both of Commanders and Souldiers upon the place: those that escaped, carrying the news of the Overthrow to the Emperor. This their Victory the Ninchian pursued with that expedition, that he took in, several Cities and Towns, some whereof they laid in Ashes, and put the Inhabitants to the Sword, harrassing and plundering up to the very Walls of the City of Peking, though they durst not lay Siege to it, there being a Garrison of 80000 men, and the place well fortified with great store of Cannon upon the Walls: Notwithstanding which provision, such was the fear of the Pekinger, that if the Tartars had but attempted, they might have been Masters of that great City without any very hazardous opposition; for the Emperour was again resolved, as before, to quit it, and to retire to the Southern But some of his Councel, now too late grown wise, altered his purpose, by telling him, that it would encourage the Enemy, and not only put the whole Empire into confusion, but hazard the ruine, if not the loss of it. The Tartars by this means being put to a stand, having enriched themselves with Booty, destroyed some thousands of poor Creatures with the Sword, and burnt down their Dwellings, retreated back to their old Quarters in the Province of Leao-

During these Troubles, the Emperour Vanlieus dyed in the year 1620. After whose death his Son Taichangus, a valiant and prudent Prince, succeeded him; by the Conduct of his Affairs, in a short time gave sufficiently to understand, what great Services his Country was to expect from him, had he not been unfortunately cut off by an untimely death; for he dyed in the fourth month of his Reign: To whom was Successor his Son Thienkius, a gallant Person, and no ways inserior to his Father for Vertue and Courage. This Monarch sinding the unsetlement and danger of his Affairs, made it his chiefest concern to contract Friendship, and support his Government with the favour and affection of his Neighbours: For he had taken notice by Experience, how much the Empire of China had suffered by living al-

ways at variance with the Tartar Kings of Ninche, which bordered upon him. In the first place therefore he endeavoured to win the favour of the King of Corea, who had sent to his Grandfather an assistance of 12000 men in this War to aid him, who being most of them kill'd and wounded, made him doubt lest this might make him to take part against him, and joyn with the Tartar; for prevention whereof, and to satisfie the King in any scruple, he sent an Embassadour to him, to thank him for those Succours he sent, expresly signifying his grief and forrow for the great loss which had fallen upon the aforementioned Aids in that War; but he hoped in a short time to retaliate upon the Enemy the wrongs they had done to him and his Kingdom: And that his Embassie might be the more grateful, he sent withal several rich Presents, and promised him his fayour and affistance, wherefoever and when he should have occasion to make use of it. But this friendly Message looked not onely for verbal returns; for it was designed as a motive to get more Succours from him: which without doubt he had reason to endeavour, in regard the People of this Island of Corea, which lyes very near to Japan, have out of the Neighbourhood far greater strength then the Chineses.

And now craving leave for a little digression, which may not be impertinent, in regard there has been often mention made of this Island Corea and the Inhabitants thereof, I shall describe the same in short, and all that is worth observation

in the lame.

It is unto this day doubted by those of Europe, whether Corea be an Island or firm Land; but according to the opinion of the best Writers, it is a hanging Mand, surrounded with water on all parts, except the uttermost part, which is joyned to the firm Land; for though tryals have been made to fail round about, yet it could never be done, as some people seem to affirm to us from their own experience, though some there are that affirm the contrary. But this errour proceeds from a mistake of a certain great Island called Fungina, situated to the Southward of it, to be Corea. However it be, in truth this is most certain, that all the Chinese Writers affirm Corea to be firm Land, and joyning to the Kingdom of Ninche in Tartary. Another mistake may arise from the variety of the name given to it; for the Chineses call it Chaosien, from the Japaners who first gave it, though by us of Europe it is called Corea.

Toward the North it borders upon the Kingdom of Ninche, on the Northwest it has for Confine, the River Talo; the rest is surrounded and washed with

The whole Island is divided into eight Provinces or Counties: The middlemost, and accounted the first, bears the name of Kinki, wherein is situated the chief City of Pingiang, the Court of the Kings. The second toward the East, is called Kiangyven, but heretofore Gneipe. The third situated toward the West, now known by the name of Hoanchui, was formerly called Chaofien, the name at this day proper to the whole Island. The fourth situated toward the South, now led Civenlo, formerly Pienhari. The fifth also Southerly, but inclining to the East, is called Kingxan. The fixth toward the South-west, is Changing. The seventh toward the North-East, has the name of Hienki . The eighth and last in the North, has the name of Pingan.

In these Counties are several populous and rich Cities, which for fashion and strength differ very little from those in China, and built for the most part

The Country is very well peopled, throughout the whole having but one Form of Government; not at all differing in Habit, and using one and the same Form both of Speech and Writing. Their Religion is the same with those of China, Aaaa

China, holding the transmigration of the Soul out of one body into another: They all adore one Idol called Fe, whereof I have already made mention. The bodies of their dead friends they bury not till three years be fully elapsed and passed; and then they put them into very fine Cossins, after the manner of the Chineses, glued up so very close that no scent can strike through.

They give a greater liberty to their Women then the Chineses; for they admit of them into any company, whereas the other will hardly suffer them to stir out of doors. Here also the Son or Daughter may marry whom they think sit, without asking the consent of Father or Mother: which is quite contrary to the

use of the Chineses, and indeed of all other civilized people.

This Island is very fruitful in the product of all manner of Fruits necessary for the sustenance of life, especially of Wheat and Rice, whereof there are twice a year plentiful Harvests. Here also are made several sorts of Paper, and curious Pencils of Wolves hair, which the Chineses and other neighbouring people, as well as themselves, use in writing. Here grows likewise the Root Guiseng, and, as is reported, are several Gold-Mines. But notwithstanding all these advantages of natural Commodities wherewith this place abounds, yet the Inhabitants thereof drive no Trade with any other forreign people, but onely those of China and Japan. And thus much shall suffice to be spoken of Corea: We will now return to give an account of the sequel of the Wars.

The Chinese Emperour, after his Embassie to the King of Corea, to prevent the further Invasion of the Tartars, and the better to oppose them, mustered several Troops raised for his assistance out of the 15 Provinces or Kingdoms of the Empire, and sent very great Armies towards Leaotung: And the better to surnish such vast Armies with Provisions, he caused an extraordinary great Fleet of Ships to be equipped in the samous Port of Thiencin, which were wholly employed to carry Provisions by Sea from all parts of China for their supply; by the exact per-

formance and observing whereof, they had no want of any thing.

Amongst other Martial Commanders and Governours of Provinces that had the Conduct of these Armies, there was a certain Woman who may very justly be called the Chinese Amazon; for she came with 3000 men out of Suchue, which is the furthermost Province of China toward the West, and shew'd by her Courage a manly heart; for she fought several Battels successfully against the Tartars, having always the better of them: In remembrance of whose good

Services, the Emperour conferred several Titles of Honour upon her. And now at last the Emperour Thienkius, being come in person into his Army in Leaving, and having in manner aforementioned taken care to have it fully supplied with all convenient necessaries, drew up the same in Battel-array, and on a sudden fell suriously upon the Tartars, beat them out of the Field, and recovered the whole Province with less difficulty then was supposed or expected, in regard the Inhabitants, that had been most miserably handled by the Tartars, joyned with their Country-men the Emperours Forces; by which addition being become far more numerous then the Enemy, and having advantage of revenge, they fell upon them with the greater rage and fury, stirred up thereto by having before their eyes the lamentable condition into which they had brought their Country by Fire and Sword: And to say all in a word, it was their good fortune, that at this time the King of Ninche was so unfortunate, that the Mutinies of his own Subjects at home hindered him from recruiting his Army, which in divers great Battels had been much wasted, and he could get no Forces from thence to re-inforce himself; so that at last being every where worsted by the Emperours supplies, the Incroaching Ninchian was fain to save himself by flight, and to leave the Province of Leaotung to the Conquering Sword of its Just and Lawful Emperour.

CHAP. XIX.

Of the last CHINESE and TARTAR WAR, wherein the Tartars overran and conquered the whole Empire of CHINA.

A LTHOUGH by the means mentioned in the last Chapter, the Chinese Empire was for a while freed from the sury and destroying Sword of the wasting Tartars; yet it was not long before it fell into far greater troubles then ever, by those their old Enemies, who once more renewed the War, and never left it off till they had brought under the whole Empire: The manner as follows.

The Chineses suspecting the return of the Tartars after that they had quieted their home Troubles and setled their Affairs, providently in the mean time took care to supply the Frontier places with strong Garrisons, and raise more Forces for the security of their State: which was scarcely performed before it hapned as they imagined; for the Troubles and Mutinies being appealed in Ninche, that King returns with a mighty Army, and falls into the West of Leaotung, having given order to 70000 Horse (whom he sent before) to block up the chief City of Leavyang, affuring that he himself would follow with the main Army. These Horse-men, to shew their Courage and Valour, no sooner approached but stormed the City, and in two days time became Masters of it, before their King came up to them with his Forces. There was no Courage wanting on either fide; for it was manfully fought out by both, till at least 30000 Men were kill'd on the part of the Chineses, and no less on that of the Tartars (who had never lost so many Men before in any one Fight in this Quarrel;) yet at last they took the City, not so much by their own strength as Treachery hatched within it; for they had bribed one of the Commanders with Money and promise of Preferment, to set open one of the Gates committed to his Charge: Which he performing as by agreement, the Tartar came rushing into the City, and won the same in the space of a few hours, laying it level with the ground in a most miserable manner, in a short time after. The Tutang or Governour having understood the Treason, took it so very much to heart, that he hang'd himself presently, that he might not live to fee the ruine and desolation that was coming upon the City and its Inhabitants. The Emperours chief Councellour had undoubtedly followed the example, and undergone the fate of the Tutang, had he not been prevented by the Tartars that took him and faved his life, only out of defign that he should be serviceable unto them in discovering the condition of the Country: But he not valuing his life, scorned to give the Title of King to the Tartar, and would in no wife be perswaded to falsisie the Oath and betray the Trust reposed in him by the Emperour. The Tartars wondring at the Courage, Stability and Constancy of this Man, gave him afterwards both his Life and Liberty; thereby to let the World know, that they understood how to reward Virtue and Integrity. But he more cruel to himself then the Enemy, knowing very well what Reward (according to the Chinese Law) would fall to his share, deprived himfelf of his own Life, which his Enemy had spared, by hanging himself. For it is a known Law and Custom in China, though very unreasonable, that all Generals and Commanders of Forts or Garrisons, who do not only behave themfelves well, but those also who fight unfortunately, forfeit their lives and heads when they return home. The

The Tartars after the taking and destruction of this City, immediately issued out a Proclamation that no City should suffer any thing in Life or Estate, if they would cut off their Hair, and go cloathed after the Tartar fashion: For the Chineses were long Hair, but the Tartars cut it off short, leaving only a long lock hanging behind; and pull out all the hair of their Beards, only wearing large

and long Whiskers or Mustachoes.

Although this Command was strict, yet it carried in it some shew of favour, and consequently gained a kind of love, until the Tartars, by some barbarous acts they committed afterwards, were very much hated and abominated. The story goes thus: There being at that time several rich Merchants come to the City with Commodities from other parts of China, to trade withal in selling and buying, the Tartar at their request gave them free leave to go and come; whereupon these innocent people not thinking of the dangerous mischief that was designed against them, departed with their Riches and Goods: But they were hardly got three miles out of the City, when the Tartars lying in wait for them, fell upon and kill'd them every one, taking as free Plunder all they had, which they brought with them into the City triumphantly, as if it had been the spoil of an open Enemy. Which barbarous usage being heard of, occasioned a great amazement amongst the Inhabitants, who knew no other but that they might be served every moment after the same manner. But notwithstanding all their savage cruelty, they were at present necessitated to make a halt.

In regard of the great loss they had sustained, before this City of Leavyang, nor durst they venture to march any further up into the Country, or lay Siege to any place of importance, till they had first recruited themselves; for they found all the Frontier Towns and Places of strength well fortified and guarded.

Amongst all other Chinese Commanders who signalized themselves in shewing their Courage in their Countrys behalf against the Enemy, was one Maovenlung, who did very great execution upon them in several Encounters: He was a Native of the Province of Quantung, where he had learned and understood in his Conversation amongst the Portugueses at Macao, several things concerning Military Discipline: From thence he had also brought with him several great Guns, which he purchased out of a Holland Ship that was cast away there, and those he

planted upon the Walls of the chief City of Ningyven.

The Eastern part of Leaotung, and the chief City of Leaoyang being thus lost, in this new made chief City there hapned to be at the same time the Tutang or Viceroy of Leaoung with the whole Chinese Army. The Tartars having often had tryal, to their forrow and cost, of the Courage of this Maovenlung, having been often routed by him, durst not adventure any further to cope with him in an honourable way, but bethought themselves of some Stratagem or politick Device, whereby to wound the Integrity and Virtue of this brave Person; and they supposed the best means to assail him with, would be fair words and high promises: Wherefore to put in execution this their design, they offered him by a private Letter (which they caused cunningly to be delivered to him) half the Empire of China, if he would desert his natural Prince with the flower of his Army, and help them to conquer the Empire. But Maovenlung who would neither forfeit his Honour nor Oath, couragiously refused these high offers, and returned for answer, that he had rather lose his Life, then betray his Prince and Country.

The Tartars finding that this their Plot would not take effect, and that the Chineses had well provided against their coming, resolved to proceed no further for the present with the War, which wholly ceased till the Year 1625. when suddenly breaking out again, they came and besieged the chief City of Ningyven. This greatly startled the Chineses, who thought they had overcome

the greatest distinculty and danger: But Maovenlung came timely enough to the rescue and relief of this place, and withal sell so surjously upon the Besiegers, that they were forced to raise their Siege, with the loss of at least ten thousand Men that were slain upon the Spot, amongst whom sell the Kings own Son; whose death was so highly resented by the surviving Tartars, that in a madness they made over the Ice (for it was in Winter) and getting into the Island of Theyown (whereof they quickly made themselves Masters) they put every living Creature they sound there to the Sword (which were a great number) in revenge of the death of the young Prince; which done, they lest the Province of Leastung, and retreated into their own Country, not with an intention to be quiet, but only to recruit themselves with more Forces, and then to return again at a convenient time.

And hereupon followed a Cessation of Arms, till the year 1627. when the Chinese Emperour Thienkius hapned to dye, being but a young Man, whose death proved to be the loss of all China; although the Tartar King of Ninche, Thienning, who had destroyed so many thousands of People by Fire and Sword, did not long survive, but as an Attendant on his Corps, dyed the same year.

Thienkins was succeeded by his Brother, who was very unfortunate in all his undertakings, and at length through the treachery of his Subjects, had both an unfortunate Reign and Death; as by the remaining part of the History will

appear.

The Tartar King Thienning, had for Successour in his Throne his Son Thientung, who quickly changed the Savage and Barbarously sierce Manners and Gustoms used by his Tyranizing Father; insomuch that he did not pursue the Chineses so siercely, but began to treat them with more civility, which produced a very great change, and caused all his Affairs to become more acceptable. And certainly this Prudent and Politick Prince had effected great things, had he not been cut off by an untimely Death, his mildness having gotten so great renown withal, that the Council who had made choice of him, thought themselves happy in the change, and withal learned from him by example, that the Chineses would sooner be reduced to submit to their Government, and brought under by Clemency and Civility, then by force of Arms.

In this year 1627, the Commanders and Officers of General Maovenlung, who by reason of the quietness of the Tartars, had no Enemy to encounter, began very much to molest, and be injurious to their Friends and Allies of Corea, by making inroads and incursions upon them; nay, by degrees they grew so very insolent and troublesome to all parts adjoining to their quarters, especially the Inhabitants of the Province Hienkien (who were so intolerably opprest by their rapines) that out of revenge and hatred they put themselves under the protection of the Tartar, advising him to re-invade and fall into China with a mighty Army; which he (not willing to lofe so fair an opportunity) immediately did, so that a very great Army was in the Field ready to affail the Chinese Forces before they had any thought of an Enemy, or at least did not dream of their coming. And by this means lying carelelly dispersed up and down in the Provinces, were soon destroyed. Maovenlung however rallied, and by the recollected additions of their strength, being grown into a strong body, he sought several doubtful battels with the Tartars; but they at lest growing superiour to him in strength and number, Maovenlung the Chinese General was constrained to flight with the gross of his Army.

Yet neither the loss of the Army, nor greatness of the Victory obtained by the Tartars, did make any great impression upon the Chineses; nor indeed were they troubled at it, when they understood that their General had saved himself out

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of the Island of Corea. But the Ninchian Commanders imagining that those of that place had been instrumental in helping to convey him away, with their Army fell into it, Plundering the Inhabitants, and ruining the Countrey by Fire and Sword. This Act was highly disproved of by the Tartar King himself, because it stirred up the King of Corea to arm against him, and join his forces with those of the Chineses, which Maovenlung had been gathering together, and with them was

marching towards Corea to revenge himself upon the Tartars.

The Tartars having thus inhumanely, and without reason run upon the Countries of Corea, were setting forward with their Army against the Royal City of Corea, and were arrived at the beginning of the Mountains (through which the way runs to the City) being about feven miles from the same. Here the King of Corea, in the narrow way, had pitched to receive them; who being eager to fight, furiously affailed the Coreans in their station, so that there began a bloody fight, which both Armies were hardly engaged in, before the valiant Maovenlung came up with his Army, and falls like lightning into the rear of their Tartars; who now finding themselves beset before and behind with two such Potent Armies, and no other way for safety or escape, then what their Zables could cut out for them, resolved not to part with their lives at a cheap rate, and spurred on by despair they fought without any tear, every one endeavouring to exceed the other in Valour and Courage; so that in the very Writings of the Chineses they are extolled, saying, There was never the like Battel fought between them. But that which is chiefly to be admired is, that of three so great Armies neither obtained the Victory, but were all of them ruined and destroyed with equal slaugh-There were killed fifty thousand men on the side of the Tartars; those of Corea had seventy thousand slain; but the loss of the Chineses was so great, that few or none escaped; those of the lartars that survived, made their way home into their own Countrey as fast as they could, by which means the King of Corea had the opportunity of recovering his Countrey again.

The Tartars having sustained so great an overthrow, were very careful afterwards how they provoked the Inhabitants of Corea; yet still they continued to make several inroads into the Province of Leaotung, till at last they wholly subdued the Eastern part of that Countrey, and Plundered the remainder thereof; but this was done by sits, and on a sudden at times, for they never durst venture to seat themselves there, nay, they paid oftentimes very dear for their Robberies.

While Affairs stood in this posture, the Emperour of China, Zungchinins, sent his General Tvenus with a strong Army and a large Commission toward Leaotung; but having private instructions to conclude a Peace with the Tartars, if they would agree to it, but if they resused, then forthwith to make sharp War upon them; and to say truth, he was necessitated to make this Proposition, for that his whole Empire was as it were over-spread with High-way-men and Robbers, so that he stood in greater fear of them, then of the Tartars; for their numbers daily so encreased, that if they should once join into one body, it would be no difficult matter for them to make themselves Masters of the Kingdom.

This Tvenus upon whom the Emperour had conferred this high and ample Authority, was a perfect Courtier, of an affable and free speech, and one that knew how to use his Pen with so much advantage and ingenuity, that there was hardly any one in the Court to be compared with him. By these singular perfections he had won not only the heart of the Emperour, but of all the Grandees, so that the management of all Assairs was wholly left to him. But here it must be observed, that this Tvenus was insatiably covetous of Wealth, and consequently for obtaining thereof, stuck not to perpetrate any clandestine mischief, otherwise by his more then common parts he might undoubtedly have done extraordinary

services both to his Prince and Countrey; but neither the greatness of the trust reposed in him, nor the love of his Countrey, were in any measure to his thirst after Riches; Unde habeat quarat nemo, sed oportet habere. Of which Avaritious temper of his, the Tartars understanding, and looking upon him as a fit instrument to be employed against them, never lest sending to him extraordinary Presents, with large promises of the most eminent Preferments; with which baits being taken, he contracted Friendship with them, promising to give them his assistance when it should lye in his power.

And as the first proof of his Friendship to them (through the cunning instigation of the Tartars) he undertook privately to Murther the valiant and stout Maovenlung, of whom the Tartars stood in great fear and awe; which he effected with great secresse, by inviting him to a Dinner, and poisoning him with a Cup of

drink which he gave him at the Table.

Having accomplished this his monstrous undertaking in this most private manner, he concludes a Peace with the Tartars, upon most dishonourable and disadvantageous terms for his Prince; who no sooner read the same, but he refused to observe and ratifie them. Twenus conscious of what he had done, and well seeing that upon the making good of this Treaty of Peace, his Honour and Authority depended, advised the Tartars to force the Emperour, his natural Lord, to the observation thereof by War: Whereupon in the year 1630. upon his promises not to oppose them in the least if they would make an Invasion in some other part of the Empire where he had no command, this Treacherous advice was no sooner accepted but put in execution; for the Tartars doubted so little of the promises of Yvenus, by reason of his extraordinary Covetousness, that without taking any further Counsel, they poured their Forces into the Province of Peking, Plundering all places where they came, and laying the same afterwards in Ashes; and at last so was their courage or rather sury heightned, that they laid Siege to the Imperial City of Peking; at whose approach it is no marvel if the confusion and amazement were great, not only among the Citizens, but also amongst the Rix-Councellours, who in this dangerous vicissitude of Assairs, carnestly advised the Emperour to leave the City, and to retire to the Southern Provinces: but he would by no means hearken to their Counsel, saying, that he would rather be cut in a thousand pieces, then that it should be said, he fled out of fear of the Tartars. Wherefore both as a Valiant Souldier and careful Prince, he immediately gave order to his Commanders not to suffer any to depart out of the City upon pain of death; but that they should incite and stirup all people to a manly defence. While this was doing within, the Tartars without began to sform the City, but were beaten off with great loss upon several attempts, so that they concluded to follow the Siege with more moderation, and rather endeavour to take it by Famine, then hazard the weakning of their Army by such continual and vain Asfaults. At length by advice the Emperour sent for Yvenus to come to his affistance and relief with his Army (for as yet his Treachery was not known) who upon the first intelligence, to prevent the Emperour from having any suspicion of him, came with his Army under the Walls of Peking, but kept at a great distance from that of the Besiegers; neither shewed he any hostility against them, but instead thereof advised the Emperour to the observation of the terms upon which the Treaty of Peace (the cause of this War) had begun: And this he strongly laboured to perswade him to, not only to prevent the discovery of the Treason, but that so he might return home with great Wealth and Riches, which the Tartars had promised him in case the Peace took essed. Zungchinius considering what the meaning of such advice might tend to, began to mis-doubt the fidelity of his General; and afterwards by other means being more fully satisfied of his

Treacherous dealing, for the destruction and ruine of the State, he sent privately unto him, to desire his presence in the City at the Council of War, to advise with the rest of the Military Officers, what would be best to be done in that dangerous exigent, for the safety and welfare of the whole Empire. Now it is to be noted, that the Emperour would not suffer any Gate to be set open, under pretence that the Enemy lay close to the Walls; but in truth, for fear lest Tvenus should crowd in upon him with his whole Army: therefore he sent him word that he should come to the Walls, and they would draw him up privately into the City over the Wall. Of this design of the Emperour, Tvenus had not the least inkling given him by any of the Council; for indeed the Emperour at this time making himself alone his own Privy-Councellour, had not discovered to any what he knew of the Treason hatched against him by Yvenus, nor of what he intended against him for his reward; but only that he would confer with him about some Affairs in order to the preservation of the City; for had the Emperour never so little discovered either his knowledge or intentions, Tvenus would soon have been Advertised thereof, for he had his Creatures in all Corners of the City to give him intelligence of all Affairs; but this being by silence and secresie prevented, Tvenus came without any fear into the City, and addressed himself to the Emperour, in whose presence, upon his very first appearance, he was apprehended and beheaded. This being a publick act could not be long concealed, nor indeed was it, for the Tartars heard of it presently, and thereupon raised their Siege, and lest the Imperial City, out of fear of being attaqued by the Royal Army, which lay not far from them, as foon as the Emperour should have appointed a Faithful Commander over the same instead of Traytor Tvenus: However, in their return and march back they ruined and destroyed what ever stood in their way, and with great store of wealth and booty got at last into the Province of Leaotung.

The War continued till the Year 1636 with various events, sometimes the Chineses having the better, other whiles the Tartars; but however the Chineses defended themselves so well against them till that time, that the Tartars did never set footing in China, but they were driven out again with great loss. In the same Year 1636, the Tartar King Thienzungus dyed, and his Son Zungteus (the Father of the present Emperour who now wears the Royal Diadem in China) succeeded him: A Prince so endowed with all the most excellent qualities both of Art and Nature, as if designed for some great Undertaking: He exceeded all his Ancestors in Parts and Prudence; and in his minority, before he attained the Crown, gave no small signs of Prudence and Understanding. To descend a little to particulars: He was both Learned, Courteous, and of a good disposition. Being yet in his juvenile years, he was sent by his Father into China, under the Tuition of some of his Council, who put him into the Chinese Habit; here he lived privately a long time, learned the Chinese Language, and exchanged the rough and savage behaviour of his own Country, for the more civil and gentile behaviour of the Chineses; so that when he had got into the Throne, he reigned with much mildness, moderation and affability, carrying himself towards his Subjects quite contrary to the morole nature of his Ancestors, whose cruelty and severity he observed to have been the overthrow, or at least the retarding of all their deligns against the Chineses, whom by his conversation among them, while he lived there, he found were better to be won with a foft and mild hand, then with a rough and harsh usage: Wherefore he resolved to alter the way and manner of the Government of his Ancestors, and to confirm himself in his Throne rather by the love of his Subjects, then by force of Arms. This his prudent carriage immediately won to him the hearts not only of his own natural Subjects, but of the Chineses his Enemies, who when they submitted to him, were treated

as his own Subjects: Such as were conquered by him in the War, were civilly accommodated, and received into favour and service; and the rest that were willing to return home, had free leave at their own pleasures to be gone. By this winning sweetness the same of this Prince spred at last among several of his Neighbours, so that they sought unto him for his Friendship and Prote-Sion; which stood him in great stead afterwards in the Conquest of China. He always preferr'd only Men of Abilities into Offices and Places of Trust; and fuch Commanders or Governours as fled to him out of China for any supposed crime or offence, had not only their liberties, but were also much made of and put into Employments: For by the Chinese Government, to prevent Treachery and Covetousness, it is ordained and settled as a fixed Law, that all the Princes, Governours or Commanders in chief, under whose Authority any missortune happens, shall lose his head without mercy; as for example, if a General happen to be unfortunately defeated; if a Governour lose his Province over which he is appointed; or that a Mutiny happen among the People or Army, though neither of them were by any probable or rational ways able to prevent it, yet they shall lose their Lives for it: So that the Chinese Generals and Governours finding upon all occasions that the King of Tartary was kind and civil to such as fled to him, made thither as foon as any thing went amiss with them, for which they knew they had incurred the penalty of their heads.

At this time there seemed to be a cessation of all warlike and hostile Actions; for although the Tartars held the Western part of the Province of Leaotung, yet the East part was so well guarded with Forts and Souldiers, that they thought themselves secure from any suture or surther invasion on that side: Nor were the adjacent places in any great sear, for that there was a strong Army thereabouts to

hinder them from making any further Inroads into the faid Province.

But this noble and flourishing Empire had that Viper hatching within its bowels, that would work its confusion, and was the only occasion of its overthrow; for (as was said before) at that time it was full of Runagate Vagabonds, Thieves and Robbers, who not only wasted, but at last delivered it up a prey to the Tar-

tars, as you may more clearly understand by the sequel of the story.

The first Insurrection and Treachery of these Robbers and High-way-men was discovered in the Province of Suchue, where joyning with a sort of wild people that live among the Rocks and Mountains, they began the mischief, and opened the flood-gate of Rebellion by subtilly opposing the Authority that was over them. Their first work was to fall a plundering, or in plain English, stealing, without any exception of Persons, whatsoever they could meet with: In which their rebellious and unlawful Undertaking being successful, they at last resolved to make an open War, and to that end laid Siege to Chingtu, the chief City of the Province; which they had without doubt taken, had not the abovementioned Amazon opportunely come to its rescue; for these insolent and now commanding Thieves having heard of the fame of her extraordinary Courage, were struck with such a terrour, that upon the first inckling of her approach they immediately raised the Siege, and left the City with great loss. But this, though for the time it diverted them, yet it did not so deter them as to make them cease from any further attempt; for returning toward the Mountains, they presently rallied and recruited their Forces with fresh men, wherewith they continued to forage and spoil the Country.

To heighten and encourage the insolence of these Villains, it hapned that in the Province of Queichen there had past an unjust sentence in a certain cause between two great Men, by reason whereof he against whom the cause went, endeavoured to get the same reverst; but notwithstanding all his endeavours, as well by him-

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felf as Friends and Alliance, there was no good to be done therein. bers, after the raising of their Siege, kept themselves in great numbers upon the Mountains, without making any further disturbance; but they sent to this injured person to let him know that if he pleased to accept of their power, they would stand by him with their lives, to help him to redress his wrong, provided he would become their General, and be assistant to them in the carrying on their Designs. This great Person possessed yet with fury for the remembrance of the injury done him, was not long consulting, but suddenly accepted of their offer; looking upon the same as the best and most likely means, not only to repair his Damages, but revenge himself also. Upon knowledge of this acceptance, these Robbers submit with extraordinary Alacrity to his Command and Authority; wherein he was no sooner invested but first of all they fall upon the Judge that gave the sentence, whom they immediately kill'd: Then they fell upon the Army of the Tutang or Vice-Roy, which they quickly routed and put to flight; but he rallying his Forces, turned back again upon them with fuch Fury, that he forced them to flye into the Mountains with a very great Slaughter; notwithstanding all which they recruited again, but still kept in their holds till they had an opportunity to shew themselves again, as they did in a short time after.

These Depredations, together with the infinite number of Grashoppers, which had destroyed all the Grass and Fruits of the Field in the seven Northern Provinces of China, causing a scarcity of Provision, and consequently a great dearnels, gave a very great occasion to the rising and encreasing of the number of these Thieves, which hapned chiefly in the Provinces of Xensi and Xantung. Another Provocation or Instigation was, that the Emperour Zungehinius being of a covetous and miserable nature, would have (notwithstanding the Dearth) the usual yearly Taxes paid him, as in a Fruitful year; which exaction set the Inhabitants of those Provinces upon plotting against him, and at length to joyn with the Robbers, by whose affistance in a short time they brought eight strong Armies into the Field, appointing for their Generals such as they counted the most

Valiant Men among them

These Robbers and Mutineers having now thus strengthned themselves with Forces, and got great store of Wealth by Preying and Stealing, they then resolved not to rest there, but driving higher designs in their heads, began to consult about the reducing of the whole Empire under their subjection, and the unthroning of the Emperour: For the accomplishing whereof and advancing himself, every one of the eight Generals thought himself of sufficient strength to get that Morsel, and fancied himself capable and sit to bear so weighty a burthen. With which ambitious thoughts puffed up, each of them began to make War upon the other, in hopes to be Conquerors, and to Encircle his head with the Royal Diadem, and Ennoble his Posterities blood by the possession of the Empire. This War continued till six of the eight Generals were slain, and only the two stoutest, Licungzus and Changhienchungus, left alive to dispute the quarrel. For the more easie bringing this to pass, each endeavoured to win to his side the Forces of the other slain Generals, to strengthen themselves; for to such height was their Ambition now grown, that there was no thoughts of dividing the stakes between, each resolving to be aut Casar aut nibil; so were they elated with the thoughts of Soveraignty.

Filled with these thoughts, these two Generals took several ways to advance their Interests and Designs; Licunguus with his Forces falling into the Provinces of Xensi and Honan; but the other imagining to get the best booty in those of Suchue and Huquang, marched thither; so that now they no longer fought one against another as formerly, but seeking Wealth and Booty removed far enough

remote from each other.

In these Transactions of Assairs, the Emperours Concerns began to look with a bad Countenance, and as if the Government it self were suddenly to undergo some fatal alteration; for the Tartars (who were not ignorant of these Proceedings) had in their former Wars made such havock of brave Commanders, that there were hardly any left whose knowledge in Military Discipline capacitated them for conduct of the Forces which were marching to subdue these Rebellious Plunderers under the same two Generals.

Licunguns in the year 1641. marched with his Army out of the Province of Xensi, after he had wholly Plundered and Destroyed its chiefest Cities, into the plentiful Province of Honan, directly to the samous City of Caising; which he presently begint and blockt up so close, that there was no going in nor coming out: But the place being well fortified and provided with a good Carrifon and Provisions, the Siege was soon raised, and the Besiegers were constrained to retire into the Mountains, not without very great loss of Men: But they had no sooner recruited themselves, but they returned to the Siege again, with an intention to have surprized the same on a sudden; but the Citizens having privately received Intelligence thereof, and standing upon their Guards, hindered them from essential their design.

The Enemy being thus twice frustrated in his hopes, and seeing no likelihood of taking the City by force, resolved to compel them to a surrender by a long and close Siege: And though it were a place at least three miles in circumference, yet they surrounded the same in such manner, that no relief could possibly be given them.

But the Governour after the first attempt, although provided with all manner of necessaries to withstand a Siege; yet in regard the Harvest of Corn proved very bad that year, found upon Survey that it was impossible to lengthen out the same by the best Husbandry to serve for the maintenance of such a number of People above six months; yet still though their Magazines fell short, they held out, and suffered very great hunger, in hopes that the Emperour would come or send to their relief: But now such was their want, that a pound of Rice was sold for a pound of Silver; a pound of old rotten Leather for twenty Shillings; nay, they fed upon Dead Mens Flesh as freely as upon any thing else.

Thus did these Loyal Subjects hold out beyond admiration, before they would harbour any thoughts of yielding; but at last when they saw themselves destitute of all hopes of succour, they submitted to the cruelty of their Fate.

This Caifung lyes in a great Valley on the South side of the Yellow River, which runs at least a mile to the Land-ward from it: And in regard the water lyes much higher then the Valley wherein the City is built, there is made before it a Bank or Dike of stone to hinder the overslowing of the same River.

The Emperour at last understanding into what a straight the Besieged were brought, resolved to march to their relief, and to that purpose came with his Army before the aforementioned Stone Bank, with an intention to bore the same thorow, and so drown the whole Army of the Besiegers. But the Work-men that were intrusted, not being so prudent as they ought to have been in the execution of a design so hazardous, made too great an opening in the Bank, so that in a few hours the water gushed in with such violence, that it not only drowned most of the Enemies Army, but the whole City also was overwhelmed, and all in it in a manner destroyed with the Inundation. In this miserable calamity, thus unfortunately happing, above three hundred thousand persons were drowned, and this samous City, formerly the ancient Seat of the Emperours of China, upon the 9. of September 1642. converted into a Pool, with the adjacent Country round about it; for through the violent force of the water, not only all the Build-

ings and Houses were soon overturned, but Trees which had sood for many Ages were wash'd up by the Roots; so that at this time there is nothing thereof left to be seen.

Licung zus who in person escaped this Deluge with some sew of his Forces, yet once more made a shift to recruit his Army; upon the sight and muster whereof, being still perswaded that he should get into the Throne, took upon himself the

Title of King, calling himself King Xunnang, that is, a Fortunate King.

The Province of Honan being thus subdued and brought to slavery, and the Inhabitants thereof miserably mis-handled with plundering and stealing from them, this upstart King departed with his whole Army, and fell into the Province of Xensi; where he immediately laid close Siege to the chief City Xigan, which he took after three days, giving the Plunder thereof to his Souldiers; but out of a seeming compassion he gave the Inhabitants their Lives. He made this City, upon its reduction, the Seat of his War, and caused all manner of Provisions and Ammunition to be brought out of the Province and laid up there; partly thereby to keep the Country in awe, and partly to hinder the Chinese Army

from any Provisions in those Parts to support themselves against them.

Lastly, made now over-consident by success, and doubting no longer of the possession of the Empire, which he had already appropriated to himself in his thoughts, he took upon him the Title of Emperour, by the name of Thienxun, which signifies, Obedient to Heaven; for by Pretext of this glorious name, which he used for a Cloak to his Villany, he gave out in Speeches, and so made his Souldiers believe, that it was concluded in Heaven, that he should ascend the Throne, and deliver the oppressed Subjects out of the covetous hands of the present Emperour, to inslict punishment on the corrupt Governours of Provinces who had over-burthened the People with intolerable Taxes; and lastly, to govern the Empire in peace and quietness. To all this the Renegado Chineses, who had sided with Licungzus, giving easie credit, were very forward not only to give him the Title of Emperour, as his ambition had assumed it, but did verily believe he was sent from Heaven to govern.

And to adde the greater Honour and Lustre to his Name, and win their favour, he governed with great moderation and mildness, so to make his Actions and his Name seem agreeable: For such as had done any wrong, underwent no corporal punishment, but were only chastised with kind words and good admonitions. All such Chinese Governours as refused to submit to him, he caused to be put to death when taken: He abolished and took off several heavy Taxes, that had been laid and then continued upon the People, charging such as he made Governours to rule gently and lovingly over his Subjects. And after this manner, through his cunning and crasty infinuations, did this Grand Thief bring under his obedience several Provinces without spilling any blood; for the Commonalty (which is Bellua multorum capitum instabile vulgus) was hugely pleased with this new Model of Governing, applauding their new Emperour with highest Eulogiums.

But beside the troubles occasioned by the two Grand Robbers, there arose in the Court another dispute and discontent as mischievous as the other, and which was indeed the greatest occasion of the overthrow of the Empire, and the greatest divisions amongst the Governours themselves, occasioned by the jealousie and hatred they bore to one Guei of the Kings Bed-chamber, for the great Authority committed to him, and affection shewn him by the Emperour, who had not only intrusted the whole Government into his hands, and preferr'd him to the best Offices and Charges within his Dominions, but likewise treated him with respect as if he had been his Father. But this Favourite not knowing how to keep himself within the limits of moderation, began so to swell with pride, that

he caused several Great Persons to be punished with death for the least offences, or at least banished. Which exorbitant cruelties brought him into great hatred, not only with the Nobles and Grandees, but also with the Prince Zungehinius himself, who, by the information of the Prime Persons about him, being acquainted with his carriage, began to abate much of his love towards him.

This occasioned a very great fraction amongst the Governours and Rix Councellours, who were divided upon it into two Factions, so that in a short time there was hardly any considerable person to be found who did not side with the one or the other, each endeavouring to ruine his Adversary, yet still both pretending the welfare of the State. But the Emperour Zungchinius fore-seeing the ruine that was imminent over his head through these Divisions, endeavoured by all the means he could devise to reconcile these Intestine Jars, thus unhappily risen amongst his Subjects; and in order thereunto, after several other probable experiments without any effect, he caused the Friends of the before-mention'd Guei to be prosecuted in due form of Law, and severely punished as disturbers of the Publick Peace: Nay, at last he was forced to cause Gnei himself to be put to Death, with several other of his Adherents, which was put in execution after this manner. According to an ancient custom of the Chinese Emperours, to visit the Tombs of their Ancestors, this Guei under colour thereof was made choice of (it being always an Employment committed to the greatest Persons in China) who not dreaming of any hurt intended against him, began his journey with a great Train; but he was hardly gone a mile out of the City of Peking, but a Messenger over-took him from the Emperour, who delivered him a Golden Box, wherein lay a Silk Cord, with order to hang himself therewith, which he readily embraced, and presently went and performed. And thus to come to the Period of Life is held by the Chineses for an Honourable Death; insomuch that none who have any respect for their Family, will reject or refuse this severe, though inhumane order and command, when sent him.

But very little advantage did the Emperour reap by the fall of this his so eminent Favourite, but rather created more trouble unto himself; for his Adherents hereupon began to conspire with the Rebellious Robbers, and to swear Revenge.

These Feuds being spread into the Armies that were sent to subdue those Robbers, made such heart-burnings among the Souldiers, that they returned home still with great loss; by means whereof the Emperours Assairs began to fall daily into a condition of worse and worse; for the Friends of the before Murdered Favourite did what ever they could to ruine the Emperour and their Adverse Party adhering to him.

When Licung zus received information of these Divisions between the Emperour, his Commanders, and Governours, he concluded that it was now a convenient time to fall upon the chief City of Peking; whereupon (after he had well secured the Province of Xensi) he marched with his whole Army to the East, and and passed with little or no trouble over the Yellow River, being not defended by any; for he might have been easily obstructed, if not totally prevented in that his passage with a handful of Men, in regard this River in those parts, between the Provinces of Xensi and Xansi, runs with a very violent Stream and Current; but there being no strength to hinder him, he easily got over, and at first Assault took the samous and great City of Kiangchen, which lyes near to the Yellow River, and on the South-side of the Province: The news whereof caused other places where he came not to withstand him, only those of the City of Thaiyven held out several days as it were in a Bravado, but at last submitting, they dearly paid for their opposition; for the Commanders within were all put to the Sword, and a very heavy Fine set upon the Citizens that survived.

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When now the Emperour Zungchinius received Intelligence, that these bold Pillagers were already got over the Yellow River and in the Province of Xansi, which is not very far from the Imperial Court of Peking, he immediately caused a very great Army to be raised under the Command of his General Lius, with order at least to stop the Robbers in their march, if he could not totally destroy them: But this great Army effected nothing; for no sooner were they come in fight of the Enemy, but they deserted their Commanders and ran over to them; which so infinitely afflicted the General, that he went away forthwith and hang'd himself. The report of these disastrous actions being spread, immediately filled the whole City of Peking with great consternation and amazement, and withal made so deep an impression into the heart of the Emperour, that he concluded to leave the same, and to flye with his Family to Nanking: but from this his determination he was earnestly disswaded as well by such as were faithful, as those that intended Treachery towards him. Those who under colour of Friends, and were yet in heart Traytors and Enemies to their Prince and Countrey, advised him to stay, that so with the greater ease and convenience, before their conspiracy came to be detected, they might deliver him up into the Hands of the Rebels; but such as were indeed faithful, advised his stay for the welfare of the Empire; alledging that his flight, and the deserting of his Imperial City, would hazard the whole State by heartning the Enemy, and discouraging his Subjects. Beside, they concluded that they were able to defend the City against all attempts whatfoever of the Enemies Countrey, being well provided and fortified with Vihuals and Ammunicion: Nay further, that without all peradventure the Inhabitants of all the other Provinces would not forbear to come to their relief, when they should hear that the Emperour was resolved not to leave it, but to run the risk of his utmost Fortune, even to the loss of his Life in the same. Whereupon the Emperour rests satisfied, and resolves in person to stand by the City, and defend the same to the last drop of his blood.

The Usurper Licung zus on the other hand, no less quick in intention, then nimble at action, and well knowing that Proverb, Virtus an dolus quis in hoste requirit? joining Policy and Force together, sent a great number of his Souldiers habited in the same Mode with those of China, into the chief City of Peking; and the better to prevent discovery, he sent them not all at one time, but now and then one, surnishing some with Money to drive a Trade there, ordering others to set up Drinking-houses, or to take what other course of life they judged most free from suspicion, till such time as he came with his whole Army before the Walls of the City; and that then by setting Fire on the Houses, or some other like mis-

chievous act, they should make some disturbance in the City.

The Plot was not better laid then affected, being carried on with that privacy, that nothing of it was ever discovered by the Chineses, till it was put in execution.

However the Ambitious Fox not daring to trust only to this, thought upon some other means sit to make sure of this his undertaking; and that which appeared most feasible to him, was by corrupting some of the chief of the Council of War, which he easily compassed; for they perceiving the Emperours Assairs to be in a decaying condition, were soon persuaded to enter into a Consederacy with him, whereby they obliged themselves to deliver up the City unto him at such a time and hour: And so faithful were they in Insidelity, that it was accordingly performed by them in the month of May, 1644. when one of the Gates by the Traytors within being set open, the Besiegers suddenly entered; and although discovered by such as were faithful to the Emperour, yet they also perceiving that the City was full of Consusion, and that the matter was quite past hope, every one shifted for himself, and left all to the mercy of the Robber.

Licung-

Licungzus being thus Master of the City, marched up directly to the Emperours Palace, and with the Prime of his Army was gotten through the second Gate (which is much to be admired, but what will not Treason effect) before ever he knew any thing of what had past; but when he was first told of the Enemies being within his Court, he was astonished with admiration at the unexpected hearing of such directly news; but after a small Pause, seeing there was no hopes toescape, he took his Pen, and writing a Letter with his own Blood, accuses therein his Officers of most horrid Treason, earnestly desiring and entreating Licungzus, that since Heaven had so favoured his designs as to give him the Empire, he would do him (a Prince yielding to his Fate) that right to punish his Traiterous and Persisteous Officers and Servants with most severe punishment.



Having finished this Letter, as a Man Distracted he kills his Daughter in his Chamber, being a young Virgin of seventeen or eighteen years of Age, that she should not be mis-handled and abused by the Rogues; and then with a setled resolution not to survive this dismal mis-fortune, going into the Garden, with one of his Garters he Hanged himself upon a Plum-Tree. And this was the miserable Catastrophe of the Emperour Zungehinius, who was very unfortunate, during his Reign, in all his undertakings, and is reckoned for the last Emperour of the Race of Taiminga; for although afterwards some other of that Line were chosen, yet they are not reckoned by the Chineses themselves among the Emperonrs of that Race, in regard that after the death of Zungchinius they never possessed the whole, but only some part of the ancient Empire. Thus was that Race whose first Founder was the Robber Chu, destroyed andbrought to nothing by another Robber Licung 2015, who had the good Fortune even beyond his hope, though not ambition to subdue the biggest Empire in that part of the World.

The Emperours death begat so great a grief and commiseration in the chief Governour of the City, that not thinking himself worthy to survive his unhappy Lord, he went and Hanged himself likewise in the same place. The Empress followed the same example, and so did all such as were faithful to them, rather then they would fall into the hands of the Enemy; for it is counted for a piece of Honour and Faithfulness with the Subjects of that Countrey, to dye with their Soveraign.

Licunguns being now Master of Peking, presently seats himself in the Imperial Throne, and the next day caused the dead body of the Emperour to be hack'd to

pieces, and gave the Plunder of his City to the Souldiers.

The Emperour Zungchinins had three Sons, whereof the Eldest (seeing his Fathers death, and the City in the hands of the Robbers) never appeared more, though great fearch was made for him, to have had him either alive or dead. Of his loss there are divers opinions, some thinking he was killed in the crowd unknown: Others that he saved himself by flight amongst those that escaped to the Mountains, where they lived a long while after.

Beside this, were two other younger Sons, who were brought alive to the Ty-

rant, but he caused them to be both Beheaded presently.

And to shew his Tyrannical Cruelty, and that the Barbarism of his Nature was not at all altered by his being gotten into the Throne, he Summoned the chiefest Persons of the Empire to a Meeting, under colour of treating with them about business of Consequence; whither they were no sooner come, but a company of the basest Fellows were turned in upon them, whose savage Fury so unboundedly raged, that it spared none but such as had no Money to buy off their Lives. But here ended not his Tyranny, as by the following Tragedy will

Amongst several other Governours and Commanders whom he had taken Prisoners, there was a very ancient Man named Us, whose Son, called Usanguejus, had the Command of the Chinese Army, which lay upon the Frontiers of Leaotung against the Tartars: Of whom the Usurper standing in sear, as perceiving that he was able to do him very great prejudice with his Forces, threatned this Old Man to put him to death in a most cruel manner, if he did not forthwith command and enjoyn his Son to come and submit unto him; promifing to reward fuch his civility with great Presents and Preserments. The decrepit Old Man Us, in hopes to get his liberty, and overcome with these great promises, writ a Letter to his Son, the substance whereof was to this purpose.

That the various changes and vicissitudes which happen in this world, are either pre-ordained by the Heavens, occasioned by the Earth, or impulsed by Destiny. This I write to you, my Son, to give you notice that the Emperour Zungchinius and the Government of the Race of Taiminga is totally destroyed; and that since the Heavens, which order and manage all things by a just rule, have given the Dominion to Licungzus, it is requisite that we comply with the Times, and make a Virtue of Necessity, especially if we will escape all distasters, prevent a cruel death, and enjoy his favour. He promises to ennoble you with a Royal Dignity, and to confer on you all manner of Honour and Friendship, if you will take part with him, and owne him for your Lord and Emperour. Consider well hereof, and know that upon your promise and consent to this, depends my preservation, and you may now either preserve my life or destroy it: Weigh with your self the obligations of Nature, which will tell you how deeply you are engaged to preserve him that first gave you being.

Usanguejus upon the receipt and reading this Letter, though very much troubled at the Contents, being tyed by Oath to his Natural Prince, answered his Father with these few, but sharp words.

I shall never owne him for my Father, who will not be true and faithful to his Sovereign. Have you forgot that Faith which you one to the Emperour? who can blame me if I forget that Obedience which I owe to you? Much rather had I dye, then betray my Trust and falsifie my Oath.

No

No fooner had Vsanguejus sent this Letter to his Father, but he dispatch'd an Embassadour to the Cham of Tartary, to desire affistance against the Usurper and Tyrant Licungzus, who so unjustly intruded upon the Throne by Rapine and Murder: And to incite the Tartars the more speedily to the march, he promised them great store of fine Linnen, Silks, Gold, Silver, and a great number of handsome young Women, wherein the Tartars take great delight, because they are very scarce amongst them, their Country abounding more with Men then Women. The Cham who had long been waiting for such a convenient opportunity, readily accepted of his offer, promising to assist him with a considerable Army which then lay ready in the Province of Leaotung: And in truth he was as good as his promise; for it was not long before he began his March with an Army of 80000 Men to joyn with Vsanguejus where he lay encamped; to whom at meeting he thus spake.

That we may not be baffled in our Undertaking, I judge it necessary and advise you earnestly to put all your Souldiers into Tartar Habits, to wear Caps and short Hair, that so the Tyrant by this Stratagem may be deceived; for that he will take them all for Tartars.

Usanguejus, whose heart boiled with Revenge, agreed to all the Tartar desired of him, not confidering that he brought in Tygers (according to the faying of the Chineses) to hunt out Dogs. This Confederacy against Licunguus was not so privately carried, but he had intelligence thereof: But when the News was brought him, that they were not only joyned, but upon their March against him, it struck such a terrour into the Robbers heart, that he presently quitted the Imperial City of Peking, not daring to stay or abide their coming, and fled into the Province of Xensi for safety, taking with him all that was of value, and seated himself in the chief City of Sigan, formerly the Court of the ancient Emperours. As a testimony of the greatness of the Treasure that was carried out of Peking by this flying Tyrant and his Followers, it is most certain that 7 or 8 days were spent wholly about loading of Waggons and Horses with the same; and yet they left great store of riches behind them, being surprised with fear at the sudden coming of the Tartars. And thus were the infinite riches of Gold, Silver, Jewels, and costly Furniture, which sixteen Emperours of the Race of Taiminga had been scraping together by the space of 280 years, destroyed and carried away: But he had not yet gotten into Harbour with his Booty; for in his flight he was set upon by the Tartar, who recovered from him all that mass of Wealth which he had so traiterously stoln, and then marches directly up to the Imperial City of Peking, where the Inhabitants without making any refistance set open the Gates, and gave them free entrance. And thus at length, and after this manner, the Tartars became Masters of the whole Empire of China, for which they had waged War, and fought so many bloody Battels, for many Ages.

And although at this time, which was at the very first entrance, the Tartar King Zungteus hapned to dye; yet (which is very observable) they were not thereby deterred from pursuing their designed Conquest, but endeavoured both by Cunning and Policy to win the hearts of the Chineses to affect them: For though the death of Zungteus gave a little check to their Affairs, yet through his good Conduct while he lived, he had opened such a way for them, that they easily saw in what method to proceed for the gaining of the whole Empire. He lest behind him a Son six years old, whom he declared his Successour upon his Death-bed, enjoyning and conjuring his own Brothers prudently to supervise and govern the great Transactions of his Dominions, during his Minority. The eldest of these

Eeec

Brothers

Brothers had the greatest hand in the management of Affairs, which he most

faithfully performed, effecting very great things.

The Robber Licung zus being thus expelled from his Usurpation, Vanguejus endeavoured to settle again in the Throne the next Heir of the Family and Race of Taiminga: With the more applause to effect it, he returned very hearty thanks to the Tartars for their faithful affistance and service, highly commending their Courage shewn in driving out the Robber. After this Complement performed, he prosser'd them the promised Presents, with request that upon receiving the same they would depart out of China, and for the suture forget the old Injuries, which they had now sufficiently revenged: But Vanguejus received from them an Answer quite contrary to his expectation (which they had long since in their thoughts framed) in these words.

It seems to us, although perhaps you shall judge it otherwise, as yet too soon for you to part with us : China is not yet free from armed Thieves, but still too much over-run with the same: You may easily imagine how great a danger is still imminent over your head, in regard the grand Robber Licungzus has setled himself in Sigan, the chief City of the Province of Xensi. We have newly struck a fear and terrour into him, and if he be once informed of our departure, he will soon re-invade the Throne with fresh Forces, and re-conquer the whole: And then in regard of the great distance that will of necessity be between us, it will be impossible for us to come timely enough to your assistance. Wherefore we judge it better for us now we are here, and before our departure, wholly to destroy these Plunderers, and then all being in peace and quieiness, your new chosen Prince for the future will be freed from any new troubles. As to your promises never think of them; for they are as well performed by you, as by us: But if your intentions aim at the good of the Publick, march with a potent Army against Licungzus, and force him to leave that City, while we in the mean time will endeavour to drive the other Robbers out of the Province of Xantung; and in the doing of this, the whole Empire will be setled in Peace.

Vsanguejus, who either did not perceive the craftiness of the Tartar, or at least dissembled his knowledge on purpose at the present not to provoke him, agreed at last to his Proposal, and permitted him with his Forces to continue in China.

But the Tartars, in pursuance of their long intended design, before they began their March, at the request of Vsanguejus, with their Army into China, to drive out Licungzus, had sent into their own Countrey to raise a mighty Army with all speed for the Conquest thereof; yet the better to palliate their practice, they used no force against the Chineses, but kept them in hand with kind and crafty Language, till they had got their Forces out of Tartary, and brought with them their young King of six year old called Xungteus; whereby they first gave to understand, that they aimed at the Soveraignty: For no sooner was their new raised Potent Army arrived, but they Proclaimed this young Child Emperour of China, gave him the name of Xunchi, and entitled his Race Taicung: This Child, who yet lives and Reigns in China, and is now about twenty nine years of Age, was placed with great Majesty in the Ancient Imperial Throne, through the good conduct of his Uncles and near Relations, who proved very faithful to him, being intrusted with the sole management of all Affairs, and of so great Courage and Valour, Civil, Courteous, Loving, and just Deportment, that they won the hearts of the Chineses.

Upon the very day of this new Emperours Installment, there was sent in his name, by the advice of his Uncle, a Regiment or two of Tartars to Usanguejus,

who was upon his march towards the Province of Xensi, to sight with Lieungzus; with sealed Letters, wherein and whereby he was constituted King Pingsi, which signifies a Pacifier of the West; the chief City Sigan, in the Province of Xensi, ordered to be for his Court, and that he should pay some yearly Tribute in token of his obedience. This Policy did the Guardians of the young Emperour use to satisfie and gain Vsanguejus to their Party; knowing very well that the Interest which he had in China, was sufficient to embroil the Assairs of the Tartars, and involve them in new Troubles. Vsanguejus who could never expect the like Preferment from the Chinese Emperour, considering that all the last Emperours Children were dead; and seeing the Tartars upon their march against him with so great an Army, and that himself was in no condition to oppose them, relinquishes the trust which he had thus long kept, receives the new Honour, and acknowledges the Tartar for lawful Emperour of China.

In this manner was he, who not long before for the Protection of the Chineses was sent with an Army to subdue the Rebels, now brought over to sight against his own Countrey-men, and with the Tartars to help conquer the Empire; and at last with the assistance of the Tartars, having quite vanquished the Robbers in Kensi, in a pitch'd Battel, went and setled his Court in the City of Sigan. And thus did the Tartars prefer this Lord to great Honours and Dignities, who had so often fought against them with great success, but trusted him not with any Military Employment; as well knowing what such an expert and valiant Commander (well guarded with Souldiers, whose love in time of Peace he would purchase) is able to do, in case Fortune should afterwards become froward, and begin to

frown upon them.

What became of Licungzus is not certainly known, for his Forces were most of them kill'd upon the place by Usanguejus; and therefore some are of opinion that he fell into the Slaughter amongst the rest, for he never was heard of after

that Battel.

The other Tartars who were sent towards Xantung and Peking, soon made themselves Masters of them, meeting with little or no resistance: But yet the greatest stop that was after this put to the Arms of the Tartars, was the Law they Published, whereby the Chineses were commanded to wear their Hair after the Tartar Fashion. This did very much alienate their affections from the Tartars, for they of China take great Pride in their Hair, and therefore did fight more valiantly to defend that, then for the Sasety and Preservation of the Empire or Emperour; insomuch that thousands (who perhaps otherwise would have submitted

peaceably) chose rather to lose their Heads then their Tresses.

Nevertheless the Tartars were so successful in their War, that in the space of twelve months they Conquered sour Northern Provinces, viz. Peking, Xansi, Xensi, and Xantung; but for the rest they used another means, which got them more then the Sword, and indeed was a good piece of Policy; for they made no manner of alteration in the Government wheresoever they came, but suffered the same, and direction of Assairs both in City and Countrey to continue in the hands of the Chinese Philosophers, wherein it was settled before: And this one thing brought the Tartar into such savour and esteem with the Chineses, that they readily submitted themselves to their Command; only herein consisted all the marks of their Vassalage, that the Conquerors reserved to themselves the management of all Martial Assairs; nevertheless, such Chinese Commanders as they had found faithful, were still employed by them; and even in the Imperial City it self, the same order, as to the Civil Government, was observed as before, only one half of the Judges were Tartars, and the other Chineses.

In the mean time the Governours and Commanders of the Southern Provinces (where

(where the first disturbance by the Robbers began) having information of the straights the Emperour was reduced to, raised a great Army, and were already upon their march to his rescue; but when they were certified of his Death, and the taking of the City, they returned immediately with all their Forces; and not long after understood that the Tartars, who by the means of Usanguejus were called in as Aids, had possessed themselves of the whole Empire, and were become absolute Masters thereof; the very thoughts of which much perplexed their

And this spred likewise a great consternation among all the People, even as far as Nanking, the chief City of the Province of the same name, so that they did not know what to advise or do; but at last the General took Courage, and set up, after a long and ferious consultation, one of the Family of Taiminga, being the next Heir to the Chinese Crown, as Grand-child of the Emperour Vanlieus, and Cousin of the last Emperour Zungchinius, who heretofore kept his Court in the Province of Honan, but for fear of the Robbers removed to Nanking; where upon his arrival the Inhabitants in great Pomp and State set the Crown upon his Head, and Proclaimed him Emperour by the name of Hunquang, in hopes to effect great matters by him, in regard he was a valiant Prince. He was no sooner seated in his Throne, but he sent an Embassadour to the Tartars to demand a Peace upon terms of leaving all the Northern Provinces to them which they had taken: But the Tartars well understanding that the scope of this Embassie was only intended to gain time till the Chineses could recruit themselves with Men and Money, rejected their offers, and fent them answer, that they would either have the whole Countrey, or no part of it, being resolved not to lay down their Arms till they had accomplished what they had undertaken.

In the mean time, whilst the Embassadour was upon his return home, and that both Parties prepared for the War, there appeared in Nanking a Youth, who gave himself out for the eldest Son of the Emperour Zungchinius, and endeavoured to confirm his faying with some peculiar remarks of Truth: And that which seemed to make a great addition to the credit of this report, was that several Gelubdens, and others who had been conversant in the Emperours Court, pretended to know kim. But Hunquang who had tasted the sweetness of Government, and in some measure settled himself in the Throne, refused to owne him for the lawful Son of Zungchinius; but caused him to be apprehended as an Impostor, with an intention to put him to death. And in this cruel resolution he persisted, notwithstanding that all the Commanders and Governours opposed him, and extreamly hared and maligned him for it, for they gave credit to the saying of the Youth. This business occasioned so much and so long trouble among the Chineses, that the Tartars in the interim took the opportunity to subject the Province of Nanking, wherein they found little or no opposition, in regard the Chinese Commanders were divided among themselves to that height of malice, that some refused to hinder the Progress of the Tartars, on purpose to work a prejudice to the new Emperour: Whereupon they came immediately to Hoaigan, the first chief City of the same Province, and without making any stop or delay, they took in the East-side of the Yellow River, and Ferried over the same in Boats, though the other side thereof was well lined with Chinese Souldiers; who no sooner perceived the. Tartars in earnest to put themselves aboard for passage, but they left their station, and sled like so many Sheep before Wolves. The Tartars thus got over (which might have been easily prevented, if the Guards appointed for defence of the Banks had shewn the least courage) fell with their whole Army into the same rich Province, and took and carried away what soever they found upon the Northside of the River Kiang; no place being able to withstand them, only the Rich and Famous City of Jangchen made some considerable resistance, and kill'd many of the Tartars in their Sallies, amongst whom was a Son of one of their petty Kings. This City was commanded by one Zuus Colaus, placed there by the new Emperour, to whom he proved very faithful; for he defended the place, wherein was a strong Garrison, to the very last; yet having endured a long and cruel Siege, and seeing no likelihood of relief (the provisions also within being all spent) he was forced at last to deliver it up to the Tartars, who put all, as well the Souldiers as Inhabitants, to the Sword, plundered the City, and afterwards setting it on sire, laid it all in ashes.

The Tartars hereupon increased very much in power and authority, so that many of the Chinese Commanders went over to them, and were either continued in their present Employments, or else preserr'd to better. Which friendly and favourable treating such Officers and Cities as came voluntarily and without force over to them, and on the other hand inflicting such great severity and cruckly on such as made opposition, brought it to pass that most of the places situated in the North over the River Kiang submitted themselves, to avoid the punishment and misusage which they should otherwise undergo by making opposition.

Having subdued these places, the next thing they undertook was against the City of Nanking, formerly the Court of the ancient Emperours, and is a stately City lying upon the Southfide of the River Kiang, which divides the whole Empire of China into a Southern and Northern division, and runs quite through the middle of the Province: So that the Tartars to win this City, and to get the new Emperour into their hands, who was within the same, were forced beforehand to provide great numbers of Boats wherein to be carried over the River. The Chineses likewise having many Vessels, of them, made a Fleet, which lay under the Command of the Valiant Prince Hoangchoang on the other fide of the River. The Tartars in their Boats fell upon the Chinese Fleet with great fury, which as manfully received and maintained the Fight; fo that both fides fought most valiantly, but at last Fortune intending to shew a glimpse of her favour to the Chineses, the Tartars were vanquished and totally routed with a very great slaughter of their Men: By which valorous action Hoangchoang made it appear, that the Tartars were not invincible. But Fortune, never constant but in her inconstancy, did not long favour this brave General; for a while after he was most treacheroully kill'd by one of his own Commanders, a Traitor who had long before been hired by the Enemy to perpetrate this Villany, one Thienus a Native of the Province of Leaotung, who from his Childhood had served amongst the Chinefes. And as the Act in it felf was direful, fo the events that followed had a like miserable issues for through the unfortunate death of this Excellent Commander, the Chinese Assairs began infinitely to decline, and the whole Empire became a Prey to the Tartars in a short time after.

The Traitor Thienus, not satisfied in having committed this foul action, but willing to adde villany to villany, flies with his Men into Nanking, under colour of performing his duty as a faithful Officer, but in truth with hopes to effect some other Treason, as he afterwards did; for the Emperour hearing of the death of his General, was perswaded by this Thienus to leave the City. As soon as the Tartars, being got over the River with their Army, understood that the Emperour was fled, they sent several great Parties in pursuit of him, whom the Traitor (being present) seeing approach, commanded his Men to seize him, and then delivered him up to the Tartars, in fuly 1645. who now having obtained what they much aimed at, did not presently put him to death, but first carried him up and down in Triumph, and at length having brought him under the Walls of

the chief City of Feking, there strangled him with a bow-string: which manner of death is held in great esteem amongst the Tartars. And thus the Emperour Hungquang came to his end, before he had reigned a compleat year. Then they caused the Youth who pretended himself to be the Son of Zungchinius, and whom they found in Prison, to be also strangled; and not only these, but all others they could find or meet with of the Royal Race: For it is a Custom through all Asia, that when a Kingdom is taken from another, all the Kindred of that King are put to death by the Conquerour.

These things being thus brought to pass, the Tartar Army sell upon the chief City of Nanking, took the same without any resistance, or so much as a blow given, and out of an innate hatred turned the Imperial Palace (the ancient Seat of the Emperours Courts) and also their Tombs and Sepulchres into a heap of stones, yet never offered any hurt to the Inhabitants Houses. Marching thence they reduced all the other Cities of this Province without any opposition, they

freely submitting to avoid their cruelty.

This Province thus settled, part of their Army was sent for Hangeben, the first chief City of the Dominion of Chekiang, and the other part marched over the River Kiang, to subdue the Southern Countries, as Kiangsi, Huquang, and Quantung. About this City was got together the remainder of the Chinese Army that had faved themselves by flight, where they were about to chuse a new Emperour called Louangus, of the Race of Taiminga: But he earnestly refused to take upon him that Dignity, being contented with the Kingly Title; faying, that when the Tartars were beaten and driven out of China, then he would accept of it. His Reign had not continued three days, but he saw the Tartars coming to fight with him, and to drive him out of the Kingdom: But he not frighted therewith, and withal being a valiant Prince, encouraged his men to make a manly refistance, which they faithfully promifed to do, and accordingly behaved themselves with great Valour and Fidelity, till they were not able to hold out any longer overpowered by hunger. Whereupon Louangus, who had not his fellow amongst the Chineses for civility and a passionate affection to his Subjects, went to the walls, and entreated the Tartar General upon his knees, that if he would forgive the City and Inhabitants, he should do with him what he would; for he would willingly offer up himself a Sacrifice for his Subjects safety. Which said, he forthwith delivered himself freely over to the Tartars, who by that means became Masters of the City; yet inraged by their resistance, they neither had compassion on the Souldiers nor Inhabitants, but put all to the Sword as could not fave themselves by flight.

After this the same Enemy took the City of Hangeben, without doing any prejudice to the Inhabitants: And from thence, by the help of Boats passing the River Cienthang, they came before Xaoking, the most compleat and uniform City of all China; which presently submitted to their Arms without making the least resistance: And without doubt they had taken all the other Southern Cities without any opposition, had they not set forth an Edict, thereby commanding every Person to cut his Hair after the Tartar fashion; upon the first hearing of which, the Chinese Commanders and Inhabitants, who have as much love for their Hair as their Country, began to sty to their Arms, with a resolution to sight for their Hair; which they did with such Valour and Courage, that they beat the Tartars out of the City of Xaoking, inforcing them to sty over the River with the loss of many of their Men: And doubtless if at this time they had pursued, they might have regained those places they had lost; but being satisfied in their minds that they had thus preserved their Hair, they ceased to pursue their Victory, only making resistance on the South side of the River, where they so fortified them-

felves with railing of Bulwarks and Forts, that the Tartar continued quiet a whole year, without attempting any thing considerable.

The People having unfortunately lost their faithful and too zealously loving Prince Louangus, endeavoured to make another Head over them, and to create one Lu (of the Family of Taiminga) Emperour; but he likewise refused the Imperial Title, only taking upon him that of Restorer of the Kingdom.

The Tartars finding their Armies much weakned by the great numbers of men they had lost in several Battels, so that they were not in a condition to execute any thing considerable, sent for fresh men from Peking to re-inforce their Troops, wherewith they endeavoured to pass the River Cienthang; but notwithstanding all the force and policy they could use, they were not able to essent it. And thus the Chineses began by degrees to recover their lost Country, which undoubtedly had very prosperously succeeded, if an unfortunate accident had not hapned in

the mean time, which prevented it, as is hereafter declared.

The Souldiery and Covernours of the Province of Fokien, that were fled out of Chekiang, had with them one of the Race of Taiminga, whom they proclaimed Emperour in the same Province, which borders upon that of Chekiang. This Prince being of a lofty and ambitious nature, and not able to keep himself within bounds, sent some to perswade the petty King Lu to renounce his Sovereignty, and lay down his Government, and quit the Title of Restorer of the Kingdom; alledging that he had but few Cities, and was not so near allied to the former Emperour as himself. Lu argued on the other hand, that he had the Priority of Title by the Election and Submission of the Subjects, and his Conquests sufficiently shewed the Love he bore, and the Service he had done his Country. The Tartars were not a little overjoyed at these divisions, which gave them an opportunity to work their ends, by reducing the whole Empire under their Power; for it was impossible to reconcile the differences of the two new Kings, so as they might join their Forces against the Tartar, each of them still endeavouring what he could the ruine of the other. And in regard Lu had but eight Cities under his Command, which were not able to maintain an Army sufficient to grapple with the Tartar, he only stood upon the defensive part, and never durst venture over the River; the Tartars in the mean time labouring with their utmost endeavour to get over the River, but with Ships they durst not attempt, understanding very well that Lu had sufficient to oppose; notwithstanding which, Fortune too much favouring the Tartars in their undertaking, on this year it hapned to be a very hor and dry Summer, so that the River on the South-side was thereby grown shallow, of which they by the information of some Treacherous Chineses, having by intelligence found out a fordable place for their Horse, whereof a few only being got over, gave presently sudden Alarm to the Countrey, that the Inhabitants thereof fled and left all to fave their lives: Lu himself was so surprized at the news, that he abandoned the City Xaoking, and fled into the Island Cheuxan, situated over against Ningpo, the ninth chief City of the Province of Chekiang, where he lived several years atter.

This Island, never Inhabited before but by a company of Poor Fishermen and Peasants, is now, through the concourse of the Chineses sted thither to aid this Lu, as the Protector of their Hair, grown to be so great and powerful a Kingdom, that there was reckoned in the same seventy two Cities. The Chineses and their Protector being thus sted, the Tartars Conquered all the rest of the Cities of the Province without meeting any opposition, only the City of Kinhoa, whereof the Tutang vvas Governour, did with stand for some months their Victorious Arms; for the Governour was resolved to quit himself with Courage for the

honour

honour of his Countrey; but notwithstanding all his Valour and Resolution, at last the Tartars having planted some great Guns before the City, they made a large breach in the Walls, at which they entered, and put all to Fire and Sword, insomuch that they lest not one house standing. The Governour himself to prevent falling into the hands of the Enemy, caused himself and his Family to

be blown up with Powder in his Palace.

One of the same three Armies was already upon its march, in order to the subduing the Province of Fokien, but was in no small trouble where to begin the fame to their own least prejudice, in regard of the hinderance given to them by the steep Hills and Mountains which lye at the entrance into this Province; for between Fokien and the Provinces of Quantung, Kiangsi and Chekiang, lyes a row of inaccessible Rocks and Mountains, which divide it from the other three, and to get over the same is not only a troublesome, but tedious journey of three days; so that it would have been a very easie matter for the Chineses to have hindered, at least, if not stopped the Tartars in their March through these Mountains, if they had guarded the same but with a few Peasants; but they were so frighted and amazed at the coming of the Tartars, that they fled out of the Mountains upon their first approach, so that at last, though with infinite trouble, they got over them into Fokien, which they subdued in a short time; and for that the Inhabitants made little of no opposition, the Tartars were favourable unto them. This done, and having re-inforced their Army, they marched to the Province of Quantung through those of Huquang and Kiangsi; whither being come and attacqueing the chief City thereof, they foon laid it wholly waste, because it had made some opposition against them. Moved by the terrour of whose example, the rest of the Cities not daring to stand it out, submitted at first Summons. These Provinces thus brought under, an Army was sent for Peking, with orders to settle in each City a strong Garrison, and Magistrates over both Civil and Military Affairs, in the name of the Tartar Emperour.

But there are some that give another reason how it came to pass that the Tar-

tars hapned to master the Province of Fokien with so little trouble.

About this time there appeared a famous Pirate, a Native of Fokien, by name Chinchilung, but Forreigners call him Iquon; this person in his youth well known to the Hollanders and Spaniards, being but of mean extraction, served the Poringueles first of all in Maccao, in the quality of a Servant, and afterwards the Hollanders in the Island of Formosa; but being of an aspicing and ambitious mind, could not brook to live under so much subjection; wherefore retiring from them by specious pretences, he drew in a great many Innocent Creatures to take part with him, by whose help and with a few Ships he had made shift to get together, he turned Pirate; in which way after a while having made some considerable gain, he encreased very much in Shipping, at last growing so strong therein, that he far exceeded the Chinese Emperour both in Naval Forces and Wealth; for he drew the whole Trade of India to himself, Trafficking with the Spaniard upon the Philippine Islands, with the Hollanders upon Formosa, and in New Batavia, and with the Portugueses in Maccao. He drove likewise a very great Trade with those of Japan, and other Kingdoms and Islanders situated in the great Indian Sea; so that in truth he alone was able to export by his Power, Men, and Ships, the Chinese Commodities out of China, and to import back into the same the Commodities of Europe: Whereof the Emperour taking notice after a long War that had been between them, at length a Peace was concluded, by which in a small time he grew so very potent in Shipping, that he was able to set forth a Fleet of three thousand Ships.

And now success imping the wings of this Pirates ambitious thoughts, he was not

con-

contented with this Petty Greatness, but aspired at the Crown; but in regard he knew it would be impossible for him to effect any thing so long as any of the Race of Taiminga was remaining (for neither the Commonalty nor Souldiery shewed any respect towards him) he conceived some hopes, that with the help of the Tartars it would not be hard for him to extirpate that Family, and so make the way easie to his own advancement: Wherefore he resolved under the cloak of Vertue (and by that delusion to draw the greater number to follow him) to march against the Tartar as the common Enemy. And undoubtedly had not this Treason been fore-seen, under that pretence all the Chineses would have joined

with him, and looked upon him as the Restorer of their Countrey.

But notwithstanding this fair pretext, in the mean time he contracts underhand a Confederacy with the Tartars, promising to give them the best assistance he was able, as indeed it does appear he did by the Sequel of the story; for this Traytor Ignon, when the Tartars fell into Fokien, was made by Lunguous General of his whole Army; by which means having gotten the power in his hands, he suffered the Tartars, unresisted, to come into the same; so that it is no wonder why the Tartars afterwards conferred upon him the Royal Dignity, and gave him the Title of King Pingnan, which signifies, One that settles the West in Peace. Yet notwithstanding this service by him done to them, they did but temporize to Iull him into security, for they were jealous of his great force by Sea, and it may be suspected likewise what he was brewing in his mind, that he aspired to the Diadem. Now true and most certain it is, although the Tartars knew this very well, yet never durst they act ought against him with force, but always Courted him, and made him believe that they would give him the Government of the Provinces of Fokien and Quantung. Iquon finding himself in such high esteem among the Tartars, doubted not at all but that he should at least keep the Government of the Southern Provinces: But lee the inconstancy of humane Affairs, for he was very much deceived in his expectation, and clearly out-witted; for when the Tartar Vice-Roy of the Province of Fokien had resolved to go for Peking, it is a custom for all the Commanders to come and take leave of him, and to wish him a good journey; according to which Iquon who suspected no mischief towards him, concluded in himself to do the like honour to this Petty King: And thereupon departing from his Fleet, which he left in the Harbour of the chief City of Fochen, he went thither and joined with the Company to conduct the King a part of his way; but when he came to take leave, the King earnestly defired him to bear him company quite through to Peking, promising him to do him great honour upon his arrival there, for such his favour. Iquon now too late began to grow jealous, endeavouring by all the most plausible allegations imaginable to excuse himself, but the King would admit of no denial. And thus this famous Pirate was easily taken in a Net, who was not to be medled with or overcome by Arms; for he was no sooner brought to Peking, but he was cast into Prison, where he lay some time in Captivity, and afterwards not publickly executed, but made away with Poison. His Son and Brothers when they heard of his Imprisonment, quickly went aboard their Fleet, wherewith since that time they have done very great damage, and still continue their Pyracies to this day.

In this Interim the other Army, which was got through the Inland Quarters into Quantung, was from thence upon their March for the Province of Quangli, to reduce the same likewise under their Power. But in this Undertaking, their Forces were often worsted by the Chineses, who made the greatest opposition,

where the least of all was dreamt of.

At that time was one Khin Thomas (who was baptized by the Jesuites, and had embraced the Christian Religion) Vice-roy of the same Province, and one Ching Gggg

Lucus was General over the Militia: These two Warriours and valiant Commanders having gotten together a very great Army, sell so suriously upon the Tartars, that they not only drove them out of the Field, but also re-took such

places as they had won toward the West.

Prosperity seeming thus to begin to smile, these Valiant Chineses willing to shew they were not ambitious, made one Junglieus Emperour, one of the Family of Taiminga, being a Grand-child of the Emperour Vanlieus: He kept his Court at first in Queilin, the principal chief City of the Province of Quangs, hoping thereby to draw other Chineses to take up Arms against the Tartar: But soon after he went and removed his Court to the samous City of Chatting in the Province of Quantung, where continuing he got the better of the Tartars in several Battels. But the ill Fate of the Empire diverted his good fortune, so that he did not continue successful any long time, but was quickly overcome and driven out of Quangsi and Quantung, and from thence constrained to sly to the Fron-

tiers of Tungking.

No sooner was the Vice-roy of Fokien upon his Journey to Peking with Iquon, but it seemed as if the People of that Province and Quangsi had taken fresh Courage, there hapning a very great and sudden alteration in the Tartar Affairs; for one Vangus a Priest, who had formerly been a Commander in the Army, set the whole Country in an uproar, and having raifed a great number of Men, and modelled them into an Army, he went and took the City of Kienning with several other places, and put all the Tartars therein to the Sword; which good success immediately caused such Chineses as had formerly fled into the Mountains for fafety, to come down and join with him, to help to recover their Country. At the same time one Changus by name, and a Tartar born, being Vice-roy of two Provinces, had the Command likewise of the Province of Chekiang; who hearing of the Insurrection in Fokien, marched immediately thither with his Army, and finding no opposition at the mouth of the Mountains, where he supposed the Chineses would have block'd up his passage, which a few Forces would easily have done, he cries out with a loud voice, The day is my own, and the Rebels are fled. So marching over the Mountains without any opposition, he lays Siege immediately to the City Kienning, into which the Priest Vangus was retreated with most of his Army. The City endured a long Siege for several months, and was of such strength that it could not be taken by Storm, which had been often attempted by the Besiegers, to their great damage and loss of Men; wherefore at last they resolved to get it by Famine, rather then lose any more Men by Storming, whereby he had already very much weakned his Army; but that being recruited with fresh Men from Peking, and having made a very considerable breach in the Wall by their Ordnance, they resolved to storm it once more, and the success answered their desire; for the Commanders within the Place being divided among themselves, there was not such care taken as ought to have been for the refifting the Assault, by which means the Besiegers getting in at the Breach, immediately cut out their way and put all to the Sword, neither Man, Woman, nor Child excepted, so that (dirum dieiu) there were kill'd in and before this City above 300000 People, and the City it self afterwards totally destroyed, and not one stone left standing upon another. After the dreadful destruction of this City, the whole Province of Fokien submitted to their Power, and for the future none but Tartars were made Commanders over the Militia, and Governours of Cities: But notwithstanding all this great and prudent forefight which was used, the Tartars vvere not able to keep all quiet; for it hapned that the Governour of the Province of Kiangfi, named Kinus, revolted and found nevv vvork for their Arms; the occasion vvhereof is

faid to be upon some difference which hapned between Kinus and the other who supervised the civil Affairs of the same Province; the manner thus: They being invited to an Entertainment where a Play was Acted, during the Meal, as the custom is in China, and the Players being Drest in Chinese Habits, and not after the fashion of the Tartars; Kinns (who was born in the Province of Leaoriving, where they very much refemble the Tartars in Customs and Manners, and therefore put a very great confidence in the Inhabitants) minding the same, said yto the other Governour, Does not this Habit show much better then the Tartar Fashion? The other answering nothing at present, yet thought himself obliged in duty to acquaint the Emperour by Letter of this saying; for he fancyed that by these words Kinns was designing some novelty in his head, to the disturbance of the Publick Peace, and imagining he bore the greatest affection to those whose Habit he chiefly commended. Kinus, who wanted neither Courage nor Ingenuity, had bribed the Secretary of the other Governour, by whom he was informed from time to time of all was writ to the Emperour against him; and being satisfied with the Contents of the Letter, he went immediately with a Company of Souldiers into the other Governours Court, and there unexpectedly kill'd him on a sudden.

Having done this, he falls off from the Tartars, with the whole Province of Kiangsi, and declares for the Chinese Emperour Junglieus, at which the Inhabitants were not a little over-joyed; only the City Canchen which was commanded and governed by a very faithful Tartar, was not to be brought over to countenance the Revolt, which hapned very well for the Tartar; for the standing out of this single place alone was of such consequence, that the Tartars (as I shall relate hereaster) did victoriously recover the whole Province of Kiangsi and

Quantung, and brought them once more under subjection.

The General of the Militia in the Province of Quantung, called Licunguas, was likewise at the same time revolted from the Tartars, and had delivered up that part of the Countrey to the Emperour Junglieus, whom also the Southern Parts owned for the Emperour of China. And for the better prosecution of the design against the Tartars, the General Licunguas endeavoured to join his Forces with those of Kinus, to fall both together at one and the same time upon them, and drive them out of the Kingdom; which undoubtedly had taken effect accordingly, had not the resistance of the Governour of the City of Canchen hindered them: For the same Governour was no sooner informed that Licunguas was likewise revolted against the Tartar, and upon his March with his Army, but he sends to him this Deceitful and Politick Letter.

Till now I would never submit to Künus, because I could never believe that he would be able to withstand the forces of the Tartars: But seeing that you, most Valiant Prince, also turn your Arms against him, I cannot conceive what Safety and Protection I can hence forward expect from him; therefore I hold my self obliged to follow your Standard, and you shall no sooner appear with your Forces before this City, but I will deliver it up into your hands.

After that the Governour had dispatched away an Express with this Letter, he sent another to the General of the Tartars, who lay with his Forces in the next Province to Fokien, to assist him with what strength he could well spare; which were sent, and by him conveyed into the City by night, so that no notice could be taken of his design. Licunguas in the mean vivile, not suspecting any Treachery intended against him, boldly, but carelessy, went up to the City, and finds the Gates thereof standing open, so that vithout delay he entered, and immediately found

found himself assaulted on all sides by the Tartars, who lay in Ambuscade waiting for his coming, and was forced to retreat with great loss; Licunguus himself, as is supposed, being kill'd in the Fight, because he was never heard of afterwards.

This Defeat brought the Affairs of the Emperour Junglieus into great diforder and confusion, yet nevertheless Kinus won afterwards several Battels for him against the Tartars; and when he heard of the Defeat of Licunguus, went himself and beleaguer'd the City of Cancheu, but he had not continued the Siege many days, before there was advice brought him of a new Army of Tartars sent from Peking to reduce the Province of Kiangsi; insomuch that Kinus searing to fall into a Noose, broke up his Siege, and Marched toward the Northern parts of Kiangsi, to defend and preserve the same from being overcome by the Tartars. At first indeed he sought with good success, but at last sinding himself over-powered, he retreated for safety to the chief City of Nanchang; which having suffered all the miseries of a tedious Siege, was at last taken, but Kinus escaped alive out of it, and got to the Mountains, as has been already related at large. This City thus subdued, they were presently Masters of the whole Province, and put new Garrisons into most of the Cities and Places of Concern, and so marched back with their Army in triumph for Peking.

While these Transactions were on foot, very great preparations for War had been making in Peking, so that three new Armies were raised to reduce the Province of Quantung, and others which still held for and took part with Junglieus. Whereupon the Guardian and Uncle of the Great Cham of Tartary, called Xunchi, who still Reigns in China, the better to reduce the Southern Provinces into subjection, and rectifie their disorder, he resolved to appoint some Vice-Roys over those Provinces, who being Tartars by Nation should have absolute power, only with obligation to pay Tribute yearly to the Emperour. This Counsel was immediately put in execution, and in the year 1649. (when the Province of Kiangsi was full of uproar) three Vice-Roys were sent with three Armies, which consisted for the most part of Tartars, from Peking; the one was made Vice-Roy of Fokien, the other of Quantung, and the third of Quangsi, with express order to endeavour jointly the subduing, reducing, and total Conquering of Quantung of Quantung.

tung, and to drive the Emperour Junglieus out of the whole Empire.

Hitherto we have only spoken of what hapned in the Southern Provinces concerning the Chineses Revolts; we shall now proceed to give an account how Affairs went in the Northern Provinces; by which it will appear with how much zeal the Chineses were concerned for their Liberties and the Welfare of their Country; for the Commanders in chief over the Northern Provinces, as well those that had the Power over the Civil as Military Affairs, plotted together which way they should drive out the Tartars: Whereupon they raised as many Forces as they could privately, and chose one Hous to be their General; who coming to the Army which he found to confift of about 25000 Men, therewith he came marching from among the Mountains into the plain Country; whereupon many of the Natives perceiving his strength, came in to him, and several Cities set open their Gates and received him and his Army, only Xigan, the first chief City of Xensi, withstood him, being in truth compelled thereto, having a strong Garrison of Tartars within it; besides, the Governour thereof having observed that the Chineses made no resistance, but rather freely submitted to him, and fearing lest the Citizens might carry on some private design against him, resolved to put to death all the Chineses within the City; which he had undoubtedly put in execution, had he not been dissiwaded from it by one of the Vice-Roys: yet still jealous of them, and willing to prevent any conspiracy by them,

he forbad upon pain of death that any more then two Chineses should converse together at a time, that none of them should walk the streets in the night, nor

keep any Arms in their Houses.

Not yet satisfied with all this care, but to be throughly informed of the Forces of Hous, he sends out Spies to bring him intelligence of the Enemies strength and posture; at last Hous comes with his Army, which now encreased with the conflux of Countrey-people that sheltered themselves there, amounted at least to the number of 300000. Besieged Xigan, which is at least three miles in compass. When the Tartar Governour of the City saw from the Walls such a vast number of Men, he stood amazed, as supposing they had been all Souldiers, which caused him again to pass a second cruel resolution, to make away all the Chinese Inhabitants within the City, to prevent any correspondence between them and Hous; but finding that those that served him, and were sent out to fight, behaved themselves faithfully and valiantly, he forbore to execute such a barbarous Resolve. In the mean time Hous perceiving that no Attempt he could make would prevail against the City, broke up the Siege; being the rather induced thereto, having received intelligence that a strong Army was upon their March for relief of the City: Wherefore Hous endeavoured to fave himself by a timely flight, but the Tartar Horse overtook the Rere of his Army, and kill'd a great number of them: What became of Hous himself was never known, in regard he never after appeared publickly; and indeed it is more then probable that he was either kill'd in the Fight, or ended his days in the Mountains. And thus the Chineses effected as little by their Insurrections and Plottings against the Tartar in the Northern Provinces, as they had done in the Southern; for there followed nothing upon it, but a total destruction of their Cities, and the ruine both of the People and Country, drawn upon themselves, and with the greatest severity executed in revenge of their Revolt.

The Tartars having thus successfully pacified all these Troubles and Commotions, could not yet be at peace, but fell again into other as great dangers and difficulties as the former, which they brought upon themselves by their own pride and wantonness; for in the Year 1649. the young Imperial Cham Xunchius having attained the Age of 12 years, was defired by his Uncle to take to Wife the Daughter of the King of West Tartary, otherwise called the Kingdom of Taniju; which Alliance would not only strengthen him, but also would be a means to establish him in his Throne. To that end one of his Uncles was sent in Embassie to the same King, who to make the greater haste of his Journey, passed through Taitung, the third chief City, and called the Key of the Province of Xansi; for it is a very strong place, and serves as a Bulwark and Defence against the Invasions of those Western Tartars into China; moreover it is reported famous of all others for beautiful Women which live there. The Tartars who accompanied the Uncle of the Emperour upon his Embassie, in their passage there, ravished and took away some of these Women, and amongst the rest a Bride of great Quality, as the was carried by chance through the street to the house of her Bridegroom: A thing that is held very abominable among the Inhabitants of Taitung: At this time was one Kiangus, a Commander in the Army, Governour of that Province for the Tartars; to whom the Friends and Relations of the Virgin that was carried away by force, came and complained with tears in their eyes: Kiangus who took compassion of them, in regard of the Injustice and Villany of the Fact, fent immediately one of his Attendants to the Viceroy Panang, with request that he would be pleased to give Order that the ravished Bride might be restored to her Bridegroom, for that he was grown distracted upon her loss; desiring also that care might be taken to prevent the like abuses

for the future. But the Vice-Roy gave no heed to this request of the Covernour, but suffered the Tartars to go away with the rape unquestioned; which Kiangus took so to heart, that he went to the Vice-Roy himself in Person, who not only refused to give him Audience upon it, but commanded him to be put out of his Court.

Kiangus boiling with revenge at this uncivil carriage of the Vice-Roy towards him, swore that he would never serve those that countenanced such abominable Actions; and not long after having drawn his Forces together, he came with them and fell upon Panang in his Court, killing the greatest part of his Followers; but Panang saved himself by letting himself down with a Rope over the Walls, and so escaped with his life. Kiangus hereupon knowing that what he had done, was a sufficient cause to make him lose his head, if he fell into the hands of the Tartars, sets up his Standard, and promises to submit himself to the Chinese Emperour, but names none in particular, for he knew not that Junglieus was elected to that dignity, being at so great a distance from him. He likewise uses all endeavours to draw the Chineses to take part with him, and to stand up for the regaining the liberties of their Country, which by the unheard of oppressions of the Tartars they had lost. Several Commanders and Officers hearing of this, came and joined with him, so that by this revolt of Kiangus new troubles were arisen in the Emperours Court at Peking, and the more in regard the Western Tartars favoured him, who were able to bring more Men into the Field then the Eastern, especially Horse, of which they have great plenty, whereas there are but few in the other.

Now to nip these risings in the bud, which were made by the means of Kiangus, a very great Army was forthwith raised in Peking, and sent against him. Kiangus who was no less Wise then Valiant, and very well understood the humours of the Tartars, having conversed many years with them, at first seemed as if he were assaid to stay the coming of the Enemy, for he sted with his Forces; but this was done only out of Policy to draw them to pursue after him, having by the way laid an Ambuscade for them, which took good effect, the Tartars being thereby set upon and Deseated; and after they had rallied, were beaten in open Field the second time. The news of this double Deseat being brought to Peking, occasioned again new Troubles in the Court, especially when they heard that Kiangus his Army consisted of above 100000 Horse-men and 400000 Foots of which great multitude there is no wonder, for every person was glad at his success, and ready to sollow him as the Redeemer of their Countrey from the Tartar slavery.

Angus proceeded, he resolved to march himself with all the Forces the Empire was able to make against him, for he durst not trust any with a Concern upon which depended the welfare of the whole State. He therefore causes the eight Standards, under whom march all the whole Tartar Militia, to be made ready for the War: The first, commanded only by the Emperour himself, is White, the second Red, the third Yellow; over the three last the Emperours Uncle had the command, and each Souldier knows to what Standard he belongs; the other sour are of mixt Colours. Now when any Commander is ordered to March, such is the strictness and order of their Discipline, that he can call his Men together in half an hours time by the sound of a Horn; for according to the different sound thereof, every Souldier knows whither his Standard is to be drawn out into the Field, and so sits himself accordingly.

The Emperours Uncle therefore to lose no time, draws forth the choicest Men that belonged to these eight Standards, wherewith he Marches against Ki-

angus to chastise him for his Revolt, and by the way strengthens himself with the addition of several more Forces, which he had from the Southern Provinces; and though he had a very great Army at his back, yet he avoided by all means fighting with Kiangus, who gave him occasion, and provoked him on purpose to draw him to Battel; but the Tartar took a better course, searing the uncertain event of War in a Battel, and knowing how to overcome his Enemy at a far cheaper rate, as being but ill furnished with Provisions; he resolved to delay him so long, till he should be compelled to leave the Field for want of Victuals and other necessaries; beside, another reason that caused him to be unwilling to give Battel was, because he first desired to receive an answer from the Western Tartar King, to whom he had sent an Embassadour with very rich Presents, and several handsome Women, with order also to demand his Daughter in Marriage for the Emperour his Nephew, and request him not to give any assistance to Kiangus the Rebel. And so much operation had this Embassy upon the King of Taniju or West Tartary, that he returned immediately the Embassadour with a satisfactory answer, and promise that he would continue from thence forward in Peace and Amity with the Great Cham. Kiangus having also sent thither for aid, but finding himself frustrated in his Expectation and deserted, thought it most advisable for him to make towards the City of Taitung; into which he was no sooner entered, but the Tartar Forces were at his heels, and got to the very Gates; and in the space of three days, with the help of the Peasants which were compelled to A Trench. come in, a deep Gracht of ten miles in circumference was drawn round about it; Whereupon Kiangus finding himself thus penned up, and that no relief was to be expected, but he and his must either be kill'd or starv'd, like a Valiant Commander he speaks to his Men after this manner. You see Fellow-Souldiers into what a straight we are reduced, there being no hopes to escape but by Fighting like Men, the Sword on one fide, and Hunger on the other encompassing us; let us not suffer our selves to Perish with Hunger, but rather with our Swords in our hands dearly fell them our lives, or with their hazard, cut the way to our safety through our Enemies Carcasses; I for my part will dye with my Zable in my hand. He had no sooner ended his Speech, but he and all his Forces make a Sally out into the Gracht, where both fides fought for a while with equal Courage, till Kiangus unhappily struck with a Dart, fell down dead, at the very sight whereof the Chineses despairing of making their way through the Enemy, some flung down their Arms and called for Quarter, others betook themselves to Flight; such as submitted freely to the Tartars, had their lives spared, for they now thought they had done enough in overcoming fo great and dreaded an Enemy, whose power would have endangered the loss of the whole Empire. After they had cleared the Field, and totally routed and destroyed the Chinese Army, they Marched into the City Taitung, whose Plunder was given to the Victorious Souldiers: And not long after the General having first taken care for the setling of good Garrisons in all places, Marched back in Triumph to Peking, where he was received with great Joy.

And now having thus subdued the Rebels, and made all things to become peaceable and quiet, he bends all his thoughts to accomplish the match between the Emperour his Nephew, and the Daughter of the King of West-Tartary, and for that end he takes a journey thither in Person, where through his crasty behaviour, he at last obtained his suit, and also license for the Exportation of a great number of Horses. The Wedding was kept in very great State, for the I artar Kings maintain in Marriage the same Customs with those of Europe, for they Inter-marry only with the Daughters of the highest quality; whereas the Chinese Emperours were wont to chuse only for Beauty, making no difference between

a Person of Quality and of mean Extraction; for if the Face do but please them, they mind not the Quality: As a Testimony whereof, most true it is that the Father of the last Chinese Empress maintained himself by making Shoes of straw.

But to return again to the three Vice-roys, who were made by the Tartars Governours over the three Provinces, Fokien, Quantung, and Quangfi, and sent with three Armies to reduce Quantung, drive out the Emperour Junglieus, and pacifie the Disorders in the Southern Provinces: They took their Journey through the Dominion of Xantung, where passing through a Country which the Tartar Emperour had given to some Tartars (for the Native Chineses, by reason of their Conspiracy, were all put to the Sword) to inhabit and cultivate the fame, they desired permission of the Vice-roys, that they might accompany them upon the way, and run the same danger with them; for in truth these People ever had and have an aversion to Husbandry, and loved their Arms better then the Plough or Spade: But two of the Vice-roys refused to have them with them without leave from the Emperour; the third only, called Kengus, being of a high and lofty spirit, gave them leave to follow after him; so they abandoned the Country, and turned their Spades and Ploughs into Bows and Arrows, following their Country-men with great joy. As foon as the Emperour heard of it, he writes a Letter to Kengus, with express Command to send them back to their Husbandry; but Kengus taking no notice thereof, suffered his Countrymen to continue their March with him: Whereof the Emperour having a second time notice, in a very great rage sends to the chief Tutang or Governour of the Southern Provinces, who held his Court at Nanking, either to imprison or kill Kengus. The Tutang forthwith obeys the Emperours Order; for after the three Vice-roys were arrived in Nanking, and had been nobly treated and received by the Tutang, he pulls out his Letter and Order, shewing them to Kengus; who knowing no excuse would be admitted, goes immediately and hangs himself; however his Son, who accompanied his Father in the Wars, succeeded him in his Place, by Order of the Emperour. After this the two Vice-roys travell'd through the Provinces of Xantung, Kiangsi and Nanking, at last arriving at Quantung, with an intention, according to their Commission, to reduce that Province, and to force Junglieus to flye thence. And truly, no sooner was the report of the coming of these three Armies spred through the Countries, but most Places submitted freely to them; only the chief City of Canton or Quanchen endured a long and hard Siege, and made great and valiant opposition, yet was at last taken by Treachery in the Year 1650. all the Inhabitants being put to the Sword, and the City ruined and spoiled to the very ground.

After the taking of Canton, all the adjacent Cities and Places sent Embassadours to the Vice-roys with promises to submit, if they might have their Lives saved; which was freely granted to them. Then the Vice-roy marched with his Army to the City Chaoking, where the Emperour Junglieus kept his Court at that time; who hearing of his coming, durst not stay for him, but left the City and Province, and sled to that of the Dominion of quangs; but being narrowly and closely pursued, he was necessitated to betake himself to the Consines of the Kingdom of Tungking, where what became of him is not since that time certainly

known.

In the Year 1651. dyed the faithful Uncle of the Tartar Emperour, not without the general grief and lamentation of all People; for he was a Prince of great Valour, Prudence and Experience, and to whose happy Conduct the Conquest of China is chiefly to be attributed: Not only the Tartars but the Chineses themselves loved and seared him, for his Understanding in Martial Assairs, and his otherwise civil Comportment and Integrity. And as good Men always dye

too foon, so was he hardly cold but great divisions hapned in the Court, by means of one of the Emperours Brothers called Quintus, who would take upon him the Guardianship and Direction of the Young Emperour, against the wills and minds of all the rest, who were of opinion and proposed that now the Emperour Xunchius was come to the age of 16 years, he should take upon himself the Management of all Affairs of the State; but ambitious Quintus alledged that the Emperour was not yet of an age capable to take upon him the great and weighty Affairs of the Empire, and therefore infifted that the Direction and Management of Affairs might be committed to him till the young Prince should attain his full age: But finding that he was generally opposed by all the Grandees of the Court, and that it was impossible for him to attain his ends, he at last concurred with the opinions of all the rest; and the young Cham of Tartary is crowned, and the whole weight of the Government unanimously cast upon his shoulders; which he managed with fuch judgment, that in a short time he gave sufficient proof of his abilities, and not only his defire but intention to do Justice; infomuch that when some dangerous Counsels which his deceased Uncle had in his life-time given, came to break out, he caused his dead body to be taken out of the Tomb, and to be most shamefully misused, and the Tomb to be broken in pieces: Nor ended he there; for those of the Friends and Relations of his Uncle, which were privy and consenting to the said Counsel, were likewise handled with extreme severity.

Thus far have I spent in setting forth particularly, how and in what manner the Robber Licungzus sirst conquered China, and after his expulsion, how the Tartarsat last conquered the same: Now you are to remember, that contemporary with Licungzus was another Thief called Changlianchus, the remaining Transactions of whose Villany, whereof we have already in part made mention, I shall now relate; and indeed when I call to mind the cruelties committed by this Monster in a Mans shape, I am as one deprived of his Senses, for his actions being such, and so filled with horrour, that none that hears of them, but vvill be

filled with stupefaction and amazement.

This Robber Changlianchus Plundered and Ruined several Provinces, putting the Inhabitants to unspeakable Tortures, to make them confess where they had hid their Wealth and Goods; he was greatly delighted to put out Peoples Eyes, and to see Men dye in Misery: His intention was really to have depopulated the whole Country of China, that so being alone, there might be none left to oppose him or be his Competitor: And although the Barbarousness of his nature appeared every where and upon all occasions, yet did he give a proof of his cruelty in no place more then in the Province of Suchuen, where he took upon him the Royal Title, and put most of the Inhabitants to death. He would frequently cause a whole Family to be utterly destroyed, if any one of them had not obeyed his orders according to his will and mind; he abounded so very much in Feral Barbarism, that oftentimes if by chance any one of a street had offended him, he would cause all the Inhabitants resident within the same to undergo the Fury of his Inhumane and Bestial rage.

He was civil and kind to none but his Souldiers, with whom he would converse and drink as if he had been but their Companion; and many times would bestow great Presents upon them if they had performed any thing well, and according to his mind; yet on the other hand, for the least offence or neglect, he made nothing to put Multitudes of them to death. And which is yet more, this Bloody Caitist's Butchery extended to the very Magistrates, but in special manner of the chief City Chington of the Province of Suchuen, so that of six hundred, in the space of three years there were hardly twenty lest that escaped with their lives; and it was to him as a Recreation to see and cause People to be Flay'd alive.

When this Blood-thirsty Tyrant endeavoured to take the chief City of the Province of Xensi (which in regard of its strength is called the Key of Suchnen and Xensi) he came in the year 1645. before it with a very great Army of at least 180 thousand Natives of the Province only, beside a vast number of others out of several other Provinces. When the Siege had continued a long time, for the Inhabitants defended themselves with wonderful Courage, there ran over to the Besieged at least forty thousand Men out of his Camp, which troubled and provoked the Tyrant so much, that he caused the remainder of 180 thousand Men of Suchnen to be cruelly Massacred, and Murthered by their other Fellow-

Souldiers before his Face.

When he heard that the Tartars in the year 1646. were fallen with their Forces into the Province of Xensi, he found himself necessitated, to prevent such an unquiet and troublesome Neighbour-hood, to March against them; but lest the Inhabitants of Suchuen, to many of whom he had been so cruel, should conspire against him in his absence, he caused them all to be put to death, except fuch as live toward the North-east: Then he Marched first to Chingtu, the principal chief City of the Province of Suchuen, and caused all its Inhabitants both Richard Poor, being above fix hundred thousand in number, to be bound by his Souldiers, and afterwards miserably slain; by the effusion of whose blood the Chineses write, that the water of the great River Kiang, which runs before the City, was extraordinarily swelled and raised. The dead Bodies, that they might not Taint or Infect the Air, were flung into the River, which being carried down with the stream, soon brought this mournful news to the neighbouring Cities and places, what they were like to expect, if they resist not the sierceness of that merciless Beast; which though they did with all their might, yet it was not long before the same cruel usage reached many other of the Cities in the same. And after this manner was this Province, which formerly abounded with People, laid waste and made desolate both of People and Habitations; these Villanies perpetrated, and being now to march against the Tartars, he encourages his Souldiers to behave themselves valiantly, for that he had Silver enough to reward such as did well; but in regard the Women (as he supposed) would be a trouble to them, not only upon the March, but in the Battel, he ordered to put them to death, therein shewing them the way; for of three hundred Beautiful Women which he used for his own lustful Pleasure, he reserved only twenty to wait upon his three Queens, all the other were Massacred in view of the whole Army: whereupon the Souldiers did the like either by Shot or Swords, killing their Wives in a most wretched manner.

Having destroyed all the Inhabitants of the Province, and no more lest to exercise his cruelty upon, he fell upon the Cities and Houses, laying them waste, and not leaving any one place standing wheresoever his ruining feet trod; nay, more to shew his hatred to Posterity, he caused all the Trees to be fell'd and cut down, that so no body for the suture should have any benefit by them after him; such as were sick and not able to follow the Camp, he caused likewise to be hanged up, to prevent them (as he scoffingly said) from living or dying in pain

and mifery.

After all Barbarism and Desolation made, this Enemy of mankind passed with his Army into the Province of Xensi, whither the General of the Tartars sollowed him at the heels with an Army of 50000. Men, until the residue of the whole Army could get up to him. When the news was brought him that the Tartars were in sight with a great Army, he laughed at those that reported such a Fable (as he thought it) not believing it possible that such a thing could be, till springing out of his Tent himself, to make the discovery, the first object that

met his Eyes was the fight of five Tartars, who according to the custom of those People, were sent out before to discover and demand whether he would have Peace or War; but instead thereof they presently fell upon him, and the first Arrow that was shot pierced him quite through the heart; wherewith falling dead upon the place, it struck so great a fear into all his Followers, that they were foon overthrown. The news of this Victory was quickly spread abroad, upon the report of which such Tartars as were left alive, had escaped the bloody hands of the Traytor, in the Province of Suchuen, came out of their holes and cryed up the Victors as their Deliverers; and thus at length the Province of Suchuen fell under the subjection of the Tartars, who putting Garrisons into the chiefest places, marched back with their Army to the Imperial City, of Peking; where upon their Arrival the General of the Army, though he returned Victorious, yet so slippery are the stations of Great Men, that he was very unworthily received by his Brother, who accused him of neglect in that he had not well performed his charge. The faithful General with this difgraceful affront, was put into so violent a passion, as being conscious of his own merit, and knowing that he had deserved the greatest thanks imaginable for what he done, that he flung his Tartar Hat upon the ground, which is taken by them for a fign or token of great dis-respect; and therefore (O base reward for Fidelity!) he was condemned to perpetual Imprisonment; but this Valiant and Generous Spirit prevented it, by Hanging himself before-hand in his Palace.

The Tartars having cleared the Kingdom of the two Great Robbers Licungzus and Changlianchus, they immediately endeavoured by all fair means to fetle the Kingdom in Peace and quietness; which they shortly to their great satisfaction and content brought to pass, and now enjoy the same at this time with-

out any further disturbance.

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NARRATIVE

Of the Success of an

EMBASSAGE

SENT BY

JOHN MAATZUYKER DE BADEM.

GENERAL of BATAVIA;

Unto the EMPEROUR of

CHINA & TARTARY,

The 20. of July 1655. Soliciting a License of Trade in the Port of his Empire.

Dedicated to ANTONIO DE CAMERA, Captain General of the City of the Name of God, with the Magistrates thereof.

Written by a Jesuite in those Parts.



HREE things have I earnestly coveted ever since my first arrival in China, and frequently have implored them from Heaven: The first is Union and Concord among Christian Princes: The second is, That I might Live to see your Native Countrey of Portugal Governed by a Natural King: The third, That I might also see before my departure hence, those Countries which the Hollanders have Conquered from us, recovered out of their Hands. From the Object of these my desires, it

will be easie to understand the Motive from whence they proceed, which is no other then the removing of the Obstacles, and make the way plain to the present maintenance and farther propagation of the Roman Catholick Faith.

Thus in the year 1648. being newly delivered from that Prison, Famine, and other Calamities, which I endured within the Province of Sienchuen, under the Tyrant which there Rebelled; I came to the Port at Peking, and was there encountred with the news of our new King, or rather our old King (for he cannot cease to be a King, who continues such in his Subjects breasts, and was always one by Birth-right) like a new Sun rifing in the West in Lisbone: which although it came to pals, contrary to the Laws of Neighbour Kings, yet no ways

contrariant to the Laws of Nature. I say, when I heard this News, they were such a Jubilee to my Soul, and Joy of my Heart, and raited in me such hopes of spreading the Christian Religion, as I could then only feel within my self, and am not able to express; being moreover satisfied that our new King, and his Glorious Atchievments in Brasil, did promise no less in these Oriental Countries: may the Lord accomplish these desires, and grant the happy end that my heart longs

But that God might either shew us our sins which have so justly deserved punishment, or that he might manifest the bowels of his mercy and singular providence which he hath over his People, especially in the Holy Catholick City of Maccow; he hath permitted the Hollanders to become her Rivals in this Empire, and to Court it for their Establishment, Alliance, and Commerce with it. indeed did rebate the edge of our minds, and reduce your favour to more remiss degrees, though not wholly extinguishit: For four of us Brethren, of the Society of Jesus then living at Court, resuming courage with blooming hopes, resolved to leave no medium un-essayed to overthrow those Hollanders designs, and with

all diligence and vigilancy to vacuate their undertakings.

What success the Hollanders had in their first expedition to Canton many years past, I have already written to your Lordships; therefore I shall only meddle with the second encounter, and by how much siercer that was with an Enemy furnished with all the Habiliments of War, to wit, plenty of Gold and Silver, the most prevailing Weapons for the Conquering of Countries and great ones; and of all other Rarities adopted to satisfie both covetousness and curiosity, as the powerfullest Engines against such Souldiers. By so much was our conflict more grievous, and consequently the victory more glorious; so hath it many things worthy to be Published, the Lord grant (for it hath ever been my faithful Petition to him, and may your Lordships make it yours, with your whole trust in him) that as your Lordships and my self also at a great distance have beheld with our eyes the hope of my second desires fulfilled (for we have seen the desire of all Nations, our King our Father) so you may see the first and third part of my wishes, to the Glory of God, the Honour of the Crown of Portugal, and increase the of Christianity.

Access to Canton being precluded to the Hollanders at their first attempt, and Trade denied them, those Reguli which rule that Province, allured with the hopes of that extraordinary gain they expected to make by Commerce with the Dutch, Counselled them to return on a second Embassage, which they accor-

dingly entred upon the 20. of July, 1655. and arrived in Canton the 5. of September the same year, where from those Reguli they had very a friendly reception; but because they could obtain no Audience above to this first Message, they were fearful to proffer a second, lest the King and Council should suspect it to arise only from the hopes of their own advantage and self-interest; they therefore so wrought with the Vice-King of Canton, that he should send this second Memorial of their defires, which accompanied with many Commendatory Letters to Courtiers, and strengthned with a world of large promises, came at length to Peking, about the end of the year 1655. and presently no man gain-said, it was decreed that twenty Hollanders (to wit, two Captains, and eighteen others) should repair to the Court, where they were promised a convenient house, with many other kindnesses; and that after their appearance, their business should be transacted

according to the custom and Laws of the Realm. Fifteen days after this Memorial came to Court, we had notice of it, when Padrie Lodonicus Ballionies, and my self, immediately entred the Lists, and searched after all means possible to hinder the Hollanders access to the Court. We consulted with our Friends, both Christians and Gentiles, who were all of opinion,

that it was impossible, for this time (at least without vast Bribes) because those Reguli of Canton had corrupted the great Mandorines, and opened all the doors of the Court unto them.

Notwithstanding all this, zeal to the Publick good, the progress of Christianity, the love of our Countrey, and especially of this noble City (to which we allow so much) did invite, yea, compel us to an undertaking, the accomplishment of which seemed impossible to all Men. By the mediation of a certain Christian of no contemptible condition and authority, we first compassed to speak with one of these Mandorines, which the Chinese call Colli, and we may stile the Master of Requests, whose office is to acquaint the Emperour with the misdemeanours of the whole Empire, and particularly with the exorbitancies of Mandorines: he at our first Address readily undertook the business, and seemed to promise himself an happy issue of it; hereupon we delivered him certain Heads to frame a Petition, of which he accepted; but a few days being past, when we thought he had made some progressin the business, he comes to that Christian beforementioned, thus to excuse himself; Sir, if those Padrees who are strangers beignorant, yet you who are Natives, must be acquainted with the manner of doing business in this Court, to wit, that whose Petitions either I, or any other in the same office with me, do exhibit, proceeds always from these two reasons; either that we may avenge our selves of our Enemies, or that we are hired to it by some great reward from him, in whose name the Petition runs. Now I have received no injury from the Hollanders to be avenged of, nor any gratuity from those Padrees, that I should thrust my self into so much difficulty and danger for them; this man we therefore left, and applyed our selves to another, who plainly told us, that if we would give him two hundred Tayes, he would plight his Faith to deliver our Petition with whatever Articles we should insert, only he would not oblige self the Emperour should approve them; but if we would give him six hundred Tayes more, he would be bound they should be granted, and in case they were not, he would repay the whole eight hundred Tayes.

Considering the weightiness of the matter, and the liberty which your Lordships gave us in your Letters, to undertake for any sum of Money that we found necessary to esfect this business, with our engagement that the City of Maccom should make good the payment, we promised him the whole sum: and upon the rehearfed conditions, before the Petition should be delivered (according to this Countrey Custom) this Master of Request would see the whole sum of Money ready, and also receive some certain Tayes before hand, as a pledge and earnest of the whole; which being impossible for us to do, he even excused himself as the former had done, and so forsook us; but we insisted, and instead of ready Money which we wanted, produced two rich vests which the Emperour had bestowed upon us, and we had carefully preserved them by us, but never worn because it was the Emperours gift to us, and that they were unfutable to our Poverty and Religious Habit: these he accepted for 150 Tayes of the sum agreed on, with all the Symptomes of a great satisfaction; and really great was our content, because we now seemed to have laid a sure foundation for that work we so earnestly desired to finish. When lo this same Mandorine, we know not by what means came to discover, or at least to suspect, the Vest to have been the Emperours gift unto us, which was an Argument sufficient for him to decline our business, alledging not only that he was not so barbarous to receive or wear them, but also that it was unworthy in us to offer to commit the Vests which had been presented by the Emperour, and therefore we might go look some other person for our business, which on such terms he would not touch with his little Finger. Nor is this answer any persons wonder that is acquainted with the dispositions of those Chineses, for wretched

timerous are they in any thing relating to their Emperour, or rather so superstitious, that beyond all comparison they do more dread him, then they do God or his Temple; but this fear and lowness is but external, in reference to their hands, and where their want of power forbids to do more; but if you respect their hearts, there is no Chinese, especially of the Learned sort of ingenious and liberal Education, who is not a very Prince, and carries not in his Plebeian breast the pride of the greatest Monarch; and this is the source and sountain whence such frequent dissentions spring amongst them, and the cause of their often changes. But this is a Digression, let us return. Our affliction and trouble was not small to see our hopes thus plunged; whereon, besides the many Sacrifices of the Mass which we offered to God, we appointed also some particular devotions daily for this purpose. Our next application was to all Princes and Noblemen, whom either we could take any occasion to visit, or who took any occasion to visit us (for no day passed wherein several persons came not to adore the Holy Image, and to view our new Church and Habitation, which the Emperour had bestowed upon us) these we spared not to acquaint with the villainous and perfidious disposition of the Hollanders, with their Apostacy from their antient professed Religion, and Rebellion against their lawful Soveraign; as also their attempt upon the City of Maccom some years past, where they were repelled, and indeed cut off by the brave Inhabitants thereof, few in number, but mighty in courage and unanimity; whereunto we thought fit to adde, that after their repulse from Maccom, they made an Invasion upon part of the Province of Fockin, and seconded that with a forceable seizure of an Island lying in that Sea, belonging to the Chineses, by them called Tywan (but by us Formosa) where they had erected Warlike Forts, and where they had in no longer space then two or three years, Murdered more then three thousand Souls of the Chineses, some the Antient Inhabitants of the Island, and some Merchants of the Province of Fockin and Checkin, passed thither with their Merchandize: and it appeared in the Records of your judicial proceedings, that during the last Kings reign, thirteen of those Hollanders which chanced to be taken Prisoners upon the coast of Fockin, being brought to the Court, were all there condemned, and accordingly executed. In like manner we proceed, that under the pretence of Trade, they had been admitted tooting upon the Illand of fava; that notwithstanding that King weary of their Neighbourhood, hath a long time cut off all relief of Provisions going to them from all parts of his Territories, and sometimes besieged them with Puissant and numerous Armies, yet could he never prevail to turn them out of their Possessions, from whence at first he might easily have kept them; nor was the bond of any League strong enough to tye these Universal Robbers from offering (or to secure any of their Allies from suffering) injuries by them, who thought the Sea only their single due, excluding all others from any right to it; and therefore never made distinction between Friend or Foe, when any Ship fell into their hands, they were able to malter, as it Neptune had granted to them the only Patent of the Ocean; and upon all this we inferred, that to admit these Men the exercise of a Free Trade in China, besides the Domestick perils and mischiefs it would Contract, were likewife to condemn and scandalize all other Christian Princes and Rulers, when they should see the great Potentate of the world embracing in the bosome of his Countrey the Arch-Pirates of all Seas, whom all other Principalities did shun as the most pernitious danger in their Dominions. So well did this story take, with what else we then alledged. But here I omit that all the chief persons about the Emperour fell into admiration at the impudence of these Hollanders undertakings, and astonishment at the carelesness and security of those persons who were in places of trust in this Empire, or (more truely) at their corruption in letting such a kind

of people have access into their Countrey: One amongst the great Tartars, a Man of a precipitate zeal, was so transported upon our relation, that he cryed out, twere fit the Emperour did immediately command them to be hanged as publick Thieves and Rebels to mankind, to be sure to deter them from the like future attempt; to whom we answered, that such a course would be too rigorous and unjust, because they ought to enjoy the Priviledges and Immunity of Embassadours; and fince they had committed themselves to the Kings Faith, were by all means to be preserved from violence: 'twould better become the King to show them Grace and Favour, as to Strangers (especially since they had brought rich Prefents) and to dismiss them peaceably to their Ships, only to be certain to grant them nothing they came for, so to encourage their return. More moderate and wife was the behaviour of an Eunuch of the Kings, a great Counsellour, who when he had heard our Character of the Dutch, said, although they were a despicable fort of People, it were ignoble to Treat them ill; rather the King should return them Presents, and dispatch them for their own Countrey, with a strict order never to return to this. This our report had soon spread it self so far within and without the Palace, that at length it came to their ear who had the Hollanders business, and from thence to the Dutch themselves, who sent a Messenger to desire us to forbear exasperating these people against them, as Thieves and Vagrants, which was an injury they could not bear: but before I give account of them here, fomething of their coming hither.

The Memorial from the Vice-King of Canton (as we have faid) coming before, it was so contrived, that the Hollanders accompanyed with Mandorines, and some Interpreters, beside a great company of the Vice-Kings People who gave them attendance and great honour upon the way, followed to the Court of Peking, where they arrived the 17. of July, 1656. and (to confess the truth) had they given as ample testimony in their Travels of their being Catholicks, at least Christians, as they did of their munificence, and being Europeans, they had highly deserved every Mans affection, and the Titles of Generous and Noble Persons; for to all the Reguli, Nobles, and Mandorines which they met in their way, and the Cities they passed through, their Presents were very Rich and Noble, their gifts very liberal, even to the meanest of the People, who brought them but a coal of fire to light their Tobacco, or did any such small office; whereby they purchased the hearts of the Chineses, who unacquainted with such Silver showers, thought they

could never sufficiently admire and extol them.

That these Dutch proved not Catholicks is no great wonder, but that they should not appear Christians, was a great infidelity and a grand scandal. In a City through which they passed in their journey towards the Court, and where I lodged in mine going thence to Maccoa, a Father refiding in a Church there, together with many other scandalized Christians, told me, that the Dutch had there given to the Bonlians forty Tayes towards the building of a Temple for their Prophane and Diabolical Sacrifices; which I endeavoured to excuse, by alledging, that doubtless they gave it to some other end, but that the Chinese their Interpreter had taken the advantage thus to turn it, that thereby they might endear the affections of the People (as is customary in this Countrey) at the cost of strangers: but if they did really what the same Father and those Christians related to me, it is manifest how much their Policy savours of Atheism; however if in this I have pleaded their favour, yet for their eating upon the Friday and Sabbath days, I cannot do it; for this was a grievous scandal to all the Christians here; but these are the Fruits of that Evil and Infernal Tree Herefie, to wit, scandal of the Brethren, remissness in all Catholick and Christian duties, doubtings in matters of Faith, evil

report of the holy Law, and Schism in the union of Church; for these young buds and tender blossoms are not able to endure such blasting Winds, and nipping of Frosts: it is so far from entring into their hearts, that an European Christian should erre in matter of Faith, that they hardly believe he can fail in the observation of any of the Laws of God: nor have I an affront to proffer at it, fince 'tis impossible to excuse that next to be related. Amongst other curious and pretious gifts (whereof a list you have at the end hereof) they gave several Corral and Amber Beads, as well to the Queen Mother, as to the King himself and his Royal Consort, and amongst these (as an Eunuch who receives and lays up all Presents in the Royal Treasure told me) there was the Image of the Child Jesus, our Lord and Saviour, most admirably wrought in Amber; whereof since there is no particular mention among the Catalogue of the Presents, yet doubtless they concluded it among those several pieces of Amber appointed for the King. My purpose here is not to Dispute, but to give a Narrative, therefore I shall only say that it is an Infernal Policy of that Nation, that accuse us for using Beads, and Worshipping Images, as Superstitious and Idolatry; yet by the same in way of Present to make their Addresses to so Great and Eminent Persons; intimating what they would (as to Religion) trample under their Feet, to be a part of their own Divine Worship.

About a years space before the Hollanders arrived at Court, came two of their men, one a Chinese of Canton, the other an Interpreter, whether of Maccoa or no we cannot tell, because we would never visit either them or the Hollanders, though they much desired it; therefore these two espying Father Lodowick Balion, through an advertency passing by their door, called after him very earnestly, twice repeating, Father, Father; but he kept on as though he had neither heard nor seen them, and thence forward we were more careful to avoid all passage near their house; for if no other inconveniency arise from visiting them, it had been a kind of contradiction to those reports which we had made here to all people of

them.

Nowalthough we knew that these two had corrupted many great Men about the Court, and particularly a Tartar, the chief of these Coly (as they call them) President of the Tribunal of Hospitality (somewhat like our Master of the Ceremonies) whose office is to receive strangers, and to Negotiate their bufiness for them; yet we resolved not to be discouraged, but rather taking the greater magnanimity, and trusting in Almighty God, who sometime permits difficulties to appear unsupportable by humane strength, that we may ascribe our happy success to to him alone, and return him all praise and thanks who brings all our works to pals. With erected Spirits therefore, and our Hearts advanced, we accosted the same Chinese, who is likewise President of the Tribunal of Hospitality (for now all their Courts have double Chiefs and Presidents in them, the one a Tartar, the other a Chinese) earnestly requesting his favourable assistance in this business; for knowing his Authority, in his favour lay the greatest of our hopes, and he was ever a most friendly person to us (as he had been of old to the Fathers our Predecessours) and one that had a great esteem of our Books and Sciences; to whom we presented a Book written in the China Character, a Mirror or Theatre of their part of the world, wherein I shewed him a Description of the Island adjacent to the Province of Fokien; and amongst them a Geographical Map of the Island Formosa, which they vulgarly call Tyman and so took occasion to report those mischiefs that had befallen the Inhabitants of that Isle since the Hollanders invading it; and to declare the eminent danger, which impending not only o're that Province of Fokien, but the whole Empire of China, by the vicinity of such an Enemy; particu-

larly shewing, that so long as the Hollanders remained upon Formosa, Cinenchem, nor Chinchen (the names of the Cities of the Province of Fokien) could never be secure nor flourish, but in perpetual hazard of decay. This Mandorine was wonderfully pleased with the Book, and promised me to shew it to the Council, which was to be held about the Hollanders; and withal he added this use of Consolation, that these Hollanders shall never compass their designs here, although I know they bribed the King of Canton, and many great Officers about the Court; for I will never suffer them to enter into China, or to be allowed any Commerce with it; and as he promised, so he performed, with other Chineses of his party withstanding the Tartars; and anon producing the Book to them, whereunto they all gave great estimation and credit, because it was written in the China Language.

At length from the Cognizance that all great Men took of the Hollanders, and the Fame that was spread of them, it came to pass that the Tartars shut them up, not in the manner of recluses which they use to the Muscovites, Western Tartars, and all other Strangers, to wit, with a Guard round : at first they left the Muscowites absolutely free to go to buy, to sell quite through the first and second City, and within the outward Walls of the Palace; but upon divers of their Insolencies and Inconveniences, they constrained them their liberty, by setting watch over them at home, and always sending company along with them abroad, yet never hindred any Visitants from coming to them (for we have often visited them our selves) nor any who led only by Curiosity came to look upon them (as many both Tartars and Chineses would do upon no other etrand) but to the Dutch, they were now denyed liberty to fell any thing, or to buy necessaries for themselves, or to receive those entertainments whereunto some intimate of the Kings of Canton had invited them; nor would suffer any Man so much as to fet at their door: whence the Dutch despairing of any good issue of their Negotiations, plainly desisted their pretence of seeking any Commerce here, and owned their business to be only a Congratulation of the Emperour in his new Conquest, which having now performed with the most hearty wishes for the continuance and increase of his Posterity, they desired his Majesties leave to return to their Ships and Countrey.

Hitherto whatever Father Lodowick Balion and my self have done to defeat the Hollanders, if it were not according to our wishes, it was according to our power, and by divine assistance it proved sufficient in our laying open the qualities of this Nation, to alienate the minds of the Chineses from them, and of many Tartars too, who before stood at the most but in a Neutrality, and to the striking some terrour in those who had been corrupted by their bribes: I say that by divine affistance it proved sufficient, for without that it had been impossible for us to have advanced one step in a business of this nature, as well for the vast Gifts and Presents whereby they had gained upon men whom they found capable of furthering their design; as for the contrary, Penury on our side, which lost us many advantages we could otherwise have taken; for at Peking, as at old Rome, all things were bought

and fold.

We went often to the old Church to confer with Father John Adam about this matter, and to animate him to acquaint the Emperour with it (for he had frequent access to the Emperours ear) I say to animate him, not that the Father wanted either courage or good will, but because (as I have formerly written unto your Lordships) all matters of great moment are entirely acted in the Tribunals, from whence alone the Emperour is to be informed of the administrations of his Empire, whereto he commonly conforms himself; yea, sometimes (if he would) he cannot alter the determinations and decrees of the fixth Tribunal, who are become the Supream Legislatives of that Empire, when homebred and domestick business of the Country is in question, and whereof the Emperour hath any knowledge, though it be but small, and such only that they will give him address to his Majesty about, and such as may be easie and safe; but of Forreign business he hath no knowledge at all, till they have finished it; nor was it a thing of little danger to move the Emperour in, lest they who favoured the Hollanders might be provoked to plead, that what Father John and we did, proceeded meerly from envy and covetousness to defame the Hollanders, because we would ingross the Trade of Canton in the hands of the Portuguesses, excluding all other Nations, who probably might be more advantagious to this Empire: notwithstanding all which, Father Adam did adventure to speak to the Emperour, who was always highly pleased to favour him, and now to entertain his Motion, and for his fake to incline to our party; and it pleased God so to stop the mouths of all gain-sayers, that none durst open after. Your Lordship owes much to Father John Valleat, who although he could not negotiate with any abroad out of the Palace (as he wished) was yet very behooful in his constant solicitation of Father John Adam, exhorting to improve his interest in the Emperour about our business, and suggesting many reasons to him of its feasibleness; and what he did herein, we have extracted out of an Epistle from him to Father Visidore, as followeth.

The 13. of this present February, I was with the Emperour, who being pleased (according to his wont) to honour me with familiar discourse, among the other Subjects, he fell upon the Hollanders; which gave me occasion to Paint them in their lively Colours, and particularly to admonish the Emperour of that great lye, wherewith they had armed themselves upon their coming hither, in the proud boasting of the largeness of their Dominions, as if they had been legal and antient owners of great Territories, when they, the truth is, were but violent possessours of a small part of a Countrey, which they at first had Trayterously usurped, and since Rebelliously defended from their lawful Soveraign; and thereupon being Vagabonds of the Sea, seeking Rapine there from all people, to furnish themselves for maintenance of their Rebellion at home: whereto his Majesty expressed his credit, by telling me that two years since upon their prosfer at it, he had denied them entrance into his Countrey, and that he knew not now how they had obtained it; signifying that 'twas either of negligence, or surreptitious dealing in his Officers; which I interpreted to him to be the bribing those of Canton; however, fince there was a License sent them for their coming to Court, the best way was to admit them, because it would seem light now to revoke it; only he should be cautious how he granted them any Commerce in his Countrey; for where ere they could but once get footing, they immediately so fortified themselves, that there was then no expulsion of them, nor preserving the adjacent parts from being infested with them. The Emperour was very well pleased at my information, and said he would lay it up to be remembred in its proper season. Few days after their arrival here, I was summoned by the Mandorines to be present in the Tribunal, in the hearing and debating the Hollanders Proposals, and to give my judgment upon them : at their appearing there were twenty Dutchmen, two whereof, Peter de Goyer, and Jacob de Keyser, were the chief, whom the Tartars called Compim, that is Captain, and shewed them a fair respect: they saluted me very civilly after the European fashion, calling me by my name, which they had learned in Canton or Couchinchina.

Here they presently produced many Boxes and Fardels which they opened be-

fore the Mandorines and Tartars, and took out their Contents; but being asked concerning every specie, whether it were of Holland or any other Country, whether because I was present, or to justifie themselves by the truth, they openly acknowledged of what place every particular was, fo that all things being feen and examined, scarce one of ten was found to be of Holland : then demand being made of the length of the Voyage from thence hither, they said it did require sixteen months, affixing the time from place to place whither they gathered up Goods, that he must be a Brute Beast that could not perceive them to be almost all Indian Commodities; yea, the Cloth which was called Holland, was but Indian Baftaes, whereof they pretended to shew an hundred pieces.

All the Friends and Servants of the Kings of Canton were diligent attendance. unto the Dutch, and perpetually praising and extolling them, and proclaiming the great benefit which the Mandorines would receive by Commerce with these Men; that it was apparent that those of Canton had undertaken the managing of this Embassy, which they performed with might and main, as it had been their own proper business: At length they flocked about me to hear what I would say,

but I thus delivered my self in the China Language.

Most certain it is that these Hollanders are Europeans, who have now no King to govern them, because they have cast him off; they have one only Prince that commands their Armies, and he who commands now is a Child about fix years old, nor is it he who sends them hither; but as they confess, by the Advice and Council of their Mandorines, they came first into India, and afterwards into China: the Traffique they bring with them is for the most part (that I say not all) of the growth of other Countries, and not their own. But a Messenger coming for me from the Emperour, I was forced to break off, only advising that Europe my Native Countrey was near theirs; so that I very well knew their Manners, and understood their Language; whereby I had discovered from them, that in the Schedule which they delivered to the Mandorines, and in the Memorial to the Emperour, they had made a far different relation from what they now have : had I been either absent or ignorant of them, though they found one President acting much in their favour; yet seeing me sit near him, they supposed me to have some Authority in the Court, which made them to forbear much; and when I arose to go out, they all stood up, and the two Captains prosered me their utmost service.

When I came to the Emperour, the first observation I made to him, was the Calculation of the time of those Hollanders Travels; for being demanded whence they came to this Employment, they answered from Holland, for a second experiment of that success whereof they had failed two years since. They had confessed sixteen months time was necessary for their Voyage from Holland to China, allowing other sixteen months for their passage from China to Holland; therein were thirty two months required for passage forth and back; thereto adding eight months, which have been spent between their arrival at Canton and this Court, the whole amounts to forty months, whereby it is manifest, that they could not go hence home, and there wait a Commission and Presents, to return hither with them, and in all the space of two years (as had been pretended) so that by this lye the Emperour might judge what faith was to be given them in other matters.

The Emperour was somewhat amazed at this argument, but approaching near asif I had some secret to whisper to him, I alledged a second, which much more assonished him, thus; if these people ever get sooting, upon pretence of Commerce in any place, immediately they raise Fortress, and Plant Guns (wherein they are most expert) and so appropriate a Title to their possessions. I admire how they come to be led through the Emperours High-ways, between Canton and this Court, and to be suffered to view all places which may be most advantagious to them; if they have a design to invade the Kingdom of Cayo, if they come to that Island which is called the Golden Mountain, standing in the middle of the great River, where it empties it self into the Sea, and should there build a Castle, they would command that passage, and be capable of all supplies from Sea, in despite of this whole Countrey: and thereabouts are four great Cities, which who could preserve from their Incursions, if they should settle themselves upon the aforesaid place, which they would be able to defend with one hundred Men, though it would put your Majesty to the charge of keeping two or three thousand Men in pay to attend their motions; and the like danger there would be in what other place soever should be allotted them for abode. Let not the Emperour take it ill that I do thus freely declare the sense of the danger I apprehend him to be in; for I stand before my bounteous Lord and Master, to whom I am obliged to declare any thing that may prevent his ill; the fear whereof breeds no little anxiety in my heart. The Emperour stood musing for a small space, and then signified his clear apprehension of what I delivered, and presently asked me if the Muscovites were of the same temper; whereto I answered, quite contrary, very faithful and just People; one only exception allowed of their law, which therefore they do not so perfectly obferve as they ought, but they are governed by a Potent Prince, who could have no other design in his Embassy hither, but a meer Congratulation of the Emperours fortunate Conquest of this Empire, and happy Inauguration in the Throne; but because they understand not this Language, nor have any Interpreter careful of their business, they are left as Men forlorn; it would be therefore like the Emperours wonted goodness, though here are but two of that Nation, seeing you have received their Message and Present, to do them some honour, and with other other gifts return them in Peace and Amity to their Countrey. The Emperour was pleased to approve whatever I said, so that I thought it needless to press any thing farther; God grant he may be mindful (as I have already found him) of what I have now urged to him, as well as what I had moved about the Hollanders some months since. At length the Emperour commanded a Table to be furnished for me, and the chief Eunuch of the Palace to accompany me, and so withdrew.

Certain it is that three thousand Tayes were sufficient to make a Present to the Emperour, more acceptable then all the Dutch have brought, thereby to confirm the Emperours savour to us, and interclude all ways to these Hereticks; but we are at too great a distance from Maccoa, to acquaint them with these passages, and probably we might not be heard; nevertheless I assure your reverend Father-hood, that as far as my power will extend, I will not spare art nor labour to Paint out these Hollanders in true and Native Colours. To do this work now by the hands of Subjects, seems very difficult unto me: insomuch that a thousand, now the Enemy by his Bribes has possessed for many hearts, would scarce do what a hundred would formerly have done; however, I trust in God, the Ruler of all hearts, and hope in the goodness and favour of the Emperour, that as he hath been pleased to hearken unto me in other things, so he would vouchsafe me equal grace in this present business.

The first of August, some Mandorines belonging to the Emperour invited the Mandorine of Canton, with a great Mandorine of another Province (who both had accompanied the Dutch to Court) unto our Colledge, whither I believe that day there came not so little as a hundred Men, most of them grave and eminent Persons, my antient Acquaintance and Friends: Among other things they told me, that the Fraternity called Cin a nam, had resolved to invite the Dutch to a Feast.

Feast, but they were not admitted to siir out of their doors, which made them disconsolate and despairing, insomuch that they had declared against all seeking of Trade here; and having saluted and Congratulated the Emperour, were desirous to depart homewards, only they had a very choice Present designed for me, but for the same reason were not able to bring it; yet they hope I will do them no injury to the Emperour. The fixth of August the Emperour sent to me to come with all speed to the Palace, to co-operate with the Coli in the Hollanders business; and so soon as I came, they shewed me a Copy of a Decree drawn up, but not confirmed by the Emperour, who they said would have me consulted in it. Upon Examination I found it run much in favour with the Dutch, praifing their Nobleness and Greatness, and extolling their worthy labours in coming from so remote a Countrey, to Visit and Congratulate his Imperial Majesty; upon which considerations this Tribunal being to deliver their opinions to the Emperour concerning the Commerce which they defire with his Countries; they declared an unanimous propenfity to it: the President asked me if it were with my satisfaction, I answered Negatively, and gave him my reasons for it, that for thousands of years past, until this time, the Empire of China having never admitted the like, it was a pregnant argument that it was not conceived fafe, but very dangerous, and greater milchiefs were to be feared from the Hollanders upon fuch a Contract, then from any other Nation under the Sun: but probably the Hollanders said I, may be your Parents, and Kindred, and so come hither for your benefit wholly; yet if their own pretences were well scanned, they will appear be to grounded upon their own profit; they boast what great Merchants they are, and I hope it is their Nature, as well as Trade, to enrich themselves from the Goods of others. Tartar President was both amazed and incensed at my answer, he was Son-in-law to one of the Kings prementioned, and durst not contradict his Father-inlaw; therefore to make tryal whether I would change my Sentence, he appointed three Chineses of Coli to debate the business more privately with me, who were to far from altering my opinion, that with great Alacrity they became all of my mind, and expressed a great deal of Joy that I had spoke so frankly, which they not daring to do, were resolved to absent themselves from Court. Hereupon lurged boldly that the decree might be altered, and the suffrage of the Court being taken, a definitive sentence drawn up, that seeing the Emperour had received Presents from the Hollanders, he should be desired to remunerate them and send them away; but Contracts with, and Access to this Court, was not according to the antient stile of this Empire: to this they were all silent, and ignorant of the reason, albeit two days after a decree was issued out with some small alterations only, which moved me to go to the most antient Chinese of the Coli, to know the reason; who seeing my constancy and resolution, desired me to rest satisfied; and that it should be concluded that Commerce should be denied the Dutch, only it should be confirmed by general suffrage, that there might be no occasion of offence to any. The same day came the President to visit me (as he said) to be informed about the Hollanders business; I advised him to be very careful what he did in it, for I had spoken privately with the Emperour, who had commanded the Coli to consult with me about it, whereby he intended nothing else then that he should follow my sentence in it, and not recede from it: his return was, that he would perswade them to be content, that the Emperour should reward them only, but not grant them any liberty of Trade. Thus far was only Consultation about it, but it is now become a Conclusion, for they despaired of the Emperours approbation in their favour without my consent, and of that they despaired much more; in few days the Decree will be Published, and possibly before Father Gabriel Magelanus departure, who brings thefe. The The Letter from the General of Batavia, to the Emperour of China, and to the King of Canton; Translated out of Dutch into Portuguese, by Father John Adam.

HE Omnipotent God who Created the Heavens, the Earth, and what soever is in them contained, hath divided the Earth into several Kingdoms, Empires, Provinces, Islands, and Dominions; and hath ordained by eternal wisdom, that no one place should be stored with all manner of things; but whatsoever is either neceffary for the life, or convenient for the ornament of mankind, whether produ-Gion of Nature, or invention of Art, should be found partly in one Countrey, and partly in another; Divine Providence so disposing it, that the wants of this Land should be supplyed by that, and the defects of that retributed by another, that so by the means of Commerce, Men might enjoy Society, and the common wants of all Nations might, by receiving mutual relief, knit themselves together in the bonds This is the reason which moved our Nation, above all others, of Friendship. wholly to apply and devote it self to Trade and Commerce through the utmost parts of the Sea; and by these means are we come to Alliance and Friendship with Kings and Rulers of most Countries neighbouring on China, whereby we come to receive intelligence of those Triumphant Victories, and Glorious Conquests which Almighty God hath given your Majesty over the renowned Emperour of China, by setling and establishing your Majesty in the Throne thereof; by this cause have we been stirred up to appear in the presence of your Majesty, to Congratulate those glorious Atchievments, and to wish a future Happiness and Prosperity thereunto; and withal to desire your Majesties admittance of our Ships to enter with safety into the Ports of your Dominions, and to exercise a Trade with your Subjects, as we do with those of other Countries. We hope that your Majesty will grant us this favour, seeing it is the decree of Divine Providence, and an universal practice amongst all men; whereby great profit shall accrue to your Majesties Subjects and Countries: And to the end your Majesty may receive from us the greater security and satisfaction about our Proposals, we have sent two antient and honest men, Peter de Goyer, and Jacob de Keyser, to attend your Majesties person and pleasure, to whom we trust your Majesty will give Audience, and a convenient dispatch; and thus we pray to Almighty God, to grant perfect health, and to adde many happy days to your Majesties Life.

From Batavia, July 20. 1655. Governour General, John Maatzuyker.

This Letter which by order from the Emperour was Translated verbatim, out of Dutch into the China Language, came at first unsealed, and without any manner of Glorious or Majestick Title, as if he had writ to one of his Familiar Friends and equals; but the Chineses in Canton did so dress it up, and adorn it, that it appeared with much reverence and ability. Far otherwise and different were the Letters formerly written to the Emperours of China, when we came hither, by Maximilian Duke of Bavaria, and Ranutius Fernelius Duke of Parma, as well for the Paper, Stile and Superscription, as for the Magnisicent Titles and Encomiums as they gave him: but what comparison between these Princes, and a few Merchants in Java? at length the world will be undeceived. Thus far Father Adam.

The Presents they brought, they divided into four parts, the first was for the Emperour, the second for his Mother, the third for the Empress; these three had

their Superscriptions; the fourth was a particular Present for the Emperour from the two Embassadours: this division was subtly enough contrived, to purchase the favour and good will of all parties: yet although the Hollanders are sufficiently masters of that Art, this was not their own contrivance, but the Kings of Canton, who as they did not Act the Translators part to mend and patch the General of Batavia's Letters, but composed a new; so they wholly ordered and disposed the Presents, supposing so to manage the whole business, that it should not be capable of denial: Nor had they missed their aim, had they been Catholicks; for then they had met with no opposition. That the method and alteration in the disposure of the Presents, was the Chineses invention, appears plain enough from this one Argument: when the Master of the Ceremonies had received the Presents from the Hollanders, he asked them how it came to pass that such were for the Queens, seeing there was no mention made thereof in those General Letters or Memorial; they answered in great sincerity, that after they set sail from their Port, and were far off at Sea, they found these things in the Ship, which they knew not of before, and therefore they had disposed them for their Majesties. Happy Argonautes are these, to find Silk and Purple Woven in their Ship without their own labour, Corral and Amber, with all manner of Pretious things, without their knowledge! Let no man think their answer false or equivocal, because supposing they did find them in the Ships of some Portuguese Merchants or other in the way, which they can do without any scruple of Conscience, or Terrour of Divine Vengeance.

No Man can doubt, but a Nation so Forreign as this is, which had never before been heard of in the Empire of China, coming now to it with the specious pretence of being Tributaries, their hands full of Presents (which though they had been of ordinary quality, and things common in China, yet might have been sufficient for the multitude of them) whereby they would Conquer the Emperour by the Vice-Kings of Canton, corrupt the Mandorines, and above all make fure of that Chief of the Coli, Son-in-law (as I have said) to the eldest King of Canton, and bribe the Tartar President of the Tribunal of Hospitality (which was not hard to fasten on so sordid and covetous a wretch) I say no man can doubt but all this did promise to those Hollanders a very prevailing success to their negotiations. But the heart of the King is in the hand of the Lord: it must be confessed that gifts will do much but much, more the devout Prayers of the Servants of God, who has been pleased to fortifie the minds of the Chinese Mandorines, to weaken and unbend those of the Tartars; so to fix the heart of a young Emperour, that he should deny the Hollanders the Commerce they fought, and with a remarkable Ingenuity, Affability, and Prudence, to make them promise their return hither

once every eight years to pay their Tribute.

Three things there are, whereof the Hollanders have no scarcity, which had they brought, would have been powerful advocates for them: The first is, A Harpsical with a skilful Player on it. The second, A Dutch Trumpeter. The third, Some Engineers and Officers to train up and exercise Souldiers. These things the Emperour doth much long for, but our God would not suffer them to bring them, that for the suture the like may be brought by our Friends, for the good of the City and Catholick Religion. Lastly, May your Lordships consider that it was a peculiar Grace of God to blind the eyes of these Hollanders (with their great Favourers and Interpreters in Canton) that they should not put a pleasing Title to their Memorials, that thereby the Chineses taking disgust at these innovating Hereticks, might be the more closely linked to the Catholick Portugueses.

A Catalogue of the Presents which the Hollanders brought to the Court of CHINA.

The Presents for the EMPEROUR.

Suit of Armour Embossed with Gold. Twenty three Guns of several sorts and sizes, all richly and curiously wrought. Six broad Swords. Six other Swords hatched with Gold. Five Chefts filled with Cloves. One Cheft filled with Nutmegs. Two Pieces of fine Scarlet. Two Pieces of Fine Broad Cloth. One Piece of Cloth Carnation Colour. One Piece of Green Cloth. Two Pieces of Skie-colour Cloth. Two Pieces of Popingee Cloth. One hundred Ells of Holland. Three Fardels of Flowers of divers Colours. Three Fardels of Cinamon. Twelve Quilts. Fifty Pounds of Amber. Two Pound of choice Corral. Two Pound of Amber Beads. One Branch of polished Corral, weighing one pound and a half. Ten Parcels of Sandal. Three Flasks for Powder A Silver Optick Tube. Twelve Plumes. Four Looking-Glasses. One great Looking-Glass Eight square. One Suit of Tapestry Hangings. Six Carpets.

The Presents for the EMPERESSE.

A little Image of Tortoise-shell.

A Piece of Green Cloth.

A Piece of Scarlet.

Eight Ells of Holland.

A Piece of Skie-colour Cloth.

A Piece of Green Europe Satin.

Two Onilts.

Tapestry Hangings.

Four Pieces of Amber.

Two Italian Tables of White Marble, inlaid with Pictures of divers Colours.

Three Rosares of Amber Beads.

A Chrystal Cabinet.

A Cabinet of Wood of divers Figures. Ten Bottles of Europe Sweet-Waters. Six little Chefts of divers Pictures.

The Presents for the EMPERESSES Mother.

Large Looking-Glass. A Tortoise-shell Cabinet inlaid with Silver. An Ebbony Cabinet inlaid with Silver. Another little Ebbony Cabinet. A great Scretore wrought with Chrystal Four Rosares of Amber Beads. Three Rosares of Corral Beads. Six Pieces of Gross Amber. One Branch of Corral. Six Italian Tables of White Marble inlaid with Pictures of divers Colours. Three Painted Carpets. One Piece of Scarlet. One Piece of Broad Cloth Somewhat course. One Piece of Black Europe Satin. One Piece of Green Europe Satin. One Piece of Blem Satin. Two Pieces of Black Europe Damask. A Piece of Europe Velvet. Tapestry Hangings. Twenty fix Ells of Holland. A Cabinet made after the fashion of an Eagle. Six Chrystal Goblets. Twenty one curious Pinchadoes of Metchlajatam. Twelve Bottles of Europe Sweet-water. One Piece of Broad Cloth Black, very fine.

The Presents which Peter de Goyer, and Jacob de Keyser, the two Holland Embassadours, made to the EMPEROUR.

Piece of Scarlet. A Piece of Green Cloth. A Piece of Europe Green Satin. A Piece of Europe Red Satin. A Piece of White Satin. Twenty four Ells of Holland. Ten Pieces of Amber. Two Rosares of Amber Beads. Two Rosares of Corral Beads. A Looking-Glass. Four Looking-Glasses with Painting. Four Marble Tables of divers Colours. A Marble Cabinet. Two Guns. Two Launces. One Sword with a Silver Hilt and rich Scabbard. Three Goblets of Venice Glass.

Two Statues Engraved with divers Flowers. A Sword hatched with Gold and Silver. A Pair of Knives. A Plume of Feathers. A Painted Parrot. Twenty Bottles of Europe's Sweet-Water. Twelve Pots of Wine of divers Countries.

These are the Treasuries wherewith the Hollanders intended to purchase the China Trade; certainly the best course for Merchants to take : but though these had good skill, yet they had bad success, and our God who suffered them to enter Japan, so much to the destruction of Christianity, which before flourished on that Island, would not permit their ingress into China, to the like damage of Reli-

The Hollanders reception in Canton was very Honourable, and their Entertainment at this Court very Hospitable; and at last their dismission thence was with all possible Grace and Favour, as appears by their Passport, whereof the Tran-

slation followeth, viz.

A Remonstrance of the Court of Request to the EMPEROUR.

IN the 13. year of the Reign of the Emperour Canchy, on the 18. day of the fixth month, came to this Court a Copy of a Petition of the Hollanders, who came here to tender their Homage and Vassalage to your Majesty; wherefore according to our Duty, we have consulted thereon: and although the truth be, that the Fame of your Majesties Greatness and Power be extended unto the utmost parts of the habitable Earth; yet upon our stricest examination, and search into the Laws and antient Records of this Empire, for this purpose, we cannot find in any Age past, that the Hollanders have ever sent to pay Tribute; therefore seeing we have no President, nor established Rule to follow in this business, the result of our present Judgment is, that your Majesty may do very well to conti-

tinue this following Decree; to wit,

That considering the Voyage from the Hollanders Countrey hither is both tedious and perilous, your Majesty doth grant them leave, once every five years, to come and pay their Tribute unto this Court, and not oftner; and this your Majesty doth, to shew the whole world your willingness to receive into your bosome the remotest strangers. For the way of their approach hither, it is fit to be by the Province of Canton, and no otherwise: and for what relateth to grant License for their Commerce within your Majesties Dominions, there is already a clear Declaration published for your Majesties dislike thereof, so that more needs not to be said of that matter; notwithstanding after their appearance before your Majesty, they may buy and sell some certain things, provided they have regard always to such constitutions as are made concerning all strangers within this Realm, and exactly conform themselves in the manner of buying and selling to the Laws and Ordinances established in that behalf; and hereunto let all vigilancy be had, and all appointed penalties severely executed upon default.

As often as they shall come to pay their Tribute, their whole number both of Masters and Servants not to exceed an hundred persons, of those only twenty shall repair unto the Court (the rest remaining behind at Canton) and of those twenty let them observe to bring two Chiefs, whereof one may be a Man of Learning, the other a Souldier. Let the Mandorines provide strong and lusty Guards

to accompany them to the Court, and to take care at their return that they keep together without stragling out of their way; and at their arrival at Canton, that they immediately depart for their own Countrey; their delays about the Coast and Seas of Canton appearing inconvenient.

This is the opinion of your Majesties Court of Request, but not daring to take upon it any determination of what is sit or not sit; therefore I the President thereof, do in all humble reverence offer this Remonstrance unto your Majesty, beteeching your Majesties Royal Decree for a final determination hereon. Given in the 13. year of his Imperial Majesty Canchy, on the 7. day of the Moon: And on the 9. day of the same Moon, was Published the following Decree of the Emperour; to wit,

The Ultimate Decree of the EMPEROUR.

Love to Justice hath subjected it self to us, and sent Embassadours through the wide Sea to pay us Tribute: We nevertheless weighing in our minds the length of the Voyage, with the dangers incident thereunto, do heartily grant them leave to come once every eight years, to pay their Tribute unto this Court; and this We do to make known to the Universe our Affections to the People of the remotest parts: In all other things we give our Royal consent and approbation to the Remonstrance of our Court of Request.

called after the name of God? Can God forget his Promife? he bath promifed Thus (you see) neither the Court nor King have granted them Commerce in this Countrey; which being denyed, there is little doubt of their return to pay their Tribute only, whence they shall reap neither honour nor profit, but contrarily damage and difgrace. For although the Emperour should have returned them gifts of equal value to their Presents, according to the custom of other Countries, yet the expence of a Ship or two, for the space almost of two years, would be burthensome and ridiculous; which however allowing the denial of Commerce to them, if the Emperour had granted them their return every year, they might well have made up by a private Trade, especially being so much in favour with the Kings of Canton, and the Tartars thereabouts, who would ingross the profits thereof. Therefore did God stir up the hearts of the Chinese, Mandorines, unanimously to oppose and contradic it, and at length when both Tartars and Chineses had granted their return of every fifth year, the Emperour by special Divine Providence hath augmented to the eighth year; and before that revolution come, either the Emperour, the Vice-Kings of Canton, or the rest of their Favourers will be dead, or the Hollanders will be destroyed, or the Times will be changed, and other Government will succeed; if all these fail, and the Hollanders will be so abject to return at the eight years end, yet the Lord will Minister some means to us for the ruining their designs; albeit there is little probability of their return, fince they departed so highly discontented as they did, as well by the strict watches that were set over them, as for that they were never admitted to the Kings presence, as Father Balion hath acquainted me in an Epistle which he wrote to me by a Post, after my departure to Nanking; wherein he writes thus, to wit:

The Hollanders may not come into the Kings presence (nor the Muscovites) because they will not submit themselves to those Ceremonies of reverence accustomed in this Palace. They are Novices, and ignorant in Assairs, and obstinate in refusing to accommodate themselves to the customs of the Countrey. God will at length discover his mercies to the Catholick Portugueses here. The Court of Requests exhibited a Remonstrance to the Emperour, to grant them leave to

return every fifth year, but not any liberty of Trade; but the Emperour hath altered the fifth to the eighth year, which is equivalent with a forbidding them ever to return again. The day before Publishing the Emperours Decree (whereof I here send your Father-hood a Copy) Father Adam told me he had spoken with

the Emperour: Thus far Father Balion.

Your Lordships may observe how much our Lord God doth favour and affift true Catholick Christians; for the Tartars and Chineses are highly offended with the Hollanders, and account them Barbarians, for refusing the Ceremonies and Reverence of the Court: and the Hollanders (with all the Muscovites) are equally distasted that they could not be admitted to the Emperours Presence without them; and just is it that Hereticks and Schismaticks should depart with hatred and disgust, that by their ill example they might not give scandal to the new Christianity here planted, nor cause the Religion of Europe to be ill spoken of.

Wherefore most Noble Captain, and the rest of the Governours of the Holy City, be your Lordships of good courage, and hope strongly in the Bowels of the Mercy of God, that as he hath suffered his City (most faithful to his Divine Majesty) of late years to undergo so many Tribulations; he hath done it for direction only, not for destruction. Doth Gold melted in the Furnace, come out wasted and consumed? no, but more Pure, Bright, Precious. Can God forget the Piety of fuch a City, which maintains so many Religious of all sorts and Sexes, and where so many Masses and Oblations are daily offered? Where is the Refuge and Sanctuary of Religion, but in this City, which is Gloriously called after the name of God? Can God forget his Promise? he bath promised Tribulations, and an hundred-fold for the suffering of his Saints, and an hundred their Tribute only, whence they thall reap reither honour corprofit, but contraelly duninge and difficace. It or akinough the Emperour hould have returned them

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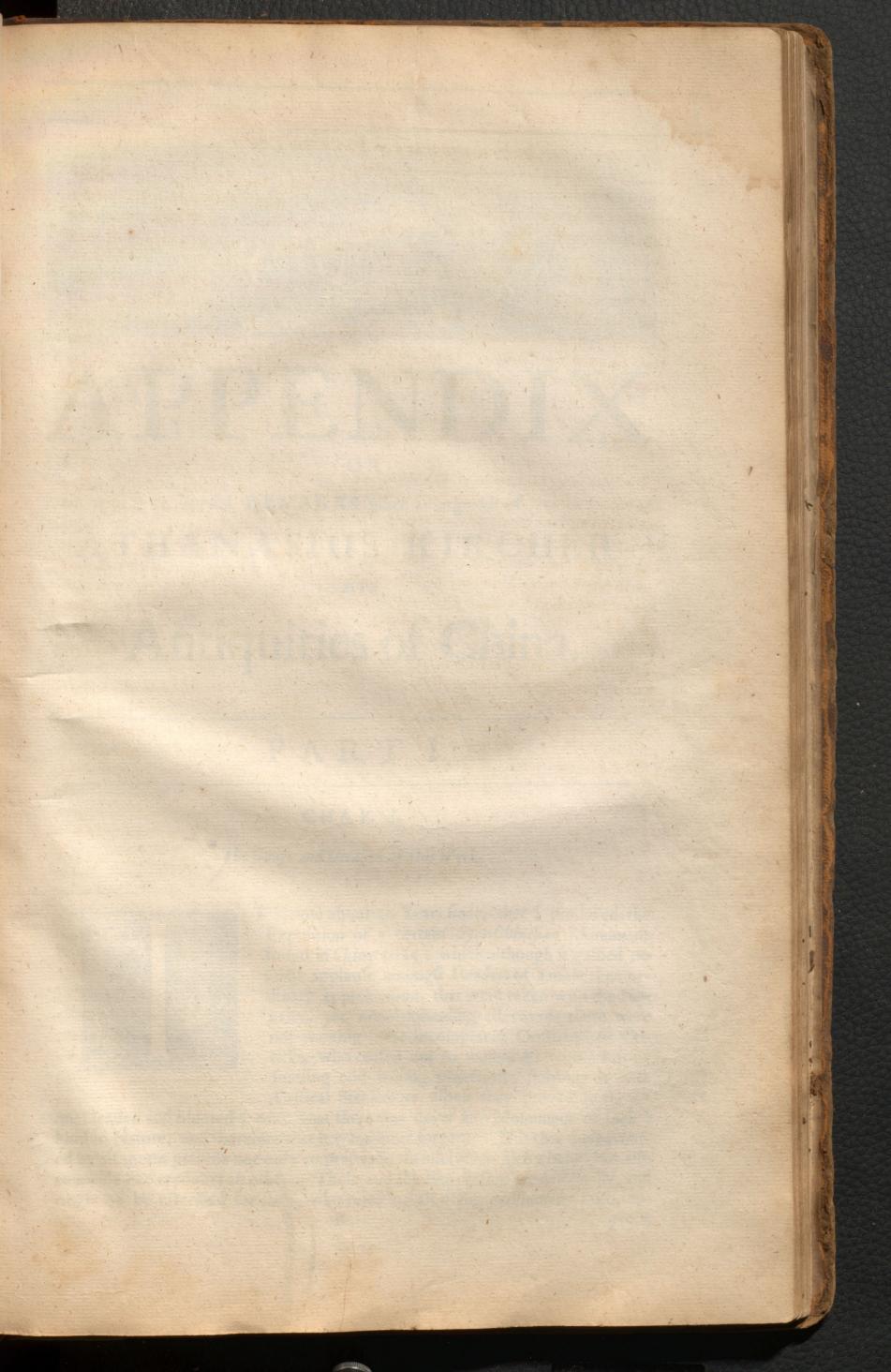
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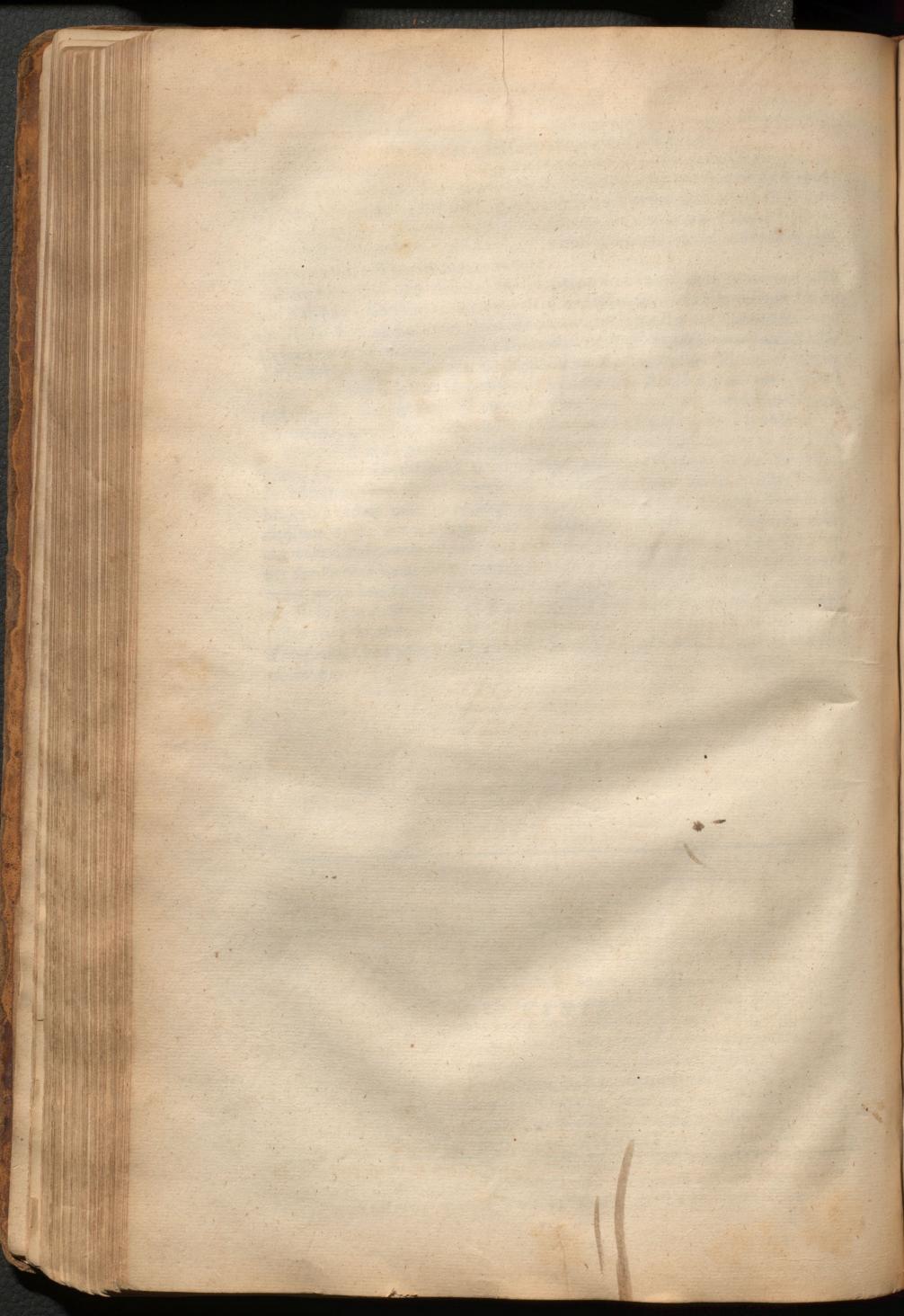
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APPENDIX

OR

Special REMARKS taken at large out of

ATHANASIUS KIRCHER

HIS

Antiquities of China.

PARTI

CHAP. I.

The Cause and Occasion of this Work.



T is now about 30 Years since, that I produced the Exposition of a certain Syro-Chinesian Monument found in China 1625; which although it gained no small applause amongst Readers of a more then ordinary apprehension, that were taken with the Novelty, yet notwithstanding afterwards there were not wanting some incompetent Censurers or Cri-The opinion ticks, who ceased not to wound its reputation by flarchians or snarling and trissing objections, stabbing it with Criticks concerning this Critical Steelettoes, albeit they proved in the se-Monument.

quel leaden and blunted; viz. That there was never any Monument of such a kind in Nature, and therefore that it was a meer forgery. This they endeavoured by all means possible not only to persuade themselves to such a belief, but also to raise a like credulity in others. These and the like persons are deservedly, and ought to be esteemed for such, who rejecting all divine and humane saith, ap-

prove of nothing but what they have seen themselves, and account nothing to be believed but what their own brain hath dictated unto them. These are they that like troublesom Flesh-flies, that flying at any obvious fatness, soil that which is sincere and untainted, and desist not to bespot that which is pure with a defiled and Thrasonick blast: Amongst which was a certain Modern Writer, who blushed not with all his might, and indeed with an insolent scoff to question the truth of this Monument, whilst that sometimes he asserteth it to be introduced by a Jesuitical Cheat, and other whiles that it was a flat and plain forgery of the Jesvits, seigned both to deceive the Chineses, and also to defraud them of their Treasures. I shall conceal the name of the person, partly out of a tenderness to Christian Charity, and partly because in the judgment of Prudent and knowing Menhe seemeth unworthy of any answer; seeing that the truth of this Monument is established and confirmed by the Eye-witness of so many Illustrious Authors, by so many Books concerning this method divulged throughout the whole Empire by the Chinesian Colais themselves, Leo and Paule, Persons of great quality, and withal instructed in the Christian Religion (these Books are commonly exhibited to the fight of Strangers in the Library of the Roman Colledge, with the Authentick draught of the Monument it self sent from China) and lastly, approved by the whole Christian World; so that it is of little concernment what an obscure Bragadocio barketh forth in the utmost quarter of the World; who if that he had abstained from Calumnies and Scoffs, and had prudently proposed the matter with some Scrupulosity, peradventure he had better have saved his own reputation and the credit of his Work; but so it hapneth by the just judgment of God, that those who endeavour to traduce the Glory of the Divine Majesty by Cavils and Scoffs, both contrary to Conscience and Charity, for the most part at length suffer the Shipwrack of their own Fame and Labours.

Moved therefore by these reasons, lest that a Monument of so great concern deprived of its Credit, should run the hazard of being cast away; I shall labour so by the divine assistance to establish the truth of the Monument in this undertaken work, (being my contexture from the very bottom of the matter) confirmed not only by the great attestation of the Fathers of our Society, which have seen it with their own eyes, but also from the Testimony of the Chineses themselves, that from henceforth there may no place of doubting be left, and the Heterodox themselves may be forced to confess (the Interpretation of this Syro-Chinesian Inscription being considered) that no other Doctrine was taught The Doctrine above a thousand years past by the Preachers of the Gospel, which is not altogether consonant and conformable; yea, the very same with the Orthodox ment confor- Doarine now professed, and therefore the Gospel Preached formerly in China

is the same with that, which the Universal Catholick Roman Church enjoineth

to be believed at this day, as I shall afterwards prove by manifold strength of

delivered in this Monumable to the Orthodox Church,

Argument.

Now that the matter may be treated of in a requisite Order and Method, I A twofold Inof this Monu. thought good first of all to annex a twofold, and that a perfect and sincere Interpretation of this Stone, expounded by the Chinesian Learned Men themselves, from a Book printed in Chinesian Characters, and expressed verbatim in the Genuine Pronunciation of the Chinesian words, by Father Michael Boim, a Perlon excellently skilled in the Chinesian Language, as it will appear anon from his Epistle to the Reader. I have also adjoined another Exposition with the Scholiasts, avoiding of the Chinesian Phrase, not so accustomed unto our Ears, and that for the more sutable apprehending of the Genuine sense of the Table; and this I did the rather that I might not feem to omit any thing by which the Monument might receive the greater Illustration. And by reason that some one

may deservedly question how those Syrian Chaldeans, the great Propagators of the Christian Religion, could penetrate into those utmost quarters of the Earth; it appeared not only congruous, but also absolutely necessary for the confirmation of this matter, to administer aid to the perplexed Reader in this obscure labyrinth of various Travels by the flaming Pharos of this work, that is, to direct him by Geographical Demonstrations; from which, if that I do not deceive my self, the Reader shall clearly understand that not only the Christian Doctrine, whence the but also the Superstitions of the Chineses and their Fables, before the coming of Gospel of Our Saviour, to have derived their original from one and the same Region; that into China, as is, from Egypt, Gracia, Syria, and Chaldea. Now where the vast Empire of the lous and Sulous and Sul Chineses is, into which the Monument sheweth the Gospel to have had an en-persitious Heathenish trance, I shall rather hint at in a few words, then endeavour to describe; con-podrine. cerning which notwithstanding if that the inquisitive Reader desireth farther satisfaction, I shall remit him to have recourse unto the History of Father Nicholas Trigantius, and John Samedius, as also to the Atlas Sinicus of Martine Martinius, and many others, where he shall find fully described whatsoever relateth unto the situation of China and its Wonders, the Nature, Property, and Fertility of the Regions, the Multitude of its great and vast Cities, and their Inhabitants; and lastly, the Politick or Civil Government, in which regard this Nation seemeth not to give place to any Monarchy in the World. My business is only to explain those things, which as they are controverted, so likewise do wonderfully render the Readers doubtful and perplexed about the equivocation of the terms; and also to alledge, in respect to the curious Reader, the more rare curiosities and and secrets of things observed to be treasured up in this Nation and others adjacent, not observed hitherto by any former Authors, with the Prodigies both of Nature and Art, each being recorded in their proper place.

CHINA the largest and vastest of Kingdoms, as it was confined unto the The Description utmost bounds of Asia by the Creatour of the Earthly Globe, so also did it remain on of China, altogether unknown unto the Antients even unto the Year 1220. which Marcus Paulus Venetus, first discovered unto us under the name of Catay, as afterwards shall be made manisest. For on the East it is encompassed with the Eastern Ocean, The boundar on the North it hath Tartary adjoining separated by a Wall, whose yet un-dis-ries of the covered bounds are extended even unto the Frozen Sea, and questionless they china. are in some part or other continued to the North part of America with Anian, whither it be a straight or Isthmos, although unto this very time (as with great pains it was searched after by the Fathers of our Society employed in China) the limits of these vast Kingdoms and Lands have as yet been detected by no Person. On the West it is encompassed partly with Ridges of most high Mountains, partly a Sandy Defart and other Kingdoms, which we shall discourse of anon. Lastly, on the South it is limited with the Sea, the Kingdomes of Touchinum, Cochinchina, Laum, and others; the Latitude beginneth from 18 Degrees, and extendeth it self unto 43. that is, it is distended by the interval of 1440. Italian miles from South to North, and from the West unto the East it almost consisteth of the same distance; whence the Chineses do express it in their Maps in the form of a Quadrate, although by our Geographers that are better seen in china is dethe Mathematicks, it is described in the Figure of an half Moon. Now in refe-chineses in a rence unto the confusion of the names of it, it is so much as the great diversity quadrangle form. of the adjoining Nations are; the Spaniards and the Portugals call it China, the The Diversity Antients, as it is to be seen in Ptolomy, Sin and Serica; the Arabians Sin, and the of the names Sarazens Catay: all which appellations are so far, I may say, from being in use Empire is amongst the Chineses themselves, that the names are not so much as known, as it called. is hence apparent; for it is an immemorial custom amongst the Chineses, that as

often as the right of Dominion devolved from one Family unto another, according unto the mutability of Humane Affairs, so also was the Kingdom dignified with a new name by him that assumed the Regalities; which he that doth, doth impose some glorious title on the Kingdom, according to his will and good pleasure: So in times past we read that it was called Tan, which is to say an Empire without bounds; other times Tu, that denoteth rest or repose; then Hiu, by the name of a great Duke; I find it also called Sciam, as if you should say a most adorned Kingdom: Cheu signifieth a Kingdom, that exceedeth all other Kingdoms in perfection; also Han, by which word they denominate the Milky-path, whence it cometh to pass that almost each several Nation doth describe it by the imposition of proper and different terms; now at this day it is called Ciumquo, and by some Ciunhoa, whereof the former signifieth a Garden, by reason of its pleasure, abundancy, and plenty of things, and the latter implyeth the middle, because that the Chineses suppose that their Kingdom is situated in the midst of the Earth, which also they will have to be quadrate or four-square.

This whole Empire is divided into fifteen Kingdoms, disterminated variously, The Division what by most vast Rivers in some places, and Mountains in others; of which of the Empire of China. Kingdoms nine are reckoned in the South part, and six in the North. Nature Kingdoms nine are reckoned in the South part, and six in the North. Nature in a manner hath contrived all this complex of Kingdoms unaccessible unto all others; on the East and South the Ocean is scarcely navigable, by reason of the violence of the Tides; and on the West the Craggy Ridges of the Mountains admit of no passage; and on the North it at this day is fortified partly by a Desart of an immense vastness, and partly by a Wall of 900 Italian Miles, erected by King Xio, about two hundred Years before the Incarnation of our Saviour, by the work of ten hundred thousand Men, in the space of five Years, for to restrain the incursion of the Tartars; so that being defended by so many Fortifications, it relyeth on its own weight: if that you do but only observe the Wall, it is a work that will cause an amazement, which without doubt, if that the Antients had arrived unto the knowledge of, they would have reckoned it amongst the Seven Wonders of the World. But let us now subjoin the names of the Kingdoms.

The Northern Kingdoms of the Empire of China are,

- 1. Honam.
- 2. Xenst.
- 3. Xansi.
- 4. Xantum.
- 5. Peking.
- 6. Leautum.

The Southern Kingdoms of the Empire of China are,

- 1. Canton, or Quantung.
- 2. Quangfi.
- 3. Tunnan.
- 4. Fukien.
- 5. Kiangsi.
- 6. Suchuem.
- 7. Viquang.
- 8. Chekiam.
- 9. Nankim.

That I may comprehend all in brief, here first I shall annex a Geographical Scheme or Map of the whole Empire divided into fifteen Kingdoms, that you may

more clearly discover the situation of each Kingdom, and that we may not appear to have let slip any thing memorable in reference unto the Cities, Mountains, Rivers, Lakes, and other occurrences worthy of observation; I have here prefixed this Geographical Table, which containeth a Description of all the Kingdoms; from which, as from an alone Compendium, you may find whatfoever presenteth it self worthy of consideration.

CHAP. II.

IN the Year 1625. when in Siganfu the Metropolis of the Kingdom of Xenfi, The first findin a certain Village a Trench was digged for the fit foundation of an Edifice ing of the Syor Building, it so hapned, that in the casting up of the Earth the Labourers Monument, chanced to light upon a Stone-Table, worthy of note for its Chinesian Writing; which when that they had extracted aloft, they began to measure its quantity, and found it in length 9' of our handfuls, in latitude 5. and in thickness about one, sculped curiously with a Cross; those, who studiously viewed it, report that the Cross was bent inwards like to the Lillies, in the manner of that which The figure of is to be seen at Meliapore in India, on the Sepulchre of Saint Thomas the Apostle, the cross on and not much unlike unto that, which the Knights of the Order of Saint John of Monument. Ferusalem bore partly hanging on their necks, and partly sewed to their garments and cloaks. Under this Cross followeth the Title of the Inscription, expressed throughout the whole superficies of the Stone in the Chinesian Language and Character, as is manifest from the Figure adjoyned: And as the Chineses are carried as it were by a certain natural propenfity unto things curious; so also the first re- The Chineses port of the finding of this Stone presently attracted a great multitude of their rious. Learned Men, who reforted thither from all Parts. The Governour of the place being moved with the strangeness of this Monument, having more seriously the divulging contemplated the Venerable Antiquity of it, that he might allure and draw thent many more out of the whole Kingdom, (which Fame had now ecchoed forth, throughout the whole to the acquiring of reputation to the City) placed it on a Table or Pedestal Empire. curiously wrought, within the Court of the Temple of the Bonzii, and erected a Roof over it, partly that it might receive no damage by the injury of time, and also that as many as were Spectators of this unusual Monument might read, examine, and describe it at their own conveniency.

And because that on the Margents there were discovered Characters unknown unto the Chineses, intermixed with those of their own, they were very pensive and much concerned to know what they related unto, who at last were fatisfie by the diligence of our Society, as it will appear more at large in the following Dir course. Les the Manderine being now instructed in the Christian Faith, first of Les the Manall others divulged it, exactly described unto the whole Kingdom, for the great dorine first advantage of the Christian Religion, which he hoped might accrue from thence; lick. with which the Fathers of our Society being excited first, when that they had read it, they could not sufficiently admire the Providence of the Divine Majesty, that should condescend so far to disclose a Monument of so great Concern for the Conversion of the Heathen in this Novel Vintage of Christ; wherefore not being able to continue, they betook themselves to Siganfu, the great Metropolitan City of Xensi, for to be ocular Spectatours of it; of which the first was Father Alvares Samedus a Portuguese, whose words I shall the rather alledge, by

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how much he was the more engaged unto me by the strict tye of Friendship, whilst that he here remained at Rome Procuratour or Provincical, where he related unto me in a familiar Conference all the Observations that he had made concerning the Monument. Now he thus relateth the whole circumstance in the 158 Page of his History, Published in Italian concerning the Affairs of China.

Three years after, in the Year 1628. there went some Fathers to that Province, upon occasion of one, Mandorine being a Christian, whose name was Philip, who was going thither; the Fathers by the help of the Mandorine, erected both a Church and a House in the Metropolis of Siganfu, that since our Blessed God who would that so fair a Memorial of a hold taken of his Divine Law in that Countrey should be discovered, he might also be served, and the Restauration of the same Faith instituted in the same 'Twas granted to me to be of the first, and I fancied that Mansion happy becanse of seeing the Monument, and when I got thither I car'd not for any thing else; I saw it and read it, viewed it, and read it over and over leisurely, and wholly, and considering its Antiquity, I wondered how it could be so entire and have its Chara-Eters so clear and cleanly Engraved. In its middle it bath many China Characters, the which contain many Names of Priests and Bishops of those Times; it hath many others which then were not known, because they are neither Hebrew nor Greek, and which though as for all I hear, contain the same Names, to the end, that if perchance any stranger should not be able to read those of the Countrey, they might happily understand the Forraign ones. Afterwards passing by Coccino, I arrived at Granganor, the Seat of the Arch-Bishop of Costa, for to consult upon these Characters with Father Antonio Fernandez of our Society (most excellently skilled in the Characters of this St. Thomas his Christianity) told me that they were Syriack Characters, and such as were in use there. Thus Father Alnares Samedens.

The Interpre-

And when that there were very few that had the knowledge of the Syriack Let. Syriack Letters, at length being fent unto Rome they came unto my hands, whence I first (if that I be not deceived) gave the first interpretation of them in my Prodromus Coptus, as I shall shew more at large anon; yet not withstanding I could not obtain them all, because that some of them being described in disjoyned Papers, peradventure were Transcribed from the Authentick Copy only to give a certain specimen or relish; but when not long atter the perfect exemplar of the Original (which also at the day is to be seen in the Library of the Roman Colledge) was sent unto me, then in truth I esteemed it requisite to finish all and every part of them in this, as a very convenient place, with a more exact Interpretation both of the Chinesian and Chaldean Characters.

Father Martinius Martini

Father Martinius Martini coming unto Rome after Samedius, did not only give maketh men me an account of the Monument by word of mouth, but also relateth the matter at large in his Atlas, Page 44. in these words, where treating of the Province of Xensi; That, saith he, which maketh this Province the more Famous, is that most Antient Stone Sculped partly with Chinesian Characters, concerning the Introduction of the Gospel by the Successours of the Apostles into China; thereon are Registred the names of the Bishops and Priests of that time, and the Favours and Indulgencies of the Chinesian Emperours; there is also contained in it a short, but a most exact and admirable explication of the Christian Law, composed in a most eloquent Chinesian Style; concerning which by Gods assistance I shall Treat more fully in my second Decade of the Epitome of the Chinesian History. This Stone was found, Anno 1625. when in the City Sanyun a Trench was prepared, by casting up of the Earth, for laying of the Foundation of a Wall; the Governour of the place being anon informed more certainly of it, when

that he had exactly the Foot-steps of Venerable Antiquity, of which the Chineses are wonderful Admirers, immediately he took order to have the whole Inscription of the Monument that was found, Engraven on another Stone of the same Magnitude, observing and keeping the same strokes of the Characters, as faithfully, and as possibly might be: The first draught of which the Fathers of our Society dispatched to Rome, together with the Interpretation, where at this day it is preserved in the Library of the Roman Colledge; the Figure of the Stone is extended after the mode of a Parallelogram, five hands broad, one thick, and almost ten long; on the top is a Cross, somewhat like that of the Knights of Malta: If that any one desireth a more accurate account of it, he shall find the matter more fully explained and cleared in the Prodromus Coptus of the Reverend Father Athanasius Kircher; and in the relation of the Reverend Father Alvarus Samedus, concerning the Transactions of China. The Fathers of our Society then again restored the knowledge of the Law of God, obliterated and almost blotted out of the Memory of Men by the interval of a long Series of time, they having erected many Temples to the living and true God, and Administred them with conspicuous and signal Piety: Two of our Fathers do there strenuously cultivate that new Vineyard of the Lord, one of them having fixed his station in the Metropolis, the other travelling hither and thither throughout the Province; where the greater necessity requireth, for the promotion of the Worship of God and the good of Souls, that he may every where break and communicate the Bread of Salvation to all that require the same. Thus Father Martinins Martini.

Father Michael Boim at length arrived here, who brought me a more exact relation of this Monument then any other, he mended all the defects in describing of it from a Chinesian Manuscript, which I have in my study, and in my presence perfected a new and short Interpretation of the whole Table word for word, by the assistance of his associate Andreas Don Sin a Native of China, a Person excellently versed in his Native Language: all which he defired might be recorded in the subsequent Epistle which he presenteth to the Reader; in which he hath exactly described the Series of the whole matter, and whatsoever may afford it felf worthy of confideration in this Monument; which Epistle I have judged meet, with his affent, to be here prefixed as a Luculent Testimony of the Truth of this Interpretation, and also for a lasting and durable preservatory of the matter; and I have taken care to have the draught of this Monument brought from China, the Original of which even now may be seen in my Study to be Insculped, keeping its Genuine Notes and Characters, both those of the Chineses and Chaldeans, and also with the addition of Scholias; the forefaid Epistle of Father Michael Boim followeth.

Father Michael Boim a Polonian of the Society of Jesus, wisheth all Happiness to the well-affected Reader.

A Mongst the Monuments found in China concerning the Catholick Faith there Preached, a Marble Stone of Chinesian writing Engraved about a thousand years since, with Antient Syrian Characters, which they term Estrangelo, and the Subscription of the Chaldean Priests, claimeth the precedency of place.

Although that long since there hath been Imprinted an Interpretation of this. Monument performed by Father Athanasius Kircher in the Latin, and after him by Father Alvares Samedus in the Italian, who himself saw the Monument; yet notwithstanding because that both of them have only attained the sense of the written Stone, and the sormer also had not as yet obtained out of China the Sy-

riack Subscriptions of all the Priests, that he might interpret them: I have therefore resolved with my self intirely to publish, with all fidelity that may be, the Inscription it self both in the Chinesian and Latine Characters, with a Latine Interpretation word for word, retaining the Chinesian Phrase, and also to propose and shew unto all persons all the Syriack Subscriptions of the Syrians commentated on by Athanasius Kircher, a Person excellently accomplished in the Languages, with other Chinesian occurrences, as so many obvious testimonies of the Catholick Verity, and that I may comprehend all in a word, to expose the Stone it self to the eye of the whole world in the Chinesian Idiome, as it was sculped in the year of Christ 782; that from this most ancient testimony every one may conjedure, how true the Dodrine of the Catholicks is, seeing that the same was preached in an opposite Quarter of the World amongst the Chineses, Anno 636. of our Saviour, that is about 1000 years fince. The Chinesian Original of the Stone is now conserved in the Library of the Roman Colledge that belongeth unto the Fathers of the Society of Jesus, and another Copy is to be seen in the Repository of the House of the Protession. Imy self also obtained from the most Grave Chinesian Doctors and Masters (at that very time that the Monument was found) a Book Printed in the Chinesian Language, in which the Writing of the Stone was most truly and exactly expressed according to the true Original. They advise the Chineses in the larger Preface adjoyned to the Book, that at length they would have recourse to the Masters of the great Occident (for so they term the Fathers of the Society of Jesus) and discover whether that they preach the same Law amongst the Chineses, which their Ancestors with so many Emperours embraced a thousand Centuries ago, and which the Fathers of the Society of Jesus exhibited in the Books Printed in the Chinesian Language before that the Stone was found. Now it only remaineth that I should declare how this Marble Table was detected.

When that after the death of Saint Francis Xavier, the Venerable Father Matthew Riccins and other Fathers of the Society of Jesus had introduced the Gospel of Christ into the more innermost parts of China, and had erected Residencies and Churches in some Provinces, and therefore the propagation of the Holy Faith had made no small progress in that of Xensi; Anno 1625. when that some one Person of the Society of Jesus invited by Doctor Philip had baptized twenty Persons, in his Native Country of Sanywen, and that he went with the same Doctor to see a Stone, which they had found some months before in the Village Chenche conjoyned to the Metropolis Siganfu, whilst that they cast up the rubish for the building of a Wall. This Father writes (which other Fathers also, that had fixed their abode and erected a Church in Siganfu, with the Christians and Gentiles affirmed) that a Stone was found five hands broad, one thick, and nine and more long; the top of the Stone made like to an oblong Pyramid of two hands, and one broad; on the Vertex the Cross was engraven above the Clouds, that with its branches seemed to imitate the Flower-Deluce; besides the Chinesian Inscription, on the lest side, and beneath, there appeared the Syrian Names of the Syrian Priests, and also other Chinesian Names of the same Priests under-written. (It is the Custom of the Chineses to have many Names; whence also the Christians at this day retain both the Name of the Saints they received in Baptisin, and another Chinesian Name.) The Governour of the place being certified concerning the finding of the Monument, smitten both with the novelty of the thing, and with an Omen (for on that very day his Son departed the World) commanded an elegant Composition to be made in the praise of the Monument found, and to be engraved on such another like Marble stone, causing both of them to be placed in the Fane or Temple of the Bonzin

Bonzii, that are called Tan Su, a mile distant from the Walls of the Metropolitan

Siganfu, as a perpetual remembrance of the same.

Many other Footsteps of the Catholick Faith Preached to the Chineses were Many other discovered in the following years, which God seemeth plainly not willing to the Christian have manifested, but only at that very time, in which the Preaching of the Faith Doctrine found at the arrived amongst the Chineses by the labour of the Fathers of our See in the found at the arrived amongst the Chineses by the labour of the Fathers of our Society; viz. same time. That both the old and new Testimonies might affect the identity of the Catholick Faith, and the truth of the Gospel might be rendred perspicuous and manifest unto all. The like Images of the Holy Cross were seen in the Province of Fokien, Anno 1630. in the Province Kiamsi also a miraculous light shone forth, 1635. that was beheld by the Gentiles; and also in the Mountains of Fokien, and in the City of Cynenchen, Anno 1643. Crosses were found, yea, the Venerable Father Martine Riccius, when that first he came into China, found Xe tsû Kiáo, to be a name signifying the Doctrine of the Crosses, by which the Christians Anciently, that were Disciples of that Doctrine of the Cross were named; and I doubt not at all but that there were Christians in the Kingdoms of China, when that the Tartars about 300 Years past first invaded China, Many Christis and that they lived there mixed with Sarazens, Jews, Nestorians, and Gentiles, in the time of that is to fay, in the time of Marcus Paulus Venetus, who travelled unto Catay, Marcus Paulus, Venetus.

which is the very same with China.

And now whether that Saint Thomas or any other Apostle sirst Preached the whether that Gospel to the Chineses, is not yet certainly known. Father Nicholas Trigantius Saint Thomas Charles of the Church of the Apostle collecteth from some Ancient Testimonies of the Christians of the Church of preached in Malabar in the Arch-bishoprick of Cranganor, or De Serra, which are termed the Christians of Saint Thomas, That in that place, as also in Meliapor (which formerly was called Calamina, and now by the Portugals San Thome) that the Holy Apostle Preached there, by reason that out of their Gaza or Treasury in the office of Saint Thomas is recited or rehearfed; That by Saint Thomas the Chineses and Ethiopians were converted to the Truth; by Saint Thomas the Kingdom of Heaven took its flight and ascended to the Chineses; and in the Antiphony, the Ethiopians, Indians, Chineses, Persians, in Commemoration of Saint Thomas, offer up Adoration unto thy Holy name; also in an Antient Synodical Canon, the Bishops of the great Province, viz. those other Metropolitans of China, India and Pafes, do send their Letters of consent; adde withal that he that Governed the Church De Serra, at the coming of the Portugals subferibed himself Metropolitan of all India and China; but in truth things being more narrowly considered from those circumstances and footsteps, which began to be manifest after the time of Father Trigantius; We cannot certainly conclude that Saint Thomas the Apostle Preached the Gospel himself amongst the Chineses; for although these footsteps of the Faith of Christ here found, do evidently thew, that the Christian Belief hath been in China, yet notwithstanding those very Paths or Tracts do demonstrate that the Faith had its entrance into China, At what time when that the Family of Henhan ruled over three Kingdoms (which is now Nan-Faith entred kin the third of the Empire) viz. in the Province Kiangsi, at the shore of the into China. River; for Antron Cross is seen and read to have been fixed in the Chinesian Compute, (which Cross weighed about 3000 weight) this Computation falleth in the year of Christ, 239. whence the Faith and the Preachers of the same are certainly evinced to have come amongst the Southern Chineses almost above 1415 Years ago. But in some Years following (the knowledge of the Gospel The Faith abeing excinguished) was again renewed by Priests out of Tacyu, that is, whom resto-India, or Syria, in Xensi a Northem Kingdom of the Chineses, the Royalred. Family of Tam reigning, Anno 639. as the Monument that was found avoucheth,

where having related the Preachers of the Faith of Christ at that time amongst the Chineses, mentioneth not Saint Thomas or any other Apostle, which yet if

Insculped, would have been of considerable moment unto their purpose, who erected the Stone, viz. That the Preachers of the Faith again Preached the same Law that Saint Thomas or some other Apostle Preached amongst the Chineses; moreover it is evident, that those Preachers of Tacyn had no knowledge of Saint Thomas or any other Apostles Preaching the Law of Christ unto the Chineses; and a conjecture may be made, that peradventure neither Saint Thomas or any other Apostle introduced the Gospel amongst the Chineses; and that I may speak most moderately, nothing can be certainly deduced or drawn concerning this matter from the footsteps here found; and the passages above alledged are only able to prove, that those Priests were sent from the Church of Saint Thomas, or Babylon, which then Governed the Malabran Church De Serra, belonging unto the Christians of Saint Thomas (as the Portugals afterwards found) to erect an Episcopal Seat, and to introduce the Faith amongst the People of China, seeing that this is testified by the Antient Syrian Language called Estrangelo, which is now retained in that Church, and was in former times in use in Babylon and Syria: And as for the Orations composed in the Praise of Saint Thomas the Apostle, they . may well be understood how that by the Merits of Saint Thomas the Apostle, and from his Church the Priests perchance introduced first of all the Faith which they had received from Saint Thomas the Apostle amongst the Chineses; and therefore deservedly their conversion ought to be attributed unto Saint Thomas; wherefore seeing that there is no mention of Saint Thomas to be found in the paths of the Faith Preached, hitherto discovered, we cannot for a certain affert that Saint Thomas or any other Apostle Preached the Gospel unto the Chineses; but I rather think that many Ages after the Christians of Presbyter John's Countrey (whose Emperour, Marcus Paulus Venetus calleth Usan Can) who are The Christi- termed the Worshippers of the Cross, were those that entered into China either ans subject to Presbyter John with the Tartars, or a little before: For those from India, or rather from the Syrian Chaldea, or those of Malabar, as they are far more Antient then the Tartar Christians, so would they have called their Disciples that were followers of a more clear Doctrine Kin Kiao; but I believe that those Preachers came not out of India, for the Syrian Language and Names testisieth them to be Syrians, and they termed themselves Jews, or of India, by reason that they Preached that Law or Doctrine which had its Original from India: But from what place those Syrian Priests came, as also their Syrian Subscriptions, these I say we leave to the industrious disquisitions of the Reverend Father Athanasius Kircher, a Person highly meriting of all Antiquity; which that he may accomplish with the greater fidelity and solidity, unto that end and purpose we have presented also the same Writing, Transcribed in the Chinese out of the Book, by the new labour and the sole and only hand of Don Chin Andreas, a Noble Chinesian Youth, the inseparable companion of my Voyage to Rome unto the Apostolick See (which Book was Imprinted and divulged throughout the whole Empire by the Chinesian Doctors, Men both of great Fidelity and Authority) with my Latine Translation rendered for word; and I have laid up the Book that is altogether confonant to the Original Monument, in the study of the same Father, which is a certain rich Magazine of Curiosities, together with an Attestation of the Fact, by the Subscription of my own Hand, and the Hands of those that were Natives of China. Rome the 4. of November, Anno 1653. Father Michael Boim.

Andreas Don Sin a Chinese. Matthew a Chinese.

Eye-witnesses of the Monument, as also the Transcribers of this Table from the Original.

A Paraphrastical Declaration of a Chinese Inscription, Translated word for word first out of the Chinese Language into the Portuguese, out of that into Italian, and from the Italian into the Latine Tongue.

The Declaration of Xiu Piu, or as the Commentator hath it, made by a Priest of the Kingdom of Judæa, that was called Kim Lim.

HIS therefore I say, That he who was always true and undisturbed, being without any beginning of a most reasonable without any beginning. without any beginning, of a most profound Intellect and eternal Essence, by his most excellent Power out of nothing created all things, and by his divine The Creation Wisdom made the Saints: This is that Divine Essence, Three in Person, but One of all things. in Substance, Our Lord, who being certainly infallible without beginning, Olò ò yu (which in the Chaldee fignifies the same with Eloha) made the four Parts of the World in form of a Cross, gathering together the Chaos: He formed two Kis (that is, two Virtues or two Qualities called Inyam, the Commentator names Kis, what it them two Principles) changed the Abyss, that is, he took away the Darkness, and spinishes in the Chinese the Heavens and the Earth appeared. He formed the Sun and Moon, that by Tongue. their continual motions they should distinguish the night and the day: He set together and built all things. But when he created the first Man, besides his Being he endowed him with original righteoulness, appointing him Lord of the whole Universe; which at first of his own nature was empty and vile, filled with himself, of a plain and equal Understanding, and having no mixture of any inordinate appetite.

2. But afterwards by cunning deceits the Devil brought it to pass, that Adam The Fall of intected whatever was before naturally and in its felf pure and perfect; that is, Adam. he was the caule of lowing the feeds of malice (that general disturber of the Peace) in his heart, whereby the equal temper of his uprightness was altered, and dilcord fraudulently introduced: From whence in process of time three hun- 364 Seds.

dred fixty and five Sects having one after another sprung, each of which drew to themselves as many as they could delude; some reverencing the Creature instead of the Creator; others made an empty Principle of all things, and a real Ens, (to this alludes the Sect of the Pagodi and Learned Chineses) because they affert, that the Principle which produced all things was void; that the same is to them, subtile and undiscernable to the senses, although in it self it be a real and positive Principle. But the Learned say, that the Principle of things is not only real and positive, but moreover that it was of such a figure and corpulency as might eafily be comprehended by sense: Some did seek happiness by Sacrifices: Others took a pride to deceive men under the specious shew of goodness, using all their skill and industry therein, yea making all their diligence and intentions subservient to their affections: But in vain and without any profit did they labour, still making their progress from bad to worse, as it happens to those that would strike fire out of an earthen vessel, they adde darkness to darkness, and so indeed once leaving the true path, they can never return to the way of life.

3. Then one of the divine Persons of the most Holy Trinity, called the Messias, The Incarriaby contracting and hiding his Majesty, and accommodating himself to humane na-tion of the son of God. ture, was made Man. Wherefore for the declaring these joyful tidings he selected an Angel, and was born of a Virgin in Judaa. A great Star proclaimed this felicity, so that Kings seeing its brightness came and offered Presents, that the Law and Prophesies of the 24 Prophets might be suffilled. He governed the World by One great Law, founded the divine and spiritual Law without any thundring of words, and confirmed it with the seal of a true Faith. He pronoun-

ced the eight Beatitudes, turned mundane things into eternal, opened the gate of the three Theological Virtues, and gave Life by destroying Death: He descended into Hell in person, and brought confusion to the Devil and his Angels: He wafted good men to Heaven in the ship of his Piety, and gave Salvation to the Souls of the Just. These things finished about noon, by his wonderful power he ascended into Heaven, leaving seven and twenty Tomes or Volumes of his Doctrine to open a way for the conversion of the World: He instituted Baptism by Water and the Spirit, for the washing away of sins and cleansing the World: He made use of the Cross, that he might take in all without exception, stirring up all by the voice of Charity, commanding to worship towards the East, that they might proceed in the way of a glorious life.

The Apostles, Priests and Ministers of Christ, their

4. His Ministers or Priests for outward ornament sake nourish their beards, but shave the crowns of their heads, that they may shew they are inwardly inclined to no evil: They use no Servants: In Prosperity and Adversity they shew wonderful humility, making themselves equal to the meanest: They heap not up Riches, but make them all common: They observe Fasts as well for mortification of their Passions as observation of the Divine Precepts: They bear all aweful reverence to their Superiours, who are equally as themselves retired from the World; seven times a day they pray as well for the Living as the Dead; and one of seven days they keep holy, to purge their Souls from fin, and restore them The Excellen- to purity. And because this infallible and well-grounded Law is so excellent, christian Law. it is a very difficult thing to appropriate to it a congruous name; for the effects

of it are to illuminate and find out all things with the cleerest perspicacity: whereupon as necessary it was intitled Kim kiao, that is, The Great and Perspicuous

The Law brought into

5. The Law, where there are no Royal Persons, is neither extended nor dilated; yet Persons Royal without the Law are not worthy of esteem: The Law therefore and Princes concording and as it were meeting in one, forthwith the World is illuminated. In this famous time a King named Tai cum veu buamti, with singular Prudence and Sanctity governing China, came out of Judaa a Man of very great virtue, stiled Olò puen, who brought as it were from the Clouds this true Doctrine: And driven by the winds, by the help of Hydrographical Maps (having sustained many dangers and much labour) at length in the Year Chin quon & jeu sie, that is, Six hundred thirty six, he arrived at the Kings Palace. When the King heard thereof, he commanded the famous Colao called Fam Kien Lym, that he should ride to meet this new Guest towards the West, that is, towards the Suburbs of the City, and should bring him to the Palace with all kindness and respect; then he directed him to declare his Doctrine there, when at once he searched out the truth of the Law; whereof being satisfied, he seriously commanded the same to be preached and published with efficacy and rethrough China. verence through his whole Kingdom: And in the same Year 12 Cin quon 7 (which is 636.) he wrote back in this manner. (The tenour of the Promulgati-

on is as follows.) The true Law hath no determinate name, nor have the Saints any limited place where they remain; they run to all Parts that they may instruct the World, being intent with might and main to do good and succour the afflicted people. Out of this Kingdom of Tancin (or Judaa) Olo puen, a Man of most eminent virtue, from such remote places brought and presented his Doctrine and certain The venerati- Images to our Princely Palace: Whose intentions to instruct us, we having examined to the bottom, do find his Doctrine most excellent, without any exterior

clamour, and taking its original from the Creation of the World: This Doctrine consists not in multitude of words, nor doth it lay only a superficial foundation

for truth, but brings profit and salvation to Mankind: Wherefore it is meet, that it be divulged through our whole Empire. He commanded also the Mandorine called Nim Fam to build a large Church, and to appoint one and twenty a church is Ministers to officiate therein. The Author Kim Lim praises this King, for enervating the Brength of the Monarchy of Chen Olad in, that is, the Head of the Sect Stai in or Tansu. He departed in a black Chariot towards the West, that is, out of China: But where the Great Tam is made famous with Tao, the holy Gospel is brought into China. A little after the King caused the Effigies of the same Olo puen, who as we said first preached here the Gospel, carefully and exactly to be painted, and so to be fastned to the wall. This most excellent Figure shines at the Gates of the Church, and his memory will always be refulgent in the World.

6. According to Geographers who mention those Western Parts, and by the The description Historians of the Kingdoms Han and Guei, the Kingdom Tan cin (that is Judgea) on of the fituon the South is bounded by the Red Sea; on the North it hath the Mountains dea according to the Chiof Pearls; on the West Boco das fullas (which what it is, is hard to conjecture, nese Geograbut I guess it to be Carmel) bounds it; lastly, on the East it borders on this phers. place Ciam fam and the dead water: This Land casts forth ashes yet hot with fire (perhaps he means the Asphaltick Lake) produces Balsamum, little Gems and Carbuncles (by which he seems to mean Egypt with the Coast of the Red Sea, where the things aforesaid are found.) There are neither Thieves nor Murderers, but the people live in peace and comfort: They admit no Religion into the Kingdom but the Golpel, nor do they confer any Dignities but on Persons meriting the same by virtue: Their Buildings are large; in a word, the King-

dom is famous for Poetry, Order, and Good Manners.

7. Docao, or Caszum, Cum the Son of Tai cum, came to the Government in the year of our Lord 651. (Our Author Kim Lim speaks thus of him.) Cao vim, otherwise Caozum, a very great Prince, not at all degenerating from the virtues of his Grandfather, was pleased with honour to continue his good intent, and also nobly to improve what ere his Father had begun, he commanded Churches to be built in all the Provinces, at the same time also ennobling Olo puen with the Title of Bishop of the Great Law, which governs the Kingdom of China. Hereupon The Gospelis the Law of God was promulgated through all the ten Provinces of China, the preached through the Kingdom enjoyed a flourishing Peace, all the Cities were filled with Churches, ten Provinces of China. and the People prospered under their Evangelical felicity.

8. In this year called Ximlie, which is all one with the year of our Lord 699. the Bonzii, Followers of the Pagods, making use of their strength, with a huge persecution a. clamour aloud blasphemed our holy Law in the place which is called Tum Cien, gainst the in the Province of Honan; and in the end of another year called Sien tien, which answers to the year of our Lord 713, certain private men in Siene, which was the ancient Palace of Venvam (the Commentator will have it to be Siganfu in the Province of Xensi) were so audacious as to rail against our holy Law with mocks,

flouts and opprobrious language.

9. At this time there was one of the chief of the Priests (a Bishop as it should feem) by name John, and another man of great Virtue and Eminency, by name Kie Lie, with other Nobles and Persons belonging to them, no Iess honoured for their fame, than respected for their contempt of worldly affairs; began again to revive and preach their most Excellent Gospel, and to tye together those threads which by the malice of the Devil had been broken: And the King Hinen cum chi tao, who began his Reign in the year 719, commanded five of his Principal Officers that they should go in person into that happy house (meaning the Church) and erect Altars. Then the Pillar of the Law, which for a short time had

A Chinese

been laid groveling, began anew to rise and flourish. In the beginning of the year Tien pao, being the year of our Lord 743. King Ota Ciam Kuen (the name of his Title) gave strict command to Cuolie sie (an Eunuch in extraordinary favour and power with him) that he should carry the true Effigies of the five Kings his Predecessors and Grandfathers, and place them in the Church, whither also he should send an hundred measure of precious things for celebrating the Solemnity (the Author Kim Lim faith in honour of the faid Kings) of the Long Beard of the Dragon although far off, nevertheless he could take into his hands the Bows and Swords (alluding to a certain ancient story of the same King, who was faigned to have ascended into the Air sitting upon the back of a Dragon, whom his Servants, pretending to go with him, furnished with several forts of Arms; but those that remained, pulling at the Dragons beard, took away certain of the Arms, in memory of the said King, by them looking upon him as present.) The Author of this writing here alludes to this History, to declare that the Effigies of those memorable Kings served to him then reigning, as if themselves had been alive and present; and therefore he subjoyns: The Excellency of these Images shewing the persons to us, as if really present.

Another Preacher comes out of Judea in the year 745.

10. In the third year Tien pao, being the year of our Lord 745, there was in Judaa, others say India, one Kieho a Priest, who was conducted into China by the help of the Stars, and looking upon the Sun (this was a Ceremony of those who are admitted to speak with our Emperour) he was forthwith brought into his presence: But the Emperour commanded that the Priest John and Paul with others of that Profession, and the said so eminently virtuous Person Kieho, should betake themselves to the Palace Him Kim, to worship and perform other holy Ads of Devotion. At this time his Royal Grants were kept in Tables in the Church, according to order richly adorned and glistering with red and blew; and the empty space was filled with the Royal Plume, ascending and reaching even to the Sun: His favours and donations are compared to the height of the Mountains of the South, and the abundance of his benefits equal the depth of the East Sea: Reason cannot but well like a thing so approved and worthy to be remembred. The year 757. Therefore the King Sa Cum nen men or Ven min, who began to reign in the year 757, commanded Churches to be built in Lim sun seu and five other Cities by a new Proclamation. This King was of a most acute ingenuity, under whom a gate of happiness was opened to the whole Kingdom, and hereby all the Royal Affairs of State were administred and prospered with applause, rejoycing and felicity.

nen men and his virtues.

11. The King Tai cum uen vu coming to the Throne in 764, and enjoying The virtues of the benefit of good times, managed all the Affairs of the Kingdom without any difficulty. At the Feast of Christs Birth every year he sent certain excellent Perfumes in a thankful remembrance, and affigned Princely Provision of all kinds in honour of the Ministers of that holy Law: Surely the Heaven gives beauty and perfection to the World, which therefore produceth all things with so liberal a hand: This King imitated Heaven, and therefore knew it was fit to nourish and preferve his own.

12. The King Kien einm xim ven vu in the year 781. used eight ways of rewarding the good and chastising the bad: He set forth new Orders for restoring The effect of and promoting the Gospel: His Government was full of Excellency: We pray to God for him, not blushing thereat: He was eminent for Virtue, humble, peaceable and learned, he loved his Neighbour, abounded with Charity to help all, and was a great Benefactor to all then living: This is the true way and the Scale of our holy Law, to cause that the winds and the rain return at their wonted Seasons, that the World be quiet, Men well governed, Affairs orderly

Christ.

disposed, such as yet are on Earth live well, and those that are deceased enjoy rest and peace: To have these things in readiness and be able to give an account thereof, proceeds really from our holy Faith, and are effects of the strength and

power of our most facred Gospel.

13. The King gave to the Priest called Usu, and one of the chief Preachers of the Law, these Titles, Kin ju, quam lo tai fu, being an Office in the Court, and Sou fum cie tu fu lei, being an Office without the Court, and Xi tien thum Kien, another Office also (but the explication thereof we have not found in the Exemplar.) He gave also to the said Priest and Preacher of the Great Law, a The gifts the Vestment of Colour blew (which the Italians call di color pavonazo) this Priest King bestowwas inclined to peace, rejoyced to do good to others, with all his endeavours Preacher of the word of striving to do Acts of Charity: He came into China from a remote Country and God. Place called Vam xi ciu chim, being Heathenish, which is the same as the far distant India: He perfectly taught several Sciences, and his Acts were famous through China for above three Generations: At the beginning he waited upon the King in his Court, and afterwards his name was entred in the Kings Record or Chronicle.

14. The Governour Fuen Tam, called also Co cu y, and ennobled with the Title of Chum Xulim, at first only minded his Military Affairs in the parts of Sofam; but the King So cum, commanded Ay su or Y su, that he should promote Co cu y with more favour then the rest (it seems the King commanded Co cu y to make him a Councellour) for although his Captain loved him extraordinarily, yet he did not like his ordinary method of proceeding; for (as the Chinefes speak) an Army is the teeth and nails, the eyes and ears of the Commonwealth: He knew how to distribute his Revenues, and not hoard them up at home: He offered to the Church a precious thing called Poli (made of glass as it feems) the people of this place name it Cim reguen, others Lintiguen. Besides, he bestowed Tapestries of these Parts interwoven with Gold, called Cie Ki, repaired the Churches in such manner that he seemed to have founded them anew; he appointed a Court and House for the reading of the Law, beautifying and adorning Hospitals and places of Receipt. Over and above these Exercises of our The Kings holy Law, he was very much given to works of Charity, every year calling to-works of Charity. gether the four Priests of the Churches, to whom he cordially performed all offices of Love and Service, he provided them of all necessary things for the space of fifty days; he fed fuch as were hungry, cloathed fuch as were naked, took care of fuch as were fick and weak, and buried the dead.

15. In the time of Ta so there was no such goodness heard of with all his parcimony (this Ta so was a Bonzius, a Pagan kind of Priest) who in a great Assembly of the Bonzii, wherein was to be confulted concerning the Affairs of their Sect, he undertook the office of receiving Strangers and procuring every one all things necessary. (Therefore the Author in handling the works of Charity of Oy sie, places him before Ta so.) But although this was a time wherein the Gospel was preached, yet we see there were men void of good works: Wherefore, The happy That such Heroick and Noble Deeds may be declared and set in open view, I have estate of the Church in

caused the same to be engraven upon this great Stone.

16. I say therefore, The true God is without any beginning, pure, peaceable, and unchangeable, he was the first Creator of all things, he discovered the Earth, and lifted up the Heaven: One of the Persons for the eternal Salvation of Mankind was made Man, he ascended into Heaven like the Sun, destroying darkness, and in all things establishing a profound verity.

17. This most glorious King, who most truly is the chief King of Kings, who takes away all difficulty, using his own time: The Heaven was stretched out, and

ven on a flone.

Tam, afferting knowledge, erecting Churches, and being both to the Living and the Dead as a refuge or guide; and which exalting all felicity, restored peace

to the whole Universe.

18. Cao cum continuing in the footsteps of his Grandfather, gave his mind to The building the new building of Churches, so that with their lostiness and magnificence they filled the Land; but the truth of this Law is its greatest Beauty: He bestowed on the Bishop a Title of Honour, and the People enjoyed a mirthful peace without any irksome toil.

19. The wife King Ni nen cum understood how to persevere in the true and right way, the Tables of the Kings were magnificent and illustrious, the Royal Grant therein flourissted and were resplendent, their figures glistered: All the people highly reverenced them, all things were improved, and from hence enjoyed the

perfection of happiness.

20. This King So cum then reigning, came to the Church in proper person: The Sun of Sanctity shined, and the enlightened Clouds dispelled darkness and obscurity: Thus felicity being accumulated in the Kings House, all vice was ba-

nished, and our Empire restored by the taking away of dissention.

The splendor

16

21. The King Tai cum fu was obedient, for virtue he might compare with the of the Church. Heaven and Earth, he added as it were life to the people, and made all things thrive: He sent sweet Persumes for the giving of thanks, and exercised works of Charity: The Sun and the Moon were united in one person; that is, all

flew to perform their duty and obedience to him.

Illustrated by

22. The King Kien cum being setled in the Government, shewed himself most the Articles of virtuous, he pacified the four Seas by force of Arms; he illustrated ten thoufand in his Confines by Literature; illuminated the Secrets of men like a Candle, and as it were in a Looking-glass seeing all things, revived the whole World;

so that even barbarous people took from his example a rule to live by.

The Divine

reded in the

year 782.

23. Ohow great! how perfed! and extending of it self to all things is this Law! Willing to give a name thereto, I could call it no other then the Divine Law. Former Kings were not to seek how to dispose of their Affairs: Ia Vassal am only able to declare them, and therefore I erect this most precious and wealthy Stone, to be the Proclaimer of this exceeding felicity.

24. In the Empire of the Great Tam, in the second year of this Kien cum, in the year of our Lord 782. on the seventh day of the Autumnal Month, being The Stone e- Sunday (or to say better, the Lords day) this Stone was erected, Him ciu being then Bishop of the Chinese Church. The Mandorine by name Lin sieci yen, but by title Ciao y cum, or as others Chio y lam (in which Office before him was Tai

cien sie su Can Kinn) made this Inscription with his own hand. And this is the explication of the Inscription engraved on the Stone, in which this truly is worthy of great admiration, that the relation of so great a variety and multiplicity of affairs and things as this Stone contains, could be comprised in so narrow a space, and written with so few as eighteen thousand Characters.

Of this Writing there was a double interpretation made, this present is most conformable to that which was made at Peking, and afterwards again by P. Michael Boim exposed from the Chinese Exemplar, being indeed more elegant and proper, and likewise more conformable to the Chinese Language; and although for that cause it seem less polite in our Tongue, yet nevertheless is it most eloquent, and having respect to the Phrase and Stile of the Chinese Speech, is by such as profess themselves Masters in the understanding of that Tongue, judged the most deserving praise of all others. Now it is collected from this Monument, That the Law of Christ was above one thousand years ago brought into China;

What time the Law of Christ was brought into also with what reverence and honour it was received by the Emperours; how and through what vast Provinces it was preached; how in the space of 150 years, wherein it chiefly flourished, it was spreached; what persecutions it twice suffered, and how by little and little it was so suppressed, that unless the remembrance had been preserved in this Monument, no footsteps thereof could have been traced; for in all the Chinese Chronicles, besides the names of the Kings and Mandorines, there is hardly any mention of Gospel preaching or introduction of our Belies: And this Stone was found a few years before the Fathers of the Society of JESUS arrived in China. From whence it aphears, that the interpretation of such sublime and notable things was only referved to them, who being eminently instructed in the Science as well of humane as divine matters, were to become the Preachers and Propagators of the same Law and Doctrine almost obliterated by the all-devouring teeth of Time. And this may suffice concerning the Inscription in the Chinese Language.

CHAP. VI.

An Interpretation of the Syriack Names inscribed upon the Monument.

which seeing that it hath remained unexplained hitherto, by reason of the want of men in China that are versed in those Characters, and for that very cause was sent into Europe by the Portugal Fathers of our Society to be explicated by Persons skilled in the Syrian Language; I first of all undertook the Interpretation thereof, and that with good success, discharging the same with equal sidelity and diligence. Now it is engraved on the margents of the Stone in the what the Syriack Characters that are termed Estrangelo, and it contained the Year, engraved on the Names, and Offices of those Apostolical Men and Promoters of the Divine the Stone Law that were then in China when that the Stone was erected. Father Emannel Dias in a certain Letter written in the Portugal Tongue, dated from Maccao 23. of August 1625. taketh notice of this Stone and of the Inscriptions mentioned: His words translated are these.

In the Province of Xensi in China, where now Trigantius resideth, a certain Stone, of about 24 hands breadth, was digged up; in which is manifestly apparent, that above 1243 years since there were Christians with shaven Crowns, that preached the Mystery of the Trinity and Incarnation, and that the Kings of China conferred many savours on them. Doctor Leo desired to have the whole matter Printed, first being transcribed by the Mandorines that were Christians, to shew all the Mysteries contained on the Stone, that the same might more plainly appear. At present we only endeavour that the matter may come to the knowledge of the Emperour. God prosper all to his own glory.

Father Francis Hurtado, from the Province of Nancheu, also confirmeth this, and farther addeth, that in this same year a passage was opened into the New Provinces of the Empire of China, viz. Xensi, Xansi, Fohum; which last is conterminate with Conchinchina, and easily admitteth of Strangers. And thus proceeding

ceeding fays. 'Unto these were annexed ten or a dozen lines in Syriack, that I 'could not interpret; also the Priviledges granted by the Kings of China to the Priests of that Law, were adjoyned. The Version was made word for word out of the Chinese Language. There were also other Translations, but they all agree 'in the essential matters. It is recorded in the Books of the Kings of China, that 'the Christian Faith arrived amongst the Chineses above 994 years since, and that this Inscription was made an hundred and forty years after its entrance. Thus Father Emanuel Dias. But in other Letters of a more late Date, that came from Maccao the 21. of November 1627, we find it thus written concerning this Stone. 'Some years fince there was found a very long and ancient Writing engraved on a 'Stone in the Chinesian and Chaldean, or Syrian Language; from whence it is evi-'dent, That the Law of our Lord and Saviour arrived amongst the Chineses about brought into ca thousand years since, viz. Anno Domini 636. Now the Stone was erected and 'inscribed Anno 782. that is 146 years after the preaching of the Law there, by which a great Conversion unto the Faith was wrought, Churches were built, and Bishops constituted. The Kings that governed at that time are reckoned about eight, whose Names are expressed in that Stone, and who all of them favoured 'the Christians; now the Preachers of this Law came out of Palestine, and other 'adjoyning places. It containeth the chief Mysteries of our Faith, which are ma-'nifest from the Inscription. All which are largely evident from the forementioned Testimonies of Father Boim, Martinius, Daniel Bartolus, which were collected from the Study of the Colledge of our Society. But I think it will be worth our time to produce this Syrian Inscription in the same Strangelick Characters in which it was expressed in China, together with the Interpretation; especially seeing that the Fathers of our Society in China, therefore sent it hither into

The Inscription of the Syriack Names is twofold; one of them sculped on the margent, the other on the foot of the Monument: Because that this latter containeth the year of its erection, we shall begin the Thread of our Exposition

Europe in a particular Folio Printed in China by the Masters of that Language, for a better explanation of it: For this being explained, I hope it will fo come to pals, that both the Day, the Names, the Country, and the Offices of the Preachers of the Divine Law, and finally our design, will the more

from it. The Syrian Inscription is as followeth.

evidently be discovered.

The Syriack Inscription.

Adam Kasiso V curapiscupo V papasi diz instan. Bejume Abo dabohotho Mor Hanan Jesua Kataliko Patriarchis. Besanath alf uti saain utarten dia vanoie. Mor Iibuzad Kasiso V curapiscupo de Cumdan medinah malcutho bar nihh napso Milis Kasiso dmen Balebb Medintho Tabburstan Akim Lucho bono Papa dicta bou beh medabarnutho dpharukan Vcaruzuthon dabhain daluat malche dizinio.

> Adam Meschamschono Bar Iidbuzad Curaphiscopo. Mar Sargis Kafifo, Veurapiscupo. Sarnischua Kasiso. Gabriel Kasiso Varcodia cun, Vrisch aibito de Cumbdanndasrag.

This the Explication of it.

A D AM Priest, or Presbyter, and Archbishop, and Pope of Zindostan or the Region of China, (where note, that Stan in the Indian Language signissieth a Region,

whence are derived Indostan, Sinostan, Turkistan, or Turchestan, and the like names that signifie the same, even as the following German names, Friesland, Franckeland, signifie the Regions of Frisia, Francovia, and other innumerable words of the like kind, all which are compounded of the German word Land, which as the Indian word Stan, is the proper name of a Region or Place. Which I thought fit here to alledge, that the Reader might not be ignorant why China is called Zindostan) in the days of the Father of Fathers the Lord HANAN JESUA or JOHN JOSUE Catholick Patriarch (you must understand either the Patriarch of Alexandria, or of Antioch, or of Babylon, who are properly called Universal or Catholick Patriarchs) in the year 1092. according to the Grecian Compute; The Lord IIDBUZAD Priest and Vicar-Bishop of Cumdan City of the Kingdom (so they phrase the Metropolis) Son of MILIS, peace be to his Soul, Priest of Belehh a City of Tahurstan, (you must read Turchestan) Pope, (so they term the Chief in any Ecclefiastical Order) erected this Table, and the Administration, or Government of our Saviour is inscribed in it, and also the Preaching of our Fathers, who reside with the Kings of China. That this Monument, was marked or leulood with a twofold kind of Computa-

Adam the Deacon, Son of Iidbuzad Episcopal Vicar. Man Sargis Presbyter and Episcopal Vicar. Sarnischna Presbyter.

Gabriel Presbyter and Arch-Deacon, Head of the Churches of

And these are found in the Folio imprinted at China, which are also seen insculped on the Stone.

But before that I shall proceed any farther, I must clear one dissipately, which occurreth about the year of the Erection of this Stone; for the year of this Stone in the Chinesian Inscription is sound so different from that of the Syriack, that not a few Persons being perplexed with the diversity, alledged their doubts unto me concerning the true and faithful interpretation of the Monument: For the Poringal Version out of the Chinesian Tongue, and the Italian translated from the Portugal, place the year of the Erection of this Stone in the year 782. after the Birth of Christ; but the Syriack Inscription fixeth the time, according to the Compute of the Grecians, at the year 1092, which how different it is from the other Accompt, is easily to be discovered by any one. Now that all these particulars may be the better reconciled, and this knot also unloosed, I thought it requisite first to set down word for word the Translations of the aforesaid Inscription.

Thus the Portuguese hath it.

No nosso Potentado do grande Tam, segundo anno deste Kien Cium, que eram do Senhor 782. no mes de Autuno, no settimo dia, dia de Domingo, soy allevantada está pedra; sendo Bispo Nim Ciu, que governa à Igreia da China.

Thus the Italian.

Nel nostro Potentato del gran Tam, secondo anno di questo Kien Cium, che erano del Signore 782. nel mese di Autunno, nel settimo giorno, giorno di Dominica, su inalzata questa pietra; essendo Vescono Nim Ciu, che governa la Chiesa della China.

The Italian Version is thus.

In our Dominion of the Grand Tam, second year of this Kien Cium, which was of our Lord 782. in the Month of Autumn, on the seventh day, upon the Sunday, this Monument was erected, Nim Ciu being Bishop, who is over the Church of China.

The Interpretation of both of them is this.

In our Potency of the Great Tam, (viz. the King) in the second year of this Kien Cium, which was the year of our Lord 782. in the Month of Autumn, on the feventh day, being the Lords day, this Stone was erected, Nim Ciu the Bishop governing the Church of China.

The Syriack Inscription.

BISNAT ALF VE TISSAIN VE TARTEN DIUNOIO.

That is, In the year 1092. according to the Grecian Accompt.

Now therefore seeing that the Eastern, or the Greek Church, doth agree for the most part with the Latine Church in the Compute of their years; it is demanded, after what manner these years may be reconciled? I answer therefore, That this Monument was marked or sculped with a twofold kind of Computato the years of tion of the years used by the foresaid Promulgers of the Christian Law; viz. one being the Ecclesiastical Accompt of the years of Christ, which the faithful Christians every where used in China; the other was a Politick, or Civil year, which was common to the Syrians, Chaldeans, Arabians, Ægyptians, and almost to the whole East; which that you may the better understand, you must observe that the years of the Grecians, of which the Books of the Maccabees make mention, are the same with those that are otherwise called by the Chaldeans the years of the Selencians, the Syro-Grecians, or Syro-Macedonians; but by the Hebrews, the years of Contracts; and by the Ægyptians the Alexandrian years, or the Ac-Alexander the compt from the death of Alexander; by the Arabians they are termed Dhul Karnain, which is as much as to say, of Alexander holding of two horns (and they therefore call him so, either (as Christmannus will have it) because that he subdued both the Eastern and Occidental parts of the World; or as I suppose more probably, from Jupiter Ammon who was figured with the head of a Ram, whose Son Alexander would be esteemed; or in relation unto the He-Goat, unto which Daniel compareth him) or lastly, they are called the years of Philip (which I have shewed above to be called by Albategnius Tarich Alkupti) and the Epocha of those years beginneth 12 years compleat after the decease of Alexander the Great, as Saint Hierome observeth out of Ensebins on the 9. Chapter of Daniel; who is followed herein by Ribera, Torniellus, and others. Now although that before Julius Casar these years seem to have had another form, and another beginning of their Month, yet notwithstanding by the common supputation they take their entrance from the Calends of October. The names of the Months are either Greek, or Syro-Chaldean, in other respects they agree with the quantity and form of the Julian year, only that the Intercalary Day is added, in this Epocha, or Accompt, unto the Month Sabath, which is answerable unto our Month of February.

These things being noted before-hand, we place the beginning of the Grecian Empire by the consent of Eusebius, Scaliger, and others, in the year current, before the year of the Christian Epocha, or Accompt, 310. in the 117th Olympiad, according unto the Chronicle of Alexandria; for it is agreed upon by all, that Alexander the Great dyed in that very year, in which the 114th Olympiad began, in the latter end of the Month Hecatombaon, as Plutarch writeth, viz. before the Christian Accompt 322. (for Christ was born in the third year of the 194th Olympiad considered exclusively) therefore the years of the Kingdoms of the Grecians

called Dhul Karnain.

A Reduction

beginning or taking place from the year of Christ 310. going on do disser, so that the year 313. of the Kingdom of the Grecians beginneth from the sirst year of Christ; whence it cometh to pass, that if you adde 310 unto the year of Christ proposed, the beginning year of Alexander will arise in the very year of Christ that is current, or going on; and if that you substract 310 from the year of Alexander, the year of Christ remaineth, in which that year of Alexander is discovered; and finally if that the year of Alexander be substracted from 310, The year of the number remaining will shew the year before the Christian Epocha or Accompt, in which the year of the Grecians began, or in which the Æra or Compute of Alexander had its beginning; which Compute the Arabians and Ægyptians call Tarich Dhul Karnain.

This being thus demonstrated, if that you substract 310 (which is the difference between the year of Christ and the year of Alexander) from the Grecian, or Alexandrian year 1092, that is engraved in Syrian Characters on the Stone, there will remain 782, which is the year of Christ insculped on the Stone in Chinesian Characters, exactly answering to the Syro-Grecian, or Alexandrian year.

A Paradigma of the Compute or Accompt.

Alexander the Great dyed, according to Plutarch, Olymp.	114 A A Breviate of
After whose Death, as Saint Hierome witnesseth, 12 years being	compleated, the the Accompt
Alexandrian Epocha began, viz. Olymp.	117 B this Monus.
Now Christ was born the third year exclusively, viz. Olymp.	194 C
The Stone was erected in the Alexandrian year	1092 D
And in the year of Christ	782 E

This being laid down, substract the number B from the number C. and you shall have the difference of the foresaid Olympiads, viz. 77 Olympiads, which being reduced into 4 years, of which each Olympiad doth consist, the product will be 308, and unto those adde the two years compleated of the Olympiad in which Christ was born, and you will make 310, which being substracted from 1092. there remaineth E. the number of the years of Christ in which the Stone was erected. Wherefore with good advisement they engraved a twofold fort of years on this Stone, that the Strangers that understood not the year of Christ, at least might be acquainted with the year of Alexander, as such as extended farther.

From hence it is manifest, that the Syrian, or Chaldean Tongue in those times was common to the Churches of Syria, Palestine, Egypt, and Babylon, yea peculiar to them in Christs time; so that it is no wonder that the Gospel of Christ, immediately after the Travels of the Apostles throughout the whole World, was carried from the forementioned places by the Dispensers of the Word of God not only into the most remote Regions of the East, but also into the adjacent Regions of Babylon, Egypt, and Ethiopia, where as if in the native Birth-places of the Church, the Syrian or Chaldean Tongue took such root, that they spred it throughout all the Coasts of India, as I have said before, and the utmost Regions of China. But of this more in the following Discourses.



OF THE VARIOUS

VOYAGES * TRAVELS

UNDERTAKEN INTO

CHINA.

PART II.

CHAP. I.

By what means, by whom, and by what Voyages, at divers times, the Holy Gospel of Christ was introduced into the uttermost Regions of the East, into India, Tartaria, China, and other Countries of Asia.



Regions of Asia, there are yet remaining frequent footfreps of the Christian Religion, as I have even now shewed, I think it will be worthy the while, if that having explained the Syro-Chaldean Monument found in China, I do now set forth in this place, by what way and occasion these Apostolical Persons penetrated into such most remote Quarters; for having accomplished this, it will clearly appear that at all times Syria, Egypt, and Grecia

have been a Seminary, not only of promoting the Christian Religion in the far distant Regions, but also before the coming of Christ they were the Propagators of all Superstition throughout the whole World. And that I may proceed with the more clearness in a matter so abstruse, I shall first here set down the opinions of some concerning them; so that those things being discussed, it may more evidently appear, what ought to be resolved concerning the matter proposed.

First

First therefore there are some persons, who assert, that these Colonies of the Christians sirst of all entred into China, and the other Regions of Asia, by the assistance of that great Asiatick Emperour, which Authors usually term Presbyter John; but then again, seeing that this is a great Controversie amongst Authors, concerning this Emperour, and the Situation, Quality, and Condition of his Kingdoms or Empire; I shall in the first place alledge something concerning this Prince and his Dominions, for the more clear Explication of the Matter or Subject, albeit that I have already treated of the same in my Prodromus Copsus.

Who was that famous Presbyter John, and whether there were ever

Ow therefore as the Kings of Egypt were first called Pharoahs, and afterwards Ptolomeys; those of Mauritania, Seriphii; those of the Persians formerly Xerxes, Artaxerxes, and now Sophi; fo the Name of Presbyter John now for a long time denoteth the Dignity of some Christian Princes, whose Dominions are placed by the confent of the most knowing persons, not amongst the Æthiopians, or in any part of Africa, as some wrongly supposed, but in the Continent of Asia; but yet in what place he ruled, is not exactly known. Now that some write, that they were the Kings of Cathay, rendreth the matter more doubtful, seeing that it hath been discovered in these latter years, that all Cathay be-Presbyter John longeth unto China, and that there is no City or Territory called by this name, habited. that is now found without the Bounds of China. And in this all the Fathers of our Society, who have continued in China for many years, do agree, who are persons very well seen in Geographical Knowledge; as Matthew Riccius, Nicolas Trigantius, Alvarus Samedus, Michael Boim, Martin Martinius, John Gruberus, John Adams, that great Mandorine of the Kingdom of China; and lastly Benedict Goes of the same Society, who by order from his Superiours travelled from the Kingdom of the Magor purposely to find out Cathay by a Land-voyage, hath lufficiently discovered. I believe that it is not far wide of the truth, that belides that portion of Land, which by the name of Cathay was found by the Fathers of our Society within the Limits of China, that there is another Quarter of the World much larger, conterminate on the North and West unto the Empire of China. But seeing that all that Region without the Walls of China, is a Desart almost of two months travel, incultivated, and destitute of Inhabitants, it is probable that the Region of China, in latter times, as being very much manured, and abounding in all things, might properly be called Cathay: And that the Defart at this day called Kalmuk, and the Regions confining on it without the Walls, in former Ages had the name of Cathay the Defart, in the adjoyning Kingdoms of which, that same Presbyter John, of whom even now we treated, ruled in the time of our Ancestors; Marcus Paulus Venetus termeth it the Empire of the great Cham, the holy Scriptures, as Arias Montanus will have it, Gog and Magog: concerning which thus writeth Sybilla.

Hen tibi Gogque, Magogque, aliisque ex ordine cunctio, Marson atque Angon tibi quot mala fata propinguant!

Now that this is the Scythian Cathay, is shewed by the Arabick Geographer throughout the sour entire last Climates, where he describeth it to abound in Men, Animals, and Minerals, flourishing with Christians, meered and inclosed with the vast extended Skirts of Cancasus, called Jagog and Magog. Thus the Arabian Geographer in his 9th Part, Climate 5th, Line 21. his words are to this effect, as I have translated them out of the Arabick: From the Mansson Gerrada, to the City Tahamet, on the South Quarter are four Leucæ (whereof one make the 5 miles) from

the City Gerrada even unto the Mountain, which is called Cancasus, is seven days

travel. And this Mountain encompasseth the Regions of Jagog and Magog; the Mountain hath such craggy and difficult sides, that none can ascend it, and if that any one doth attempt it, he shall never arrive to the top, being obstructed by continual Snows congealed into Ice; and because that they are never dissolved, they represent the similitude of a certain Mist, or thick Cloud perpetually fixed on the top of the mountainous Caucasian Rocks. On the other side of the Mountain are many Cities of Jagog and Magog. And it often happeneth, that the Inhabitants of this Region, out of a certain curiofity, ascend some part of it, to discover what is on the top of the Mountain, and what is beyond, but many never return, either because that they are devoured by wild Beasts, or that they are taken by the Transmountaners; but some that have return'd safe, relate, that in the Region on the other side of the Mountain in the night season, are many fires, but in the day nothing else but a thick Cloud mixed with darkness, is discovered. Also in the seventh Part of the same Climate, Line 34. in these Regions many Christians or Nazaraans do inhabit. And in the eighth Part, Line 18. he saith, that a great quantity of Gold is gathered out of these Mountains, and divers sorts of precious Stones, also huntings of wild Beasts; lastly, there is a great Monarch that ruleth over these Countries: All which are agreeable to the Empire of the Great Cham, or Cathay, as Marcus Paulus Venetus an Eye-witness, in his first Book and 64 Chapter, delivereth in these words: Departing from the Province of Egriaia, towards the East, the way leadeth unto Tenduc (it is better to read it Tanchut.) (Now Tanchut is a Kingdom of Tartary, which comprehendeth many other Kingdoms, as the Kingdom of Lasa, or that which the Tartars call Barantola, the Kingdoms of Netbal, Tibeth, Maranga, and others, as I shall shew anon, together with the Defart Kalmack, which is bounded by the Wall of the Chineses: and most Geographers confound this Kingdom with Cathay) in which are many Cities, and Tents, where also that great Emperour, termed Presbyter John, so famous throughout the whole World, was wont to reside. But now that Province is Tributary to the Great Cham, having a King of the Progeny of Presbyter John: and although that there are many Idolaters and Mahumetans, yet the greatest part of the Province embraceth the Christian Faith, and these Christians are the Chief in this Province; especially there is there a certain Nation in the Province called Argon, which is more subtle and eloquent then the other people; here are also the Regions of Gog and Magog, which they term Lug and Mongug; in these places is found the Stone Lazuli, that maketh the best Azure: there are also in these Mountains great Provinces, Mines of Silver, and various sorts of wild Beasts. All which aptly content with the Description of the Arabick Geographer before Marcus Paulus alledged: also he thus writeth concerning the Altitude of the Mountains Jagog and Magog; in his I. Book, Chap. 37. Hence if that you travel to the Eastern Quarter, you must ascend for three whole days (first viz. the steep Rocks of Cancasus) until that you come to a most high Mountain, than which there is not an higher in the World; and there also appeareth no Bird, by reason of the cold, and the over-high Elevation of the Earth, which can afford no food unto Animals. the than Are And if that at any time fire be kindled there, it becometh not light, it being obon this Moun- fructed by the over-much coldness of the Region, neither is it of that activity, as in lower places. And a little after he faith, This Region is called Belor, always having the face of Winter estamped on it, until that a Traveller have travelled forty days: thus far Marcus Paulus. All which agree unto that Mountain,

The Mountain which at this day they call Langur, the highest Mountain in the Kingdom of Lasa; famewith Be- concerning which Father John Gruberus, who travelled through it on foot, re-

lateth, that you cannot travel through it in the Summer season without danger,

both by reason of the great subtilety of the Air, which hardly admitteth at Passenger to breathe, and also because of the vapour of a certain poisonous Herb, which by its scent killeth both Man and Beast. And about this Kingdom of Belor, viz. the ancient Seat of the Sace, the Arabian Geographer placeth Thebeth, the principal Kingdom of Presbyter John, in Cathay, and the Tractate written by Rabbi Abraham Pizol doth also clearly demonstrate: The Nubian, or Arabick Geography calleth it Begarger, in which he faith there is situated a very great City: His words are these; In the Eastern part of it is the Kingdom Begarger, the great City of which is called Centaba, fortified with twelve Iron Gates. Rabbi Pizol with Venetus calleth it Belor, in which he faith the Kingdom of Thebeth was lately discovered: His words are as followeth; The Kingdom of Belor, is very great and mighty according unto all Historians that have written of it; there are many Jews inclosed in it, and that is in the Eastern and Northern Quarter; and there are moreover other Eastern people not long fince discovered, called by the Natives Thebeth; a City is adjoyning unto this, exceeding all other Cities in magnitude, it is almost divine, for there is not the like under the Canopy of Heaven, in which all good things are found. Which indeed can be no other then the City Chaparanque situated in the Kingdom of Thebeth, con- The City Chacerning the Monuments of which in relation unto our Religion there lest parangue. by the Christians, Father Anthony Andradas a Portugal of the Society of Jefus relateth wonders, who when he had heard that the Inhabitants thereof were professed Christians, he took a Voyage into the same, from the Kingdom of the Mogor, Anno 1624. full of labour and difficulty; in which also having discovered the Fountains or Heads of Ganges and Indus, he observed many things most worthy of consideration and admiration, as I have it confirmed by To seph a Christian of the Mogors Country, who at the time of this my writing, with Father Henry Roth Moderator of the new-converted Christians in the Kingdom of the Mogor, is yet at Rome strong and lusty, although 85 years of Age; who related unto me all and every particular. There is in the most high Moun- the Original tains of Thebeth, that are perpetually covered with Snow, a great Lake, the Re- of Ganges in the Mountains ceptacle of the greatest Rivers of all India, from which Indus, Ganges, Ravi, of Thebeth. Ather derive their Currents: Hence the River Ganges hath its original, falling down from the most high Rocks into a most low Valley: Indus, and the other Rivers make their outlets through the foot of the Mountains, as is evident from the Map. Now he affirmeth this Kingdom, to be one of those of Great Cathay that are contained both without and within the Walls of the Chineses, although that this relation be not in every respect conformable unto that performed by Benedict Goes of our Society, which he undertook by the order of his Superiours, as we shall see anon.

And in these vast Regions of Cathay I do find, by the relation of Paulus Venez tus, that most Potent Emperour Presbyter John to have had subject unto his Dominion 72 Kings, partly Christians, and partly Gentiles; although that the simi-The confusion litude of the Kingdoms in those vast Regions, and the names arising from the va- of the names by which rious Revolutions of those Nations, the Tumults of War, and the other changes these Kingof Affairs, together with the different denomination hath caused such and so led. great a confusion, that unto this very day no Person hath been able to free himself out of this intricate Labyrinth; for some make him the same with the Great Cham; others call him Ascid, by Original a Persian; so Almachin in the third Book and fourth Chapter of his History of the Saracens: Every King, saith he, of Pharanga (so they call the City of Sogdiana) is called Alcid, as the Roman Emperour is called Casar, and the King of the Persians Cosrai. And there are some, that rather by a new name with the Æthiopians more truly, then by the old, term

him

him Juchanes Belul, that is to say, Precious John: Others by no improbable conjecture do affert, that in honour of the Prophet Jonah, who is highly respected amongst them, all that governed the Empire were so denominated. But yet in these Western parts of the Latine Church he is termed John with the addition of the word Presbyter, not because that he was a Priest, but by reason that after the mode or custom of a chief Archbishop, he had a Cross carried before him, by which he declared himself a Desender of the Christian Religion. Whence Scaliger supposeth him to be so called from the Persian word Prestegiani, which signifieth Apostolical; which the Western People mis-understanding, for the word Prestegiani, they write Presbyter John. I will adde his words: In truth I have very often admired, that a Nation altogether ignorant in Navigation, should be so potent both at Land and Sea, as to extend the Bounds of their Empire from Æthiopia even unto China; for from those very times we have had a knowledge of that Emperour, but that under the name of Prestegiani, which in the Persian Tongue, which almost is common over all Asia, as the Latine is with us in the West, significath Apostolical; by which name it is manifest that they understand a Prince that is Christian and Orthodox; for in the Persian, Prestegiani in the Plural Number signifieth Apostles, and Prestegiani, Apostolical, as Padischa Prestegiani, an Apostolical King; in the Arabick, Melek Arresuli; in the Æthiopick, Negus Havarjavi. That the Empire of the Athiopians was extended far and wide in Asia, is evident by the Æthiopian Croffes, which are seen in Japan, China, and other places; year and the Temple of S. Thomas the Apossle situated in the Region of Maabar is wholly Athiopick, as the Crosses, the Structure, and many other things, yea and what you will most wonder at, the very name. Thus far Scaliger. From which Discourse we may well collect, that certain Colonies were sent

out from Æthiopia into India, China, and other parts of Asia, which propagated

Presbyter John the Christian Faith in those parts, which we now endeavour to shew: But in that he saith that Presbyter John was originally an African, or that being forced out

of Asia he should set down in Æthiopia and there rule and govern, is altogether improbable, and without any foundation, as we shall see anon. Now that this African and Asiatick Emperour were diverse, is consented unto by the greater part of the best Authors. And the Empire of the Asiatick flourished for many years, until that it fell unto one David, who as Paulus Venetus relateth, being overcome or vanquished by a certain Commander named Cingis Cublai, his Uncle, in a great Battel (who was elected Emperour by the Scythians, and instead of Presbyter began to be called Uncam, or Naiam) unto the great loss of Christianity put an end both to the Glory of the Empire, and the Name of Presbyter John, as we have shewed it related above in the History of Marcus Paulus Venetus. Yet Why the Em- now I shall declare by what mistake the Name of Presbyter John was given unto the Emperour of the Abyssines, or Æthiopians. At that time in which the Portugals called Presby- by a Maritime Voyage fought after new Quarters of the Earth, the name of Presbyter John was very famous throughout Europe, for he was reported to be a most potent Emperour, Lord of many Kingdoms, a Christian by Religion; but in what place he ruled, it was altogether unknown: Therefore when that Peter Couillan was fent by John the Second King of Portugal, first through the Mediterranean Sea, and afterwards by a Land Voyage to find out this Prince; he heard in the Afiatick India, unto which he had arrived, that in that Æthiopia, that is beneath Ægypt, there was a certain Prince very powerful, who professed the Christian Religion; he betook himself unto him, and when that he had found many things there with hint; which were conformable unto the constant Fame that was reported amongst the Europeans, he believed that that was the Presbyter John so called. He therefore was the first person who began to call

the Emperour of the Abyssines by the name Preste Jean, that is, Presbyter John; others also in succeeding times, who travelled into Æthiopia, imitated him, and eafily introduced the same Errour into Europe. All which is learnedly shewed by Father Balthafar Tellez, in his Æthiopian History, which he hath composed in an elegant and polite Portuguese style : unto which also subscribeth Alphonsus Mendes, the most wise Patriarch of Æthiopia, and the great Light of our Society, in a certain Epistle prefixed unto the Work of Father Tellez concerning the Æthiopick Affairs. Therefore when that we speak of Presbyter John, we understand not the Emperour of the Abyssines, who besides that his Empire is very far distantly situated from that of the Presbyter John of Asia; so also in the Chronology of the Emperours of Æthiopia, it is evident, as it is to be seen in the Vatican Library, that there is no mention of his transplanting out of Africa in Asia, or out of Asia in Africa; yea Damianus à Goes, in his Book of the Manners and Customs of the Æthiopians, doth expressly deny him to be called Presbyter John, or that he was ever so termed, which is also asserted by the Æthiopian Priests above-cited; but we understand that Great Prince of Asia, of whom we have spoken in the precedent Discourse. And certainly at this very day there remaineth some footsteps of this formerly great Presbyter John in the Kingdom of Tanchut, which the Tartars call Barantola, the Saracens, Boratai, and the Natives Lassa, as the Fathers of our Society, Albert Dorville, and John Gruberns (who travelled through it as they retunred from China into Europe, Anno 1661.) sufficiently testifie, who relate incredible things concerning the superstitious Adoration of this Prince. Now there are in this Region two Kings, the first hath a regard to the Administration The King of of the Political Government; and another, whom they term God, or the Cele-adored as a still Father, or else the Great Lama, or High Priest, and Pope of the Priests, re-led the Celemaining in the innermost recesses of his Palace as a Deity, and receiveth the Cere-stial Father. mony of Worship from all his people; and they have him in that height of Veneration, that they foolishly perswade themselves, that the very filth of his body, and his Excrements are extreamly conducing unto the curing of all Distempers; whence they do not only compound and mix them with their Medicines, but also blush not to carry them about in a Box fastned to, and hang them about their Necks. And by reason that mortality cannot evade or escape the bonds of death, hence his Worshippers, that he may not be said to perish as other persons, the Devil their Tutour suggesting it to them, have found out such a Stratagem or Device, they make Inquisition throughout all the Kingdom to find out a Lama as like as may be unto the former, whom when that they have found, they advance by a clandestine and secret Machination or Plot unto the Throne of the Eternal Father, that as this feigned Deity is very like unto the former, so also he may seem to be truly raised from the dead, who is now said to have been raised seven times. The Reader may fully understand in the following Dilcourse, the Rites and Ceremonies by which the foolish people do adore him with a perpetual Veneration: And they report, that thele Ceremonies and Worship had its Original from no other person then that Prince, which Authors usually term Presbyter John; whom they are certainly perswaded to have ruled in the Kingdom of Tanchut, which is now included under the Dominion of the Kingdom of Lasa: For as formerly they went in Pilgrimage from all the parts of I artary unto him, as unto an Oracle, so at this very time they cease not from all parts to flock unto this ridiculous God and Father, the Head of the Lama, to obtain his Benediction; so that Anno 1629. when that great Tartarian Monarch of the Chineses, as soon as he had subdued the Empire of China, according unto the Custom received by his Ancestors, was sollicited by the Magistrates of Tartary to do Homage to the Great Lama, that is, the Priest, as to the Supreme Bishop or Pope of the Religion of the Tartars;

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and the business was brought unto that accomplishment, that the Emperour, through the Advice of his Councel, was resolved to meet with the Great Lama, Monarch of the Empire of now coming towards him even unto the Walls of the Empire of China, in a Pro-China and Tar- gress almost of two months space, if that Father John Adams, an intimate Asso-Heavenly Fa- ciate of the Emperour, out of an extream hatred unto the thing, had not shewed himself averse and opposite, and that by the allegation of many weighty reasons: which perswasions of the aforesaid Father took so good effect, that the Emperour was so far from vouchsafing to go forwards out of the City or the Walls to meet him, that he would hardly give him any farther entrance or admission unto him, than the Garden of the Palace of Pequin; and at length after the usual mode, being presented with divers Presents, dismissed him unto his own Kingdom, wholly negleding all those accustomed Ceremonies that were usually performed; and he that was supposed to have conferred great prosperity and happiness by his approach and benediction, brought the contrary effects with him; for that ridiculous Archpriest, after his departure, incurred the curses and malediction of all persons, as being the seeming cause of Famine, Pestilence, and War. But to return to our purpose; I say therefore, that it is very probable, that this Presbyter John Presbyter John resided in the Kingdom of Tanchut; for he and his Successors ru-

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ling far and wide in Asia, and worthily promoting the Christian Faith, those Preachpire of Tar- ers of the Word of God, either being called, or of their own accord by the Fame of these Kingdoms, or a zeal of advancing the Christian Faith, or which is more likely, that being compelled by fear, and flying from the foresaid places, in the time of that horrid Persecution, which began under the Empire of Dioclesian and Maximianus, in which in the Confines of Syria, Egypt, and the adjacent places of Æthiopia, the followers of the Christian Perswasion were every where inquired and fought after to be put to most cruel torments; they sat down and planted themselves in the middle of Persia, Bactria, and Turchestan, and then it is altogether probable, that by degrees after long Exilement, they arrived in the utmost Regions of Asia: and lastly, Anno 600. in the time of the Empire of Heraclius, and perfidious and debauched Mahomet then rebelling, that new, and new Colonies were continually transplanted into the foresaid Regions of the East. For it is manifest, that the Syrian or Babylonian Priests giving place to the fury of the Infidels, ceased not in succession of time to propagate the Christian Religion, as the alledged Syriack Inscription doth clearly shew, where Iidbuzad Bishop of China is called the Son of Noah a certain Priest, of the City of Balech in the Kingdom of Turchestan, as it is manifest from the Syrian words above-cited, and here again repeated, viz. Anno 1902. Iidbuzad Priest and Vicar of the Bishop of the RegalCity of Cumdan, Son of Noah a Priest, Native of the City Belech in the Kingdom of Turchestan. Now that Turchestan is the same Region which the Persians call Usbec, the beginning of great Cathay, and the City Belech seated in it, is clear from the Arabian Geographer, Part 8. Climate 4. Line 34, where treating concerning the Turchestians, a peculiar Province of the Corasini, he placeth the situation of the City Belech, not far from Samarcande, the Regal Court of the Great Tambarlaine, formerly a most famous City: his words are these as they are translated by me out of the Arabick. Now this is the 8. Part of the 4. Climate, and it containeth a portion of the Region of Corasina, and from Karman even unto Kasaralkamat fifteen miles; hence to Samarcande six miles, and it is the Road of those that pass from Samarcande unto the City Belech: whence it is plainly manifest, that Iidbuzad Vicar of the Bishop termed a Syrian by Original or Descent, was of the Country of Turchestan or Corasine; and it is evident from the Syro-Chincsian In-Scription of the Stone, that many of the Region of the Pagodes, and other Countries of Asia, penetrated into China for the advancement of the Gospel: all which we leave

farther to be inquired after by the curious Reader. And thus much shall suffice concerning the transplanting of the Colonies in the Kingdoms of Presbyter John, and in China.

Moreover those who suppose that most of these Evangelical Persons first arrived in India out of Syria, Ægypt, and Æthiopia, and that Country being converted by their labours to the Faith of Christ, and afterwards to have sent out some Co-Ionies from amongst them into China, by reason of the frequent Commerce which at that time was maintained by a Maritime Voyage between the Indians and Chineses; as it is more true, so they have much more of certainty for their opinion. Of which undertaken Expedition I shall give a clear account in few words.

CHAP. III.

Of Cathay, and its proper and genuine Situation.

LTHOUGH that in the preceding Discourse we have produced divers Passages out of various Authors, both Latines, Grecians, Jews, Arabians, and Persians, concerning the situation of Cathay; yet here notwithstanding for the better elucidation and clearing of the matter, we shall declare by divers Voyages and Travels purposely alledged for that end, what at length this Kingdom

of Cathay is, and where fituated.

It is not only evident by the diligent fearch of the Fathers of our Society, that Cathay no of the Fathers of our Society, that Cathay no of the Chief the C China is the greatest part of Cathay, but also it is most apparently proved out of na. Marcus Paulus Venetus; for he saith, that the most vast City Cambalu, or as the Great Cham; the Fathers of our Society say, that it was no other than the mo-city of Camdern Imperial City of China, which they call Pequin, or Pekin, and that the vast-bash. ness of the Walls made in a quadrangular order, and the incredible bigness of the City do more than sufficiently demonstrate the same. Now Marcus Paulus writeth, that the City Cambalu, situated near the great River, was in ancient time splendid and regal; for Cambalu signifieth the City of the Lord; the Great Cham removed this City to the other side of the River; for he learned from an Astrologer, that in time it would become rebellious unto his Empire. This City being built four-square, comprehendeth in circuit 24 miles, the side of every square or quadrate containing 6 miles: It hath Walls whited over, 20 paces high, ten in bredth, yet the thickness becometh narrower as it ascendeth; every quadrature of the Wall hath three principal Gates, which are 12 in all, having so many magnificent Palaces built near unto every one of them: In the corners also of the Wall there are noble Towers, where the Arms and Ammunition of the City are stored, or kept. There are Streets and Passages straight through the City, so that there is a free prospect from one Gate unto the opposite Gate, most beautiful houses being erected like unto Palaces on each side. And a little farther, he saith, that without the City of Cambalu there are 12 great Suburbs adjoyning unto each of the 12 Gates, in which Merchants and Strangers are continually found. All which are so agreeable unto the Princely City of Pequin, there is hardly any difference, as Martinius relateth in the 29th folio of his Atlas; also the names of the City Ia-

dinfu, Cacanfu, Quelinfu, Cingianfu, Sianfu, which also is now called Siganfu, situated not far from the Saffron River, which was taken by the Great Cham after three years Siege by the help of battering Engines (as yet unknown in China) which he caused Christian Artizans to make; this happened Anno 1268. as Marcus Paulus Venetus (who with his Father Nicolas, and his Uncle that then were resident with the Emperour) relateth. See Marcus Paulus Venetus in his Second Book, Chap. 58. For Fu in the Chinesian Language signisieth nothing else but a Great City, and also Ceù added unto other words or names, denoteth a small or indifferent City, which words are proper and known unto no other Region but only that of China; yet nothing so clearly demonstrateth China to be taken for Carbay, as the Astronomical and Botanical Monuments of the Persians, which the Learned Jacobus Golius, in his Appendix adjoyned unto the Atlas Sinicus, hath made apparent unto us from the Astronomical Tables of Nasirodim, a Persian Mathematician samous throughout the whole East; where you may plainly see the Cathaian names of the 12 hours, into which the natural day is divided amongst the Chineses, or Cathaians, so correspondent unto the Chinesian, that they differ in nothing; which is also testified by as many of the Fathers of our Society as have returned from Chinato Rome. But that it may be more evident, here I shall set down the Names.

Golius in his.
Appendix unto the Atlas
Sinicus.

The Names of the Hours, into which the Natural Day is divided amongst the Cathaians, or Chineses.

Cu, Cheù, Yin, Mao, Xin, Su, V, Vi, Xin, Yien, Siò, Hai.

If any one shall compare the Cycle of Goyears, which, as Nasirodim saith, the Cathaians use in the Calculation or Account of their Days, Weeks, and Solary years, with the Chinesian Account, he shall find the mode or form of the Computation, and the Names by which they call it to be wholly the same : and the same we affirm concerning the Cathaian year, which they divide, as also the Zodiack, into 24 Parts, beginning their year from the 15th degree of Aquarius. But concerning this, see the above-mentioned Golius in the place cited before, who alledgeth Vlug Beg a Persian Astronomer for a Witness, from whose Astronomical Tables he sheweth evidently whatsoever hath hitherto been delivered from the harmony or agreement of the Cathaian Calculations, or which is the same, that of the Chineses. And I also read in the Arabian Physitians, the Musk that is found in China, often to be called the Musk of Cathay, and also that Drink which is made of a certain Herb proper unto Cathay, is for the most part termed Cha of Cathay. And the Mogores, which are originally Tartars, and had their descent from the Line or Stock of Cingis-Can, and the other succeeding potent Emperours, they, I say, I find to be so called (from their over-running of the Empire of China) by their Historians the Chinesian-Mogulos. But what he writeth concerning Quinsai, a City of a wonderful and almost incredible magnitude, is all found to be true at this day concerning the Metropolitan City Hanchen, of which Father Martinius the Author of the excellent Atlas Sinicus thus discourseth, Folio 109. That the European Cosmographers may no longer erre in making inquiry after, and ridienlously delineating of Quinsai, mentioned by Marcus Paulus, I shall here give the very exact portracture of the same, the very shadow of which did not appear unto the Author of the Archontologia Cosmica; or if the Divine Majesty be propitious unto my Design, I shall peradventure in time send over the Theater of the Cities of China, printed by the Chineses themselves long before the Europeans, not known or seen, as I Suppose,

The Description of Hancheu or Quinsai Suppose, bitherto in Europe. But to return to the matter in hand, I prove first by most invincible Arguments, that this is the same City of Quinfai mentioned by Paulus Venetus; for this is that City, which is distant the space of five days travel from Singui, that is Su Choù: which holdeth good, if that we speak of the Progress or March of the Army, in which it is manifest, that Marcus Paulus Venetus was; otherwise it is scarce four days Journey. This is that City which in his time was the Court or Imperial City of China, which the Chineses in the elegant Tongue of their Learned Men term Kingsu, but in the common Speech of the Vulgar sort of men, who tye not themselves up unto that exactness of Phrase, The Etymological Ph King sai, whence the term of Quinsai in Venetus had its Original. You must here gy of Quinsai; note moreover, that Kingsu is a name of Dignity common unto Regal Cities, and not proper and singular unto one alone; for its genuine and true signification is Regal, although that oftentimes the same City hath otherwise a proper name, as this City is called Hanchen, which under the Empire of the Family of Sunga, was called Lingan, because that the tenth Emperour of this Family, named Coacungus Kin, flying from the Tartars, there fixed his Court, and therefore in the time of Venetus it was called Kingfu, whatfoever others think to the contrary. This happened Anno 1135. and also in the same City the Family Sunga held the Empire until the Occidental Tartars under the Government of the Great Han, erected the Kin. Tartars, or those of the East out of Cathay, that is, out of the Northern Provinces, and so then they became vanquished, and a little after they advanced their Victorious Armies into the Kingdom of Mangin, having begun a seisure of those Southern Provinces. But to come more near to the business, this is that City which hath A City replenished with most high, and almost innumerable Bridges, both within its Walls, and without innumerable in its Suburbs, neither are they much beneath the number of tenthousand, as Ve-Bridges, netus reckoneth them, if that you account the Triumphal Arches amongst the Bridges, which by reason of the similitude of their Arches, Venetus might esteem or take for Bridges, by the same mistake by which he called Tygers, Lyons, when that notwithstanding here are none to be found, as almost also in all Asia; except that you will have him to be understood not only to comprehend the Bridges that are both within the City, and without in the Suburbs, but also those of the whole Empire, and then indeed their number, which otherwise will hardly gain credit amongst us Europeans, may easily be augmented, there being so vast an abundance of Bridges, and Triumphal Arches every where to be found. For the greater con- The Lake Sifirmation of this matter, there is a Lake of 40 Italian miles, which they call Sibu, bu. which although that it be not within the Walls, yet it doth encompass it for a large space from the West to the South, and many Channels are drawn from it into the City; moreover the Banks or Shores of it on every side is so beset with Temples, Monasteries, Palaces, Libraries, and private Edifices, that you would suppose your self to be within a most spacious City, and not in the Country, the Margents The most aor banks of the Lake are so raised in every part with four-square and cut Stone, of the Lake. and a convenient passage is lest for Travellers; also some passages go clear through the Lake, furnished with many, and those very high Bridges, under which Ships may pals, in palling over which, they may to and fro encompals the Lake, whence these Bridges might easily be reckoned by Venetus to belong to the City. This is that City, which hath a Mountain within its Walls on the South-fide termed Chingboang, in which is that Tower with a Guard, where they measure the hours by an Hour-glass, and it is declared or inscribed on a Tablet how many hours in large Golden Letters: this is that City, all whose Streets are paved with square stone; and this is situated in a moorish place, and divided by many Channels, which are Navigable; this lastly is the City, to omit other things, from which the Emperour took his flight unto the Sea by the great River Cientang, the bredth

bredth of which exceedeth a German mile, and floweth to the South fide of the City. So that here is the very same River which Venetus ascribeth unto Quinsai, thence it is disembogued into the Sea towards the East, from which this City is as far distant as Venetus doth affirm it. I adde, that the compass of the City is above an hundred Italian miles, if that you reckon in the large Suburbs, which extend very far on every side, whence you shall go over sive hundred Chinesian Paces or Stadiums, by walking in a straight line or way from North to South through the most large and populous streets, in which you shall find no place destitute either of Houses or People; you may perform the like journey almost from the West to the North. Seeing therefore that according unto the Chinesian History, the Name, the Description, the Magnitude, and all other passages do demonstrate this to be the City Quinsai, we ought no longer to question, or doubt of the same. Thus Father Martinius Martinii in the place cited.

SECTION I.

The Voyage of Benedict Goes of the Society of Jesus, into Cathay or China. Out of Father Nicolas Trigantius.

I Shall therefore now briefly shew whence proceeded that so great confusion of opinions concerning the proper situation of Cathay. Now it is known both from the History of Marcus Paulus Venetus, Haytho the Armenian, and also from the Chronology of the Chineses, that the Great Cham Emperour of the Tartars, whom some call Cublai, others Vlcam, or Uncam, Anno 1256. making a breach or irruption through the Walls, gained the whole Empire of the Chineses (which then was divided into two Empires, whereof the one towards the North was called Cathay, the other towards the South Mangi); whence as the North part of China, with the other Regions without the Walls, was otherwise called vulgarly Cathay, so also the whole Empire of the Chineses being now possessed, the whole was called by the name of Cathay by the Tartars and the adjoyning Saracens, the name of the other circumjacent Regions without the Walls being extinguished, so that from that very time that only Empire of the Chineses that extended so far included within the Walls, was called Cathay, by as many as traffiqued or merchandized thither from Indostan, Usbec, Camul, and other Mediterranean Regions; as it is manifest from the Voyage of our Brother Benedict Goes. But because that was not only undertaken and decreed by the command and advice of the Superiours of our Society, but also by the command of the Viceroy of Aria in India called Saldagna, yea and also of the Great Acabar Emperour of the Mogores, both to find out Cathay, and also to instruct in the Christian Perswasion the Inhabitants of the interjacent Kingdoms; certainly it was performed with all the diligence and care possible by Benedici Goes, a Person very prudent and understanding, and also skilled in the Persian Language, which he had excellently attained by a long stay or continuance in the Court of the Mogor, and where he was very familiar with the Emperour Acabar. Therefore Benediel Goes being sufficiently furnished with supplies convenient for so great a Voyage from the Viceroy of India, and having also the Diploma, Patent, or Pals, taking the habit of the Armenians, and changing also his name Benedict into Abdulla, that signifieth the Servant of God; and adjoyning unto an Armenian named Isaac as his inseparable Companion in his Voyage, Anno 1603. in the solemn Lent

The Voyage of Benedial Goes for the discovery of Cathay.

Lent Fast departing from Lahor the Regal City of the Mogor, he travelled to-wards the Kingdom of Cascar in the company of 500 persons, which they call the Caravan, which he begun or set forth with a great multitude of Beasts of Carriage, Camels, and Waggons in company, that in a months Voyage he arrived at the City Athee under the Jurisdiction of the Mogor; and having passed over the River Indus, after two months space he came unto Passaur, where being instructed by an Hermit, he heard that in a Travel of two months space towards the North, was the Region Caphurstan, that is, the Land of the Insidels (of which I shall treat anon) that had many Christians in it, unto which notwithstanding, being hindered by the Caravan, he could not travel; hence in the course of thieves: departing hence, in 20 days he came to the City Cabul, a City yet subject to the Mogor; from hence he went unto Chianacar, a City abounding in Iron; and from the nce in ten days he arrived at Parvan, the last Town of the Kingdom

of the Mogor.

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After five days respite, in the space of 20 days he came to a Region named Ancheran, having passed over exceeding high Mountains, and after other 15 days he arrived at the City Calcia, and there having spent ten days, he came to a certain place called Gialalabeth, famous for the Portage or Customs of the Brachmans; after 15 days he came to Talhan, and hence proceeding forwards to Chaman, he incurred the great hazard of Robbers, whom having shunned, at length he came to Ciarciunor; and after ten days passing through Sarpanil a desart Place, they came to the Province Sarcil over a most tall Mountain, and that in 20 days Travel: after two days he came unto the foot of the Mountain Cetialath, in which, by reason of the multitude of Snow, many perished by the vehemency of the cold. Having travelled fix days through the Snow, he came to Tamgheran in the Kingdom of Cascar, and after 15 days to Jaconich, and after five days unto Hiarcham the Metropolitan City of Cascar, and the end of the Region of Cabul; the whole Region are Followers of the Law of Mahomet; and hence from Hiarcham, is the beginning of the expedition by Caravan into Cathay; and the Negotiation of thole that certainly know that they shall be admitted into the Kingdom, wholly consisteth as it were in fragments of precious Jaspar, which are found in great plenty in Cathay, that is in China, and they are of two kinds: the first fort is brought out of the River Cotan, not far from the Regal City, by Fisher-men, like unto thick Flints: the other being digged out of the Mountains, is cleft into stony plates, tain. almost two Ells long. This Mountain Cansangui is distant from the City Imperial 20 days Journey, and it is called the Stony Mountain, noted vulgarly in Geographical Maps; hence therefore Benedict, after long stay, again began his Voyage; first he arrived at Jolci, the place of Custom for the Kingdom, and from hence in a Voyage of 25 days he passed over these following places: Hancialix, Alcegbet, Hagabathet, Egriar, Mesetelec, Thalec, Horma, Thoantac, Mingieda, Capetalcol, Zilan, Sarognebetal, Cambaso, Aconsersec, Ciacor, Acsu; Acsu is a Town of the Kingdom of Cascar, from which he passed by a laborious Voyage, through the Desart Caracatai, that is black Cataia, unto Oitograch, Gazo, Casciani, Dellai, Saregabadal, Ugan, and at last he arrived at Guciam: departing hence, in a Voyage of 25 days, he came unto the City Cialis, which is subject to the Dominion of the King of Cascar, where the Saracens returning, in the Caravan of the year before, from Catbay, that is from Pekin, the Royal City of China, declared wonderful things unto our Benedict, concerning Father Matthew Riccius, and his Companions; and here our Father wondered that he had found Cathay in the chief place of the Chineses: From hence in 20 days he came unto Pucia, a Town of the same Kingdom, and from hence to Turpham and Aramuth, and at length he arrived

at Camul a fortified City; from Camul in nine days time he at last came to the

Walls of the North part of China, which he had so long defired, unto a place called Chiaicum, where being admitted within the Walls by one days Journey, he came to the first City of China called Socien, and found no other Cathay, but China; so that from thence forward he laid aside all scruple of the proper and true situation of Cathay, which the Saracens often confounded with China. Note, notwithstanding that this Voyage was taken or begun from Laor towards the North, when that he might have come to his Journeys end from Laor by a much nearer way; but as this Voyage or Passage through the Thebe. tick Mountains, was not yet discovered, so that also on the other side by Usbeck and Samarcande at that time was more used, although that to conform himself unto the custom of Merchants, he was forced to attempt to pass by this latter, though it were very much out of the way, by reason of its vast windings and turn-The Kingdom ings, and also on every hand subject to Robbers. The Kingdom of Usbec is extended by a large interval of Regions from the West to the North, being made up of three very great Kingdoms, whereof the first is Samarcande, famous for the Birth of Tamberlan; the other Tarphan; the third is called Turphan: all of them infamous for the Religion of Mahomet; the Inhabitants, as Historians relate of the Scythians, are cruel, Thieves, bloody, and Capital Enemies of the Christians;

> as will become Denyers of Christ, and Followers of the Law of Mahomet. this is the passage from Usbec to Cathay.

But the Voyage, undertaken by Father Antonius Andradas a Portugal, into the Kingdom of Thebet, was after this manner: First passing over Ganges from Laor, he entred into Scrinegar and Ciapharanga, most great and populous Cities, and from these, having passed over a most high Mountain, on the top of it he discovered a vast Lake, the common Receptacle of the Waters of the River Indus, Ganges, and the other great Rivers of India; and hence by a Voyage of many days, and that also through high Mountains, he arrived in the cold Northern Region Redor, and in a City of the same name; from which, passing through the Kingdom of Maranga and the Kingdom of Tanchut, which belongeth unto the Tartars, in two months space you may easily touch or arrive at Cathay, that is, China.

so that this Kingdom is now altogether unpassable for the Christians, except such

SECTION II.

Another Voyage from China to the Mogor, performed by the Fathers of our Society, Father Albert Dorville, and Father John Gruberus.

Hese Fathers therefore accomplished their Voyage from Pequin, Anno 1661. in the month of June, they staid in Siganfu 30 days, and from hence they departed to Sining or Siningfu in almost so many days twice told over, having passed over the Sassion River. Now Sining or Siningsu is a great and populous City, built at the vast Walls of the Kingdom of China, by or through the Gate of which lyeth open the first entrance into Cathay or China for those that trade, or merchandize out of India, and where also they are forced to stay whilst that they The voyage from the walls have a further admission granted them by the King. This City is placed under the Elevation of the Pole, 36 degrees, 20 minutes.

mack even un- 2. From Sining in three months space passing through the Desart of Kalmack trance of the in Tartaria, they came unto the very entrance of the Kingdom of Lassa, which

Lassa.

the Tartars also call Barantola: The Desart is partly mountainous, partly level, and overspred with sand and dust, altogether sterile and barren, unto which notwithstanding Nature is here and there in some places propitious by affording some small Rivulets, whose Banks afford a sufficient quantity or abundance of green Herbs and Grase: But as this Desart deriveth its original from the innermost Mediterranean parts of India, so is it also extended in a straight line from the South to the North, and no person hath yet unto this day been found, who hath discovered its bound: Many suppose it to be extended even unto the Frozen Sea, concerning which I have treated at large in my Book of the Subterranean World. Now it hath various names; Marcus Paulus Venetus calleth it Lop, infamous for The landy Diabolical delusions, and a multitude of Specters or evil Spirits that usually ap-Delart, and its pear in it, concerning which notwithstanding our Fathers relate nothing; for the once or twice appearing of these Spirits, doth not prove the perpetual continuance of their appearance unto all: The Tartars formerly called it the Desart Belgian, others sometime Samo, the Chineses Kalmack, others Caracathai, that is black Cathay, where you shall find no other Animals but wild Bulls of a mighty bigness: Yet the Tartars, accustomed unto Desarts, wandring to and fro pass over it at all times; and there also pitch or fix their Hords, where they find a place or River commodious for the pasturage of their Cattel; the Hords of the Tartars are Pens, or Tents, fit for the receiving both of Men and Cattel, as the Figure sheweth.

3. From Lassa or Barantola placed under the elevation of the Pole 29 degrees, 6 minutes, they came in four days space even to the soot of the Mountain Lan-A most high gur; now this Langur is the highest of Mountains, so that on the top of it Tra-led Langur. vellers can hardly breathe by reason of the subtilety and thinnels of the Air; neither can they pass over it in the Summer Season, without manifest hazarding of their lives, by reason of the virulent and poisonous exhalations of some Herbs. No Wagon or Beast can pass over it, by reason of the horrible great steepnesses, and rocky paths, but you must travel all the way a foot, almost for a months space, even unto the City Cuthi which is the first or chief City of the Kingdom of cuthia City Nechal: Now although that this Mountainous Tract be difficult to be passed over, of the Kingyet Nature hath plentifully furnished it with variety of waters, which break forth bal. of the hollow parts of the Mountain in every part; these waters are both hot and cold, also with an abundance of Fish, for the sustenance of Man, and plenty of pasturage for Beasts: I take this to be the same Tract, which Ptolomy calleth Parapanisus, which being linked in the series of the Caucasian Mountains is extended far and wide towards the East, and with its skirts toucheth the South and North. Marcus Paulus Venetus calleth it Belor, others give it other names ac-Belor. cording unto the divertity of Nations through which it passeth.

4. From Cuthi in five days passage they came unto the City Nesti in the King-Nestia City of dom of Nechal, in which all the Natives, being involved in the shades of Idola-of Nechal. try, live without any sign of the Christian Faith; yet it aboundeth with all things necessary for the sustaining of life, so that thirty or forty Hens are sold for one

5. From Nesti they came in 5 days Journey to the Metropolitan City of the cadmenda the Kingdom of Nechal, which is called Cadmenda, which is placed under the elevati- City of Nechal. on of the Pole 27 degrees, 5 minutes, where there is a potent King that ruleth, and although an Heathen, yet not overmuch averse unto the Christian Religion.

6. From Cadmendu in half a days time they came unto a City, that the Natives

call Badda, the Regal City of the Kingdom of Necbal.

7. From Necbal in a Journey of five days you meet with the City Hedonda, a Colony of the Kingdom Maranga, being placed under the Altitude of the Pole 26 degrees, 36 minutes.

8. From

ATHAN ASIUS KIRCHER

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8. From Hedonda in eight days space they came even to Mutgari, which is the Mutgari aCity of the Mogor.

first City of the Kingdom of Mogor.

9. From Mutgariisa Voyage of ten days space even unto Battana, which is a City of Bengalatowards Ganges, placed under the Elevation of the Pole 25 de-Battana a City of Bengala. grces, 44 minutes.

The City Bemares.

10. From Battana in eight days space they came unto Benares, a populous City on Ganges, and placed under the Elevation of the Pole 24 degrees, 50 minutes, and it is famous for an Academy of the Brachmans, which flourisheth there, in which all the Sciences proper unto the Region, or rather more truly unheard of Superstitions, are taught.

Gat ampor. Agran.

11. From Benares in eleven days space they came to Catampor, and from thence

in seven days time to Agran. Therefore from Pekin even unto Agran, was a continued Voyage of 214 days; but if that you have respect to the stay of the Caravans, it is a Voyage of one year and about two months. And these Relations I received by word of mouth from the above-mentioned Fathers, who performed the Voyage in the same manner as I have described it.

CHAP. IV.

the main the product and the product to the

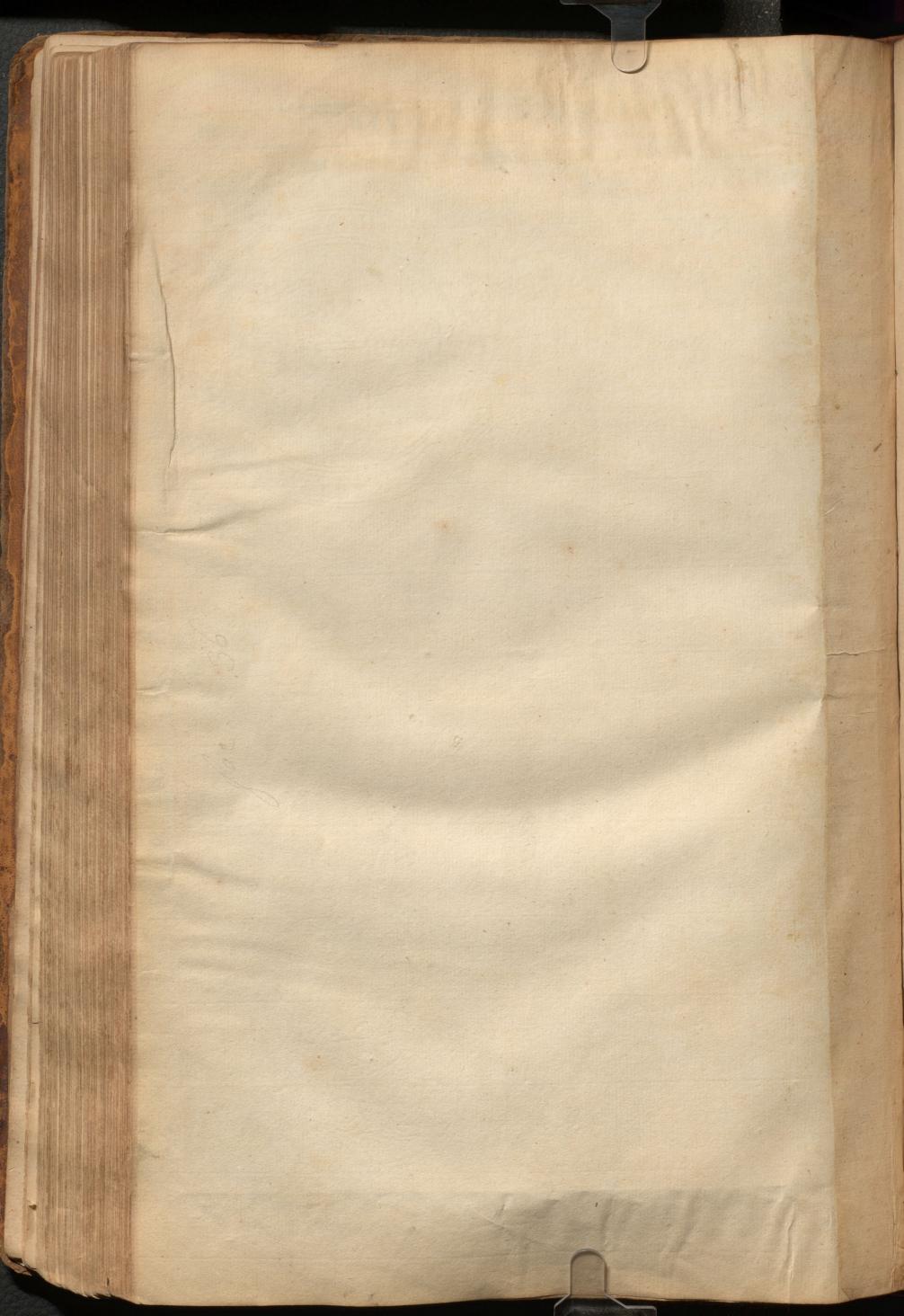
Of the various Habits, Manners, and Customes of the Men of those Kingdoms, which were observed and drawn by the foresaid Fathers, Albert Dorville, and Father Gruberus, as they passed through them.

Sthe Kingdoms, which the afore-mentioned Fathers passed through by a Voyage never hitherto attempted by any European, were unknown to Geographers; so also did they observe many things, very worthy of consideration, in reference unto the Habits, Manners, and Customs of those Nations, which on purpose being delivered to me, what by Pictures and what by Writing, they left to be inserted into their Voyage performed; which I thought fit, having

now an opportune and convenient time, to accomplish.

Therefore setting forwards from Pekin, the Metropolis and Imperial Seat of the Chineses, they came in the space of two months time to those most famous Walls, at which that vast City Siningfu is situated, as it were a certain most safe A Description Bulwark unto the Walls against the Incursions of the Tartars, where in the end of our Book, we exhibit the Structure of so famous Walls (as much as the convenience of the place would admit of) as they were most diligently observed and drawn by them; and they added, that the Walls were of so great a bredth, that fix Horse-men set orderly a breast, might conveniently run a Race without being an hindrance one to another; whence they report, that they are so frequently visited by the Citizens of Siningfu, both for the enjoying of the Air, which is most wholesom, and which breatheth from the adjacent sandy Desarts, and also because that they are very opportune for the performing of many other Exercises for the easing and recreating of the mind; for they are of that height, that they easily invite the Inhabitants unto them by their prospect, which is on every side most clear and open, and withal exceeding pleasant, and also by reason of the great conveniency of the Stairs, which give an afcent unto them; now the longitude of the broadest part of the Wall, even unto the other Port or Gate, through which





they pass from the Desart unto the City Sucien, is so great, that it can hardly be passed in the space of 18 days; which many do undertake, having first obtained leave of the Covernour of Siningfu, not so much out of any necessity of traffic ing or merchandise, as led by a certain curiosity, and withal being sufficien furnished with provision; for they say, that innumerable Habitations that a within the Wall, appear from thence as from an high Mountain; but without the adjacent Desart, as the Inhabitants related unto them by word of mouth, the may recreate themselves with the wonderful and unwonted fight (as it were fro an high Tower) of all kinds of wild Beasts (such as are Tygers, Lyons, Elephant. Rhinoceroses, wild Bulls, Leopards, Monoceroses (that is, a certain kind of hori ed Asses) and that all the while being free and out of all danger, more especially from that part of the Wall, which leading towards the South, draweth near unto the more inhabited Regions, as Quanfi, Junnam, and Tibet; for from hence unto the Saffron-coloured River, and the places adjoyning that abound with Bushes and Thickets, they are wont to betake themselves in Herds and Droves at certain times of the year, both in respect of pasturage, and for hunting of their prey.

Therefore when that these Fathers had passed this Wall, presently they met with a River replenished with sish, of which they made their supper, which they prepared in an open Tent; and having also passed over the Sastiron River with out the Walls, and immediately having entred that most vast and barren Desart Kalmack, a Desart very dreadful and formidable, in two months time they came even unto the Kingdom of Barantola. This Desart, although that kalmack it be parched and ruinous, is yet inhabited by the Tartars, which are called Kalmack, at certain times of the year, when that there is great abundance of pasturage on the Banks of the River, they there sixing of their Hords, which you down here every where to rob and pillage; whence it is very necessary that the Caravan be sufficiently strong to resist the violence of the insulting Tartars. These Fathers, as they oftentimes happened upon their Tents, scattered up and down through the Desarts, so they drew the Habits of each of them according unto the Mode, which I have here set down.



A. The Habitation of the Tartars. IV. The Turning Wheel.

L

Kalmack.

Tanguth.

The Tartar, which the first Figure exhibiteth, weareth the Habit of a Lama, the Tartars of which is the Priest or Bishop of the holy Rites of the Nation of the Tartars of Kalmack. Kalmack; they use a Cap or Hat painted with a red colour, a white Coat or Cloak cast backwards, a red Girdle, and they are vested with a yellow Coat, from the

Girdle of which hangeth down a Purse, as in the first Figure.

The second Figure sheweth a Tartar of Kalmack cloathed with a Leathern Garment, and a yellow Cap. The third Figure exhibiteth a Tartar Woman of Kalmack, cloathed with a Vestment made of skin, or of some green, or red matter; and each of them hath a Phylactery or Amulet hung about their necks, which they wear to preserve themselves from dangers and mischiefs. A expresseth their Habitations, and it is a Tartarian Tent made up within of small bended and wreathed sticks, on the outside it is framed with a course matter of a certain wool tyed or bound together with cords. The fourth Figure sheweth an Instrument, and it is a turning wheel in the form of a Scepter, which is moved round by the superstitious Auditors, or standers by at the time when the Lama pray.



V The Effigies of Han King of Tanguth that is dead, & is worshipped for a God.

VI The Effigies of Deva King of Tanguth.

The fifth Figure exhibiteth the Pourtraidure of Han the deceased King of The Effigies The fifth Figure exhibiteth the Pourtraidure of Transition of his Goodof the King of Tanguth, whom they report to have had 14 Sons, and by reason of his GoodTanguth, whom they report to have had 14 Sons, and by reason give him ness, and Administration of Justice, all the Natives, as an holy person, give him the Honour proper to the Gods; he is said to have been of a darkish colour, his Beard of a Chestnut colour, and intermixed with grey hairs, full-eyed. Now Tanguth is a large Kingdom of Tartary, the greatest part of which our Fathers travelled through, and Father John Gruberus delineated or drew the King, whom they call Deva, and that by his own command, in the same form which the VI. Figure sheweth: His face is duskish, otherwise his Vesture or Attire is altogether like unto that of the Lama, which I have exhibited in the first Figure.

VII. The



VII The fore part of a Woman of

VIII The back part of the same Woman.

There was at that time in the Court of Deva King of Tanguth, a Woman born in Northern Tartary, who as she was dressed in an unwonted Habit, so she seemed not unworthy of having her Picture taken unto the life: She wore hair tyed or knotted like unto small Cords, having her Head and Girdle wore hair tyed or knotted like unto small Cords, having her Head and Girdle adorned with Sea-Cockle shells; see her exhibited in the fore and back part, in adorned with Sea-Cockle shells; see her exhibited in the fore and back part, in Figure the 7th and 8th. There were also in the same Court of the King certain Courtiers, whose Habit, if that you observe it, is altogether Womanish, but on-Courtiers, whose Habit, if that you observe it, is altogether Womanish, but only that they use a Coat of a red colour, after the manner of the Lama; see Figure the 10. and 11. The 12. and 13. Figure shew you the Habit of the People of both Sexes in the Kingdom of Tanguth.



XI Another Habit of a Courtier.

IX The Trophies which are erected in the tops of the Mountains with adoration on unto the Great Lama, for the conferdation of Men and Horses.

X The Habit of a Courtier in the Attire of a Woman.

CALL TO HONOR OF THE K

An execrable Cuffom introduced in the Knidom of T.n.hut.

30

There is a most deteltable and horrible Custom introduced into thele Kin doms of Tanchut and Barantola, by the subtlety and crast of Satan, which is as f loweth: They chuse a lusty Youth, unto whom they grant liberty, on let days the year, to kill, with the weapons wherewith he hath armed himself, any perso that he meeteth, of what Sex or Age loever without any difference or respect o persons; for they foolishly and madly suppose, that those that are thus slain, im mediately, as if they were confecrated by Menipe, a devilish Spirit whom they worthip, obtain eternal honours, and a most happy estate. This Youth in a wonderful gay Habit, furnished with a Sword, Quiver, and Arrows, and Ruck or laden with the Trophies of Banners and Enfigns, at a prefixed time, being possessed with the Demon or Devil, unto whom he is confecrated, rushing with great fury out of the house wandereth through the ways and streets, and killeth at his pleafure all that meet him, no refistance being made: This Youth they call in their Country Language Buth, which fignifieth the Slayer; whence our Fathers depicted him altogether after the same manner that they had a fight of him in the time that they there continued, as the XIV Figure sheweth.



in the Kingdom chut.

Phut.

Menipe a Deity of Tanchut with many heads.

There are other Kingdoms included within the vast Kingdom of Tanchut, and in the first place there is Barantola, which they also call Lassa, which hath a Metropolitan City of the same name; it hath a King of its own, and is altogether intangled with the foul Errours of Heathenism, it worshippeth Idols with the difference of Deities; amongst which, that which they call Menipe, hath the preheminence, and with its ninefold difference of Heads, riseth or terminateth in a Cone in a monstrous height, concerning which we shall speak more fully in the following Discourse, when we come to treat of the many headed Deities of the Chineses. Before this Demon or false God this foolish people performent their Sacred Rites with many unwonted Gesticulations and Dances, often repeating of these words: O Manipe Mi Hum, O Manipe Mi Hum, that is, O Manipe, save us; and these south people are wont to set many sorts of Viands or Meats before

the Idol for the propitiating or appealing of the Deity, and perform such abominable kinds of Idolatry. Our Fathers, in commiseration and deploring of the sad Estate of these Nations, thought fit to shew their blind Worship, and to portraiture the Idol in the form in which they beheld it, and which the 17. Figure exhibiteth, although it be also discovered in the same Habit, which the 21. Figure sheweth.



XVII. The Idel Manipe in the City Barantola in the Kingdom of Lassa.

XXI. Another Idol. Manipe.

There is also exhibited in Barantola another Speciacle of a false Deity, which as it almost seemeth to exceed humane belief, so it also doth require to be evidenced with the more singular care. Our Fathers relate, that whilst they remained or continued two whole months in Barantola, to wait for the conveniency of the Ca- Theumheard ravan, that they observed many things in reference to the Manners and Customs of and ridical worthing of the People, of which they noted some to be ridiculous, and othersome to be of the Great cursed and detestable. There are two Kings in this Kingdom, whereof one is The King truly concerned and employed in the Management of the Affairs of the Kingdom, whom they call Deva, whose Picture or Estigies is represented in the VI Figure; the other being separated and taken off from the weight or incumbrancy of all extraneous Concernments, living inquiet and repose within the secret Apartments or Withdrawings of his Palace, is adored like unto a Deity, and that not only by the Natives, but of all the Kings, that are subject unto the Empire of Tartary, who undertake voluntary Progress or Pilgrimage unto him; they adore him as the true and living God, and they also call him the Eternal and Heavenly Father, which they attest by the multitude of Presents, that they offer unto him. He sitteth in an obscure Chamber or Room of his Palace (as the XIX. Figure sheweth) adorned with Gold and Silver, and rendred resplendent by the multiplicite lustre of slaming Lamps, in a lofty place upon a Couch, which is covered with costly Tapestry; unto whom Strangers at their approach fall prostrate with their heads to the ground, and kiss him with incredible Veneration, which is no other than that which is performed unto the Pope of Rome; so that hence the fraud and deceit of the Devil may eafily and plainly appear, who by his



XV An Old Woman.

The Women in the Kingdom of Coin.

XVI A Young Woman.

They saw also strange Women at Barantola, which came thither out of the adjacent Kingdom of Coin, a young Woman and an old one in this Habit as the XV and XVI Figures express. Now all the Noble Women braid or curl all their Hair in the manner of Hair-laces or small bands, and wreath it behind them; on their forehead they wear a red filet beset with pearls, on the top of their heads they bear a silver Crown interlaced with Turchoises and Coral.

Langur.

Having left the Kingdom of Lassa or Barantola, in a months Voyage they came The most high Mountain Langur, which we have described a little before, unto the Kingdom Necbal, where they found nothing wanting unto humane fustenance except faith in Christ; for they are all involved in the thick Cloud of Heathenish blindness. The chief Cities of this Kingdom are Cuthi and Nesti. It is a Custom in this Nation, that if you drink unto a Woman, that other Men or Women pour in the Liquor Chà or the Wine three times for them, and in the time of drinking affix three pieces of Butter unto the brim of the Pot or Cup, those that pledge them or drink after them taking it off and sticking it to their forehead. There is also another most cruel Custom observed in these Kingdoms, by which despairing of the recovery of their sick, and esteeming them near to death, they carry them forth, and cast them into deep ditches in the Fields, that are full of dead bodies, and there being exposed to the injury of time they suffer them to perish without any pity or commiseration; and after that they are dead they leave them to be devoured by ravenous Birds, or Fowl, and by Wolves, Dogs, and such like Creatures; whilst in the mean while they perswade themselves that it is no mean Monument of a glorious death, to obtain or have their Tomb within the bellies of living Animals. The Women of these Regions are so deformed and ugly, that they appear more fit for Devils than Men; for out of a religious conceit they never wash themselves with water, but with a certain most stinking Oyl, which besides that it giveth a most intolerable scent, it doth so much bedawb and render them filthy, that they seem not to be Women but Hags and Witches. 23 The



Women of the Kingdom of Tanguth.

near Cuthi a City of the Kingdom of Necbal. 25 The general Habit of the Kingdom of Necbal.

The Figures 24. 25. 26. 27. represent the Habits of this Nation. The King whereof shewed himself extraordinarily courteous unto our Fathers, by reason of a Present which they bestowed on him, which was a prospective Glass, and other very curious Mathematical Instruments, with which he was so taken, that he wholly determined with himself not to let them go, which he had not done, but that they faithfully promised him they would return thither again; which if they performed, he promised that he would there erect an House for their use and exercise, endowed with most ample Revenues, and also grant them a plenary power to introduce the Christian Law into his Kingdom.



22 A Northern Tartar.

26 & 27 The Habit of the Kingdom of Necbal.

N Departing

Departing from Nechal they came to the Confines of the Kingdom of Maranga, which is inclosed in the Kingdom of Tebet; whose Metropolis is Radoc, the utmost bound of the Voyage formerly undertaken by Father Andradas, where they sound many marks of the Christian Faith in time past there planted, from the names of Dominick, Francis, Anthony, by which the men are called. And from hence they arrived at that first City of the Kingdom of the Mogor so well known unto the world by the name of Hedonda, and thence at Battana, a City of Bengala situated on Ganges; thence at Benares, a City samous for an Academy of the Brachmans, and at last to Agra the Imperial City of the Mogor; where Father Albert Dorville broken with the labours of his Travels, and full or replenished with Merits, leaving this terrestrial Country, departed, as we piously believe, unto the heavenly mansion, in a middle way between Europe and China.

CHAP. V.

Of the Voyage attempted by Father Amains Chefand a French-man, Superiour of the Residency of Ishahan, for the Discovery of an easie and ready Passage into China, even in some measure unto Usbec. Out of his Letters written in the Persian Language, and directed unto Father Athanasius Kircher. The Letter is to this Effect.

The Cloures 24, 25, 25, 27, reprefene the Habits of this Nation. The Voyage Write not this Letter from Hispaham, but in the way, being returned from the City matus Chefaud Hairat Sfahanum, from which City it is almost a year since I departed towards a French-man Balch, which is the Regal City of Usbeck, that I might discover whether there were any possible way of passing through the foresaid Usbeck and Turkestan into Cathay, and hence into China. But indeed as I came thither with the Embaffadour of Usbec unto the Bounds of Kezalbax, I found that way both difficult and dangerous: therefore I continued for some months at Hairat (which City was formerly called Sciandria) and there I narrowly viewed the place, which the Ancients called Bachtra, where there is a great University or Academy, which the Son of the famous Tamerlang builded, which notwithstanding is destroyed by degrees, and runneth to ruine for want of looking to, as also many other Edifices, which were formerly there built at the same time, in which that City was in the hands of the Usbequi. From this place at length I came to the City Maxahad, which others call Sancta, there is a great Mesquit adorned with Gold. In this place I continued two months, and here disputed with the Learned, of whom there are many about the Law; I found that albeit they openly and abroad praise their own Sect, yet they hold, that others of a contrary perswasion ought to observe the Kings Law. Their time is not as yet come. I departed from this place, and came to Nixapor and Sabazuar, which belong unto Chorasan; from thence I passed over the Cities Setam, Damgan, and Jamnam, at last I arrived at Kaxanum, in the Province Aracand that is 30 Farfang distant from Stahamum. This tract of Land is for the most part barren: at length I returned to Sfahamum, and here remain ready to fulfil the Commands of your Reverend Fatherhood. But doth not your Reverend Fatherhood in the mean while publish nothing unto the World? Such a Tree ought to bear some fruit. Besides two Books that you were pleased to send me some years since, nothing else bath arrived at my hands. I have here composed some Treatises about the Controversies of the Law, in particular an Answer to the Polisher of the Looking-glaß. I know no person that can better manage this Business at Rome, than your Reverend self, n bom I beseech to render me more certain, whether that such Books can be printed there; but I much question, whether that any one can be found, that will be at the charge: yet in this matter I shall determine nothing, but what my Superiours shall ordain. To conclude, the least of your Reverend Fatherships Servants only more especially requireth this. That you would retain this my Epistle by you for a Memorial, and that you would not be unmindful of me in your Holy Sacrifices. Dated near Xaxan about the time of the Festival of Saint Francis Xavier.

to be set sample and visit of the Subjects in the Christian Pairt,

and that his belong, wonthlend him an hundred perions contnictions

The Voyage performed by Marcus Paulus Venetus, and Haython the Armenian into Cathay or China.

S Eeing that none of the Ancients have described the Kingdoms of the utmost Confines of the East, more fully than Marcus Paulus Venetus, therefore I esteemed it my duty, to describe his Voyage into Cathay at this time, having so fit a place; although that there do many things occur, which are both not apprehended or understood at this very day by any Geographer, by rea- The confused son of the variety of names, by which he calleth Kingdoms, Provinces, Cities, Woyage of Marcus Pan-Mountains, Rivers, Lakes, and that differently from all others; and also by rea- 1ms. son of the Description of some Cities, which consent not with the modern Geography: Moreover, Marcus Paulus being ignorant of the use of the Globe, hence it came to pass, that he fetteth not down the Longitude and Latitude of any City, from which knowledge alone the true Situation of Places is found. But now let us come to relate his Voyage. Anno 1259. Baldwine being Emperour of Constantinople, two famous Persons of the illustrious Family of the Paulini, Nicolas and Matthew, Citizens of Venice, fet forwards unto Constantinople in a Ship The Cause fraighted with divers Commodities, where having a little refreshed themselves, of this underand committing themselves to the Euxine Sea, they arrived with prosperous into Cathan. winds at a Port of Armenia, called Soldadia; now what this Port of Soldadia is, we have not hitherto found out. I interpret it to be Trapezontem, feeing that there is no Port of the Armenians nearer the Euxine Sea; neither can we discover what that Kingdom of Bartza is. From the Kingdom of Bartza they came by great windings and turnings of the Land unto the City of Bochara situated on the River Oxus, in the Kingdom of Usbeck, where great Wars arising between the King of Bartza, and of the Tartars; they therefore being much perplexed, and ignorant which way to take to return into their own Country, upon a new con- They staid at fultation and advice, they remained there full three whole years, and that they whole years, might not spend their time idly, in that space, they applyed themselves with all and learned the Tarrarian their endeavour to be attaining of the Tartarian Tongue. Therefore in this state Language. of Affairs, a certain Embaffadour came to Bachara to treat with the Great Empe- They go with rour of Tartary, where when that he had found these fore-mentioned persons, he dour of king used his utmost endeavours, both in reference unto their great and noted Beha-Great Chain. viour, and the Tartarian Tongue in which they were excellently accomplished, to have them with him in his return unto the Great Cham, unto whom he knew that they would be very acceptable; therefore they relying on the advice of the Emballadour, after the travel of many months, did make their appearance before the Great Cham. He first of all admitting the Countenance and Behaviour of these The Great Europeans, and also being led with a curiosity of understanding the Assairs of Cham receiveth them ve. Enrope, ry honorably

ing an Embaf-fadour unto the Pope of

Europe, was wholly intent in the discovery of the Mode and Form of the Government of the Occidental Regions, enquiring of them concerning the Pope, the Emperour, and the Rices of the whole Empire, as well those that are observed in Peace as War; unto which, when that they had prudently replyed, they so far wrought A Consultati. upon the Emperour, that entring into Counsel with his Nobles, he concluded of on about send- sending an Embassadour unto the Pope of Rome, which he thought sit in his Name to impose on these Paulini, whose faith and sincerity he had now sufficiently tryed, and together with them he sent a Golden Table and Letters, in which he requested that his Holiness would send him an hundred persons conspicuous both for Learning and Wisdom, to instruct his Subjects in the Christian Faith, which he said was the best and most pure of all others. Wherefore these persons having received their Embassie, being about to sulfil the Will and They fet for- Command of the Emperour, by and by fet forward on their Voyage, having this wards on their Voyage Golden Table, which being shewed, for it was sealed with the Seal of the Great Cham, throughout the whole Empire of Tartary, through which they were to pass, and also having the Great Chams Letters, in which he commanded all his Subjects that they should receive them with all honour and affection, and discharge them Balzra a Port of all Customs and Tribute: Therefore they followed on their Journey by the of the Arme-igreat affistance of the Golden Table, and after the space of some months, they thence to An- came at length to Balzra a Port of the Armenians (now what this Port was, whether on the Caspian or Euxine Sea, I have not as yet found) it is most probable to be the Port Trapezontem, placed in a corner of the Euxine Sea; for from this Port, within few months, Anno 1272. they came to Ancona, which could not be performed from the Caspian Sea, by reason of the great space of Land and Regions interjoyned.

Moreover having returned unto Ancona whence they departed, the report The death of of the death of Clement the IV. being noised abroad, and no other as yet placed in the Apostolical Seat, being destitute of advice, they were not a little di-They go unto sturbed: and setting forward unto Venice, to revisit their Native Soil, they heard of the new Election of a Pope; here Nicolas found his Wife, whom he had left great with Child at his departure, to be dead, having left behind her Marcus a Son of 15 years of age, who afterwards became the Companion of his Father into those most remote Regions of Asia, which his Father had before travelled unto, and also was the Author and Writer of this Geographical History. Wherefore a new Pope being chosen, and named Gregory the toth (Rudolphus being Emperour) by the unanimous approbation of the Cardinals, they return to Ancona, having delivered the Letters of the Great Cham, together with the Prefents, unto the Pope, with which he being moved, and greatly rejoycing in that he had a fit opportunity offered him for the propagation of the Gospel, he returned of the Great a literal Missive unto the Great Cham, in which all things were contained that livered to the might seem necessary to instruct them better in the Christian Religion, and render the mind of the great King more flexible and yielding unto the receiving of the Christian Sacred Law: unto these he adjoyned two excellent Persons for Learning, of the Society of Saint Dominick, William of Tripoly and Nicolas, whole sirname is not added. These therefore now being consummate in their desires, begin their Journey to the East, and at length after a long Voyage by Sea and Land, having entred Armenia, when that they had found all things in disorder, by reason of a War commenced between the Armenians and the Sultan of Babylon. The Fathers being struck with fear, and laying aside all prosecution of a further Voyage, took up their station, and continued in Armenia; but Nicolas with his Son Marcus Paulus, rejedting all fear of danger, out of a great defire by which they laboured to give the Great Cham a plenary satisfaction concerning his Embassie,

Embassie, although that they were exposed to great hardship, and the danger of unknown paths and travel, yet they arrived with him at the City Clemenisu; of whose approach, when that Cublai the Great Cham was acquainted more certainly, he commanded his Messengers in forty days space to set forwards to meet them, and to conduct them unto him, and withal to shew them all the respect that might be, and to let them want for nothing that might be any way necessary for them. Therefore being admitted into the presence of the Great Cham, and having performed the accustomed signs or tokens of Veneration, they declared the effects of the Embassic that they were imployed in, and also presented him with the Letters of the Pope, together with a Vial of Oyl borrowed from one of the Lamps of our Saviours Sepulchre; he admiring the presence of Marcus the Son of Nicolas, gave such respect unto both of them, that he admitted them for his domestick Attendants, which was a token of great honour, and made use of Nicolas as an Embassadour, whom by reason of that singular prudence that appeared in him, and his signal dexterity in dispatching of businesses, and his great skill in sour different Tongues, he sent him on divers Employments, all which redounded unto his no small advantage; and when that he discovered the Emperour to be delighted with curious sights of Nature, and strange Customs, whatsoever he observed to be rare, admirable, and exotick, in the various tracks of his Embassies and Voyages, those he set down with great industry, and presented them to the Great Cham; by which you can hardly imagine how much he ingratiated himself in his favour, until that at length smitten with a desire of returning to their Country after the discharge of many Embassies for the space of seventeen years, having obtained, though with much reluctancy, a freedom to return, they came back well and safe, through many unknown paths of Sea and Land, having passed innumerable Regions, unto Venice Anno 1295. Now having related this by the way, there remaineth nothing but that I should describe somewhat more at large his Voyage into Cathay, feeing that many things, as I have faid, do occur in it; which do very much perplex Geographers.

The Voyage of Marcus Paulus Venetus:

TE, having sailed over the Mediterranean Sea, and travelled through Anatolia, Armenia, and Persia, came unto the Region Balasia, which I suppose to be Corasina, a Country interposed between Persia and the Kingdom of the Mogul: From this place, avoiding the passage towards the South, he took his way between the North and East, which they call Nordost; thence he came, through the Defarts, and then over the most high Mountain Belor, which we have described before, into the Kingdom of Cassar, which now they call Cascar, for a time tributary unto the Great Cham, partly inhabited by Nestorian Christians, and partly by Mahometans; thence winding a little towards the North, he entred into Samarcande the Regal Seat of the Great Tamberlain, in the Kingdom of Carcham, now called Iarcham; from thence they proceeded onwards, through the Desart Lop, into the Cities Peim and Ciarcia, and at length into Camul and Tarpham, at that time Provinces of the Empire of Tanchut, and now subject to the Empire of Usbec. All which agree with what we have alledged before concerning the Voyage of Benedict Goes. Yet from hence he went not the shortest way unto Cathay, but declining towards the North he came unto the City Campition, the Metropolis of the Kingdom of Tanchut, where having entred between the East and South, that is South-east unto those that proceed forwards, he came into Cathay through the Desart; yet laying aside this passage, he proceeded forwards again towards the North, and having passed through many Provinces and KingCambalu the the Great Cham.

of China in the Itinerary of Marcus Paulus.

by Haython.

doms of the Eastern Tartary, where he found many Christians, at length he arrived at Cambain the Royal Court of the Great Cham, of the largeness and Etymology of which City we have before treated at large: Where I wonder very much that Paulus Venetus maketh no mention of the Walls of the Empire of Chiwhy there is na, through which of necessity he should have passed; peradventure he stragling far and wide unto the Eastern Sea (unto which he writeth that he came) through the Northern Kingdoms, in all probability he came through Coreanum that belongeth unto the Chineses into Cathay, that is China; for whatsoever he afterwards relateth concerning Cathay, what soever he observeth concerning the vastness and magnificency of the Cities, concerning the frequency and multitude of the People and Merchants, of the affluency of all things necessary for humane life, of the abundance of the great and small Rivers, of the admirable structure and fabrick of the Bridges; these, I say, can agree unto no other Region, Kingdom, or Empire, but only unto that most vast Empire of the Chineses, unto which the Chinesian names of the Cities, and their Customs and Manners are altogether consonant and agreeable; as I have shewed in the preceding Discourse at large. Haython the Armenian, a Monk of the Order of the Præmonstratensis, and of the Blood Royal, a Traveller throughout the whole East, he with the fidelity of a religious person confirmeth whatsoever is more largely related by Paulus Venetus concerning the Kingdom of Cathay; for he beheld Anno 1207, all those Kingdoms of the utmost parts of the East with his own eyes, the cause, manner, and occasion of which Voyages we shall afterwards declare. Now he thus speaketh concerning the Kingdom of Cathay, in the first Chapter of his History: The The Descripti- Kingdom of Cathay is the greatest that is to be found in the whole World, and it is replenished with infinite people and riches, and it hath its situation on the Sea-coast. The men of those parts are most subtle, and full of all deceit, and therefore in all knowledge make slight of all other Nations, for they say that they are the only people that see with both eyes, and all others with one only; they have for the most part little eyes, and are naturally without a beard; and moreover it is reported concerning this Kingdom, that it is in the chief part of the world, because that it bath the East on one part, and on the other part there doth no Nation inhabit, as they do report; on the West it bath its Confines on the Kingdom of Tarsa, on the North it is bounded with the Defart of Belgian, and on the East and South there are innumerable Islands of the Sea. In which words he so describeth Cathay or China, that he differeth in nothing from the modern fituation, the Customs of the Nations, and other things proper unto China.

CHAP. VII.

Of the introduction of the Christian Faith into the forementioned Kingdoms of Tartary and Cathay, by the now alledged Voyages.

EEING that in all the forementioned Voyages we at all times meet with the mention of the Christians, the Reader ought not to doubt, but that the Evangelical Doctrine of the Christian Law hath been introduced into the utmost Kingdoms of the East, from the very first times of the Primitive Church, either by the Apostles themselves, or by their Disciples, or their Successions in the Apostolical Function; which that it may appear more plainly,

plainly, I am resolved to treat of the Apostolical Expeditions of all Ages into these Kingdoms; and although that I have in the former Part of this Book treated of the Expedition of Saint Thomas into India, and the neighbouring Kingdoms, yet I here endeavour to demonstrate how by the assistance and labours of Saint Thomas and also of Saint Philip, Bartholomew, Thadens, and other Apostles, the holy Gospel was propagated in the Kingdom of the Mediterranean India even unto the utmost bounds of Tartary. Which whilst that I perform, I must acknowledge that I received no small light from the excellent Father Henry Rho, who hath travelled almost throughout all India; for being sent from Goa into the Kingdom of the Mogul, into Dalcan, that is now called the Kingdom of Visi-The Voyage of Father Henry por, having passed over the Mountain Gati, he came to Colconda, and thence into Rho through Montipur, and thence hy a direct Voyage to Bengala and the Kingdom of Decanum, India. and from hence by the City Delli in a straight path to the Court of the Mogor in the City of Agra; what rarities and curiofities he observed in so great a Voyage he will publish to the world in its due and appointed time in his Itinerary: He, when he reasoned concerning the Kingdom of Narsinga, and those so celebrated Reliques of Saint Thomas at Meliapor, said, that amongst other things which the Christians reserve in their Library unto this day, there is the Voyage of Saint Thomas (which that holy Apostle undertook from Judea into India) preserved, and that he hath it translated out of the Syriack into the Latine Tongue; which when that I earnestly requested, he freely assented to my desires; now it is that which followeth. In the general distribution of the Globe of the Earth made by the Thevoyage of Apostles at Hierusalem, for the propagation of the Divine Gospel, it is manifest from Apostle from Ecclesiastical History, that India fell unto the Lot of Saint Thomas, unto which that Judea into India, he might arrive, he thus began his Voyage; from judea, having passed through Syria, Armenia, Mesopotamia, he came unto a certain City of Persia, which is called Soldania, where having sowed the seed of the Gospel, he reaped a large harvest of Christian Converts: And hence through the Kingdom of Candahar and Cabul, which is 40 Luca diftant from Candahar; now Cabul is also called Galabor, by which the holy Apostle passed over high Mountains unto the Region called at this day by the Moors Gauorstan, that is the Region of Infidels, for so they term the Christians, which continue there unto this very day; the Christians are called the Christians of Saint Thomas, who as they are naturally defended or fortified by most high Mountains, so there is no easie passage granted unto them, although that sometimes some Saracens passunte them, who are presently slain, out of an hatred of their perfidious Sect; but the Gentiles or Heathen are received, and although that these Christians observe various Rites of the Christian Religion, as that they imprint a threefold Cross on their foreheads and temples, which is done or depicted by an Indian Herb or Weed called Santalis, of a red colour, and that in Baptism they dip their Children in water; yet notwithstanding it so bapneth in process of time, that the Church growing full of brambles by the want of Apostolical men, together with some small sparks of the Christian Faith there as yet remaining, the body of Christianity is much wasted and decayed; for the whole Nation is defiled with the various superstitions and blemisbes of errours. Which Father Ni- Nicolas Trigancholas Trigantius, in the Voyage undertaken by Benediet Goes into Cathay, con-tius. firmeth in these words. Afterwards they came into another Town named Passaur, where they met a certain Anchorite, by whom they understood that 30 days fourney thence was a City of the Christians named Caphurstan, into which there was no passage admitted unto the Saracens, and those that approach thereunto suffer death: yet the Heathen Merchants are not prohibited the entrance of their Cities, but are only excluded or debarred admission to their Temples: He related, that all the Inhabitants of that Region go unto Church apparelled in black, that the Land is fruitful, and that there are plenty of Vines found there. Which Narration caused a suspicion in him, that without question

question there was yet the habitation of Christians although much degenerated, which he had also confirmed by report elsewhere. Which matter was so manifest unto others of our Fathers, the Propagators of the Christian Faith in the Kingdom of the Mogul, that no person from hence forwards ought to doubt of the truth of the same; whence unto this very day they are called the Christians of Saint Thomas, and questionless they had long since been gathered into the Church of Christ, if there had not wanted Labourers. Moreover, Saint Thomas is said to have departed from Caphurstan unto the lesser Guzarata, not far from the Kingdom Casmir, of which we have treated above, which is situated distant from Lahor three days Voyage towards the North; and thence he is faid to have passed the Mountains of Thebet in a long compass of Land towards Bengala, through the Kingdom of Decan, to have arrived at Meliapor. It is certainly related, that Letters written in the Syriack Tongue on a most ancient Parchment are yet preserved in the Library or Repository of the Church of Meliapor, in which Saint Thomas is said to have convocated the Bishops consecrated by him in the foresaid Kingdom, that is from Candahar, Cabul, Caphurstan, the lesser Guzarata, and the other adjoyning Provinces, unto the Council of Meliapor; which if it be so, it is very much to be lamented, that there have no persons been found who might have translated a treasury of so great Ecclesiastical Antiquity into Latine. But let it be what it will, Origen and Ensebius write that Saint Thomas first went and preached to the Parthians, and Gregory Nazianzen delivereth, in his Homily against the Arrians, that he preached to the Indians; Theodoret confenteth unto these, that the preaching and receiving the Gospel amongst the Parthians, Persians, Medes, Brachmans, Indians, and the bordering Nations, ought to be ascribed unto Saint Thomas; and Nicephorus relateth also, that he came unto Tapraban, now called Sumatra, which seeing that it is not remote from the Empire of China, it cannot but appear very probable unto any one that he came, or visited them in his own person; any one, I say, who rightly understandeth what I have above related concerning the Voyages of Saint Thomas the Apostle, which is at large handled by Osorius Bishop of Sylva, who hath elegantly compiled the Indian History: Whence from these Regions even now declared, viz. from Cabul, Caphurstan, Tibet, Mogul, he might easily by the Bishops his Successors propagate the sacred Gospel of Christ into the remotest Provinces and Kingdoms, even unto the utmost bounds of Tartary: This Ortelius openly confirmeth, who saith Archon a King- that the Kingdom of Archon situated in the utmost Angle or corner of the North, was converted unto the Christian Faith by Saint Thomas: you must understand it of his Successors, so that by this account there is no part or corner of the world, which hath not been filled with the light of the Gospel, by his care and diligence.

ry where there are Christians of S. Thomas.

Apostle.

Nicephorus also relateth in his II. Book, Chap. 39. that Saint Philip preached S. Philip the the Gospel in the upper Asia; now the upper Asia is nothing else but that vast space of Asia Minor, which the Ancients called by the name of Scythia on this side, and beyond Imaus; and they are all those Regions, which are both comprehended in the extream Limits of the Eastern Sea, and also about the Caspian Sea, as Georgia, Iberia, Albanior, Micrelia, Armenia, and part of the Transmarine Asiatick Tartary: from whence in course of time the Gospel of our Saviour by a farther sprouting, was transplanted into the multitude of the Kingdoms spread about far and wide, as Thebet, Indostan, Tanchut, and the like. Chrysostome saith, that Saint Bartholomew instructed the people of the Greater Armenia in the Christian Faith; Somew the Apo. phronius saith that he taught the Albanians; and Origen, that he preached to the hithermost Indians. Panthenus a Christian Philosopher saith, that when he travelled to the Indians, he found Christianity yet flourishing by the Preaching of Bartholomem. He that is curious to know more concerning this, let him have recourle

course unto the History of the Armenians, which they call Giarrenter, that is, a The History Book of Relations, which Clemens Galanus a Canon Regular, who spent many of the Armeyears in Armenia, Georgia, and the other Regions of Colchis, to propagate the Giarrentir.

Christian Faith, here published at Rome.

First of all therefore the Christian Faith was introduced into the fore-mentioned Kingdoms by the Apostles, Thomas, Philip, and Bartholomew, which afterwards in course of time being propagated and cultivated by their Successors, very holy men, and illuminated with the holy Spirit, diffused and spread the Light of the Divine Law throughout the whole East, unto the great advantage of Souls, until that by the want of Labourers, the people following a more diffolute and ill mode of life, degenerating from the rectitude of Faith received, and also blemished and bespotted with the Rites of the Centiles, altogether fell off from the true way. For Anno 400. when that by the instinct of Satan, the cursed Arius, Nestorius, Dioscurus, and other Hereticks, but especially the Nestorian Heresie had every where spread it self, and more especially in an horrid manner weakned the Orthodox Faith of Christ: So above all other parts it infected with the Venom of its pesti ans when inferous Doctrine Colchis, Armenia, Persia, Turchestan, and the utmost Bounds of the feded with Heretical pra-Afiatick Tartary, so that, as Marcus Paulus and Haython relate, there is no place of vity. the for esaid Regions, which it hath not defiled. Adde unto this, that in Howmuch the the year 632. or thereabouts, was the cursed rise of the Incendiary of the World, of Mahomet Mahomet, who swelling and breaking in like an Inundation over a great portion of the World. the Earth, subjected the same to his most unjust Laws; whence it came to pass, that the faithful Christians, and more especially persons of the Priestly Order, being exiled their native Country, by degrees for fook the Provinces of the more inward part of Asia, either by fear of Persecution, or by a voluntary Exile; those that were armed with a zeal and defire to the House of God, being inflamed with a fervour to propagate the ancient Religon of the Orthodox Faith, retired into China it self, where how much they laboured to the advantage of the Christian Faith, is plainly shewed by the Syro-Chinesian I have expounded above. Now because that nothing is firm and solid in humane Affairs, so also the Faith introduced into the fore-mentioned Regions, now fading either through the want of Apostolical men, or the extream degeneration of Christians, tended or deflected sometimes to Idolatry, then to Mahumetism, and anon to the Religion of the Nestorian Hereticks, according as the lust of each persons Genius led or drew them; and this Viciflitude or Alteration of the Orthodox Faith, sometimes received, and other-some being rejected, continued more especially in the Eastern Tartary unto the year 1252. in which (as Haython the Armenian relateth, who was of the Blood Royal) Haython King of Armenia his Brother reigned, until that he could no longer endure the Turkish Spoilers of his Kingdom; wherefore by a divine instinct taking a new Counsel, and going in his own person unto the Great Cham Emperour of Tartary, whom Paulus Venetus calleth Cublai Cingifchan, who ruled in Tartaria and Cathay, both to make a League against the Saracens, and to gain the favour and good will of that most potent Prince for the confirming of the Christian Commonwealth in a peaceful estate and condition, after a tedious Voyage he arrived at Almalech, that is Cambalu the Court of the Great Cham; the Haython Ring Great Cham or Cublai, being much joyed at his coming, received him with great ho-converteththe nour and affection, as he deserved, bestowed on him great Presents, and advised his Great Cham-Nobles, that they, following his example, should do the same. Therefore when that King Haython had rested himself some weeks after the toyl of his continual travels, then he addressed himself to the Emperour, and with much strength and weight of rational arguments opened the cause of his so far undertaken Voyage. The Emperour having duely pondered the just reasons of his Petition;

Great Cham.

and greatly admiring both the condescension of the Kings person in exposing himfelf to so great labours and danger, and also considering that the quiet of his Kingdom, and the advantage or interest of the Christian Commonwealth was very much concerned, out of his clemency promised to grant him whatsoever he The conditi- should demand. Haython accepting of the obsequiousness of so free an offer, ons, or requests propo- presented him in writing with several points of his Petition; whereof the first was, that the Great Cham would vouchsafe to embrace the Christian Faith; the second was, that a perpetual League of Friendship might be confirmed between the Christians and the Tartars; the third was, that all the Christians, both Ecclesiasticks and Laicks, with their Churches might be free from all persecution, and enjoy their immunities and priviledges in all the Kingdoms which the Tartars had subjected to the Empire; the fourth was, that he should raise an Army to free the Holy Sepulchre of Christ from the Turkish tyranny, and also restore the Holy Land possessed by the Saracens into the hands of the Christians; fifthly, that he should joyn his Forces with his, to root out the most potent Caliph of Baldach; fixthly, that he should grant him that priviledge, that he might implore the assistance of the Tartars wheresoever they inhabit, more especially those that border nearer Armenia, and that without any delay they should be obliged to aid him; seventhly, that the Priviledges and Jurisdictions of his Kingdom of Armenia, which first was possessed by the Saracens, and they being thence expussed by the Tartars, the tributary Kings of the Great Cham possessed, should be restored to him the King of Armenia. The Great Cham, having heard the demands of the King, presently calling a Council of his Nobility, the King being set in presence before them all, answered in these words: Because that the King of Armenia bath addressed himself to our Empire, not by any compulsion, but moved of his own free will; in truth it very much becometh our Imperial Majesty, to assent unto his lawful requests, and by all ways possible to farther his desires, therefore we accept of your prayers, and shall be careful to accomplish all by Gods assistance: First of all I the Emperour and Lord of the Tartars will cause my self to be baptized, I will hold that Faith which the Christians hold, and I do advise all the Subjects of my Empire to do the like, but not with that intention, that I defire violence to be offered unto any person. Unto the second we answer, and effectually intend, nay and command that there be a perpetual League between the Christians and the Tartars inviolably confirmed. Also we will, and it is our pleasure that all the Churches of the Christians, and the Clergy of what condition soever, whether secular or religious, have and enjoy their priviledges and liberties in all the Kingdoms or Provinces subject unto my Dominion, neither that any one may molest them. As for what concerneth the Holy Land, we say, that if we could with our conveniency, we would, out of reverence unto our Lord and Saviour Jesus Christ, go in person; but because we have much business in these our Kingdoms, we will and enjoin our Brother Haolon to bring all this business to effect, as it requireth and becometh the same: for he shall free the City of Hierusalem and all the Holy Land out of the hands of the Pagans, and shall restore the Same unto the Christians. And now for what concerneth the Caliph of Baldach, we shall issue out our commands unto our Captain Baydod, who is General of the Tartars, and those that are in the Kingdoms of Turcia, and all others that inhabit about those Regions, that they reduce them all under their yoke, and utterly destroy the Caliph, our capital Enemy. And as for the priviledge that the King of Armenia requireth by the aid of the Tartars, it is our pleasure, that he may have satisfaction according unto his desire, which we also are resolved freely to confirm. And lastly as concerning that, that the King of Armenia demandeth, that we should restore the Lands of his Kingdom taken from him by the Saracens, and afterwards possessed by the Tartars, this we willingly and freely grant unto him, and it is our pleasure that our Brother Haolon re-

Cham to the King of Ar-

store all the same Lands without delay; and also our will and pleasure is, that many Tents may be granted unto the forefaid King, and that by a special grace, for the augmemation and defence of his Kingdom. Thus Haython the Armenian, who was Maython the Brother of this King of Armenia, and also his inseparable Companion in his Voy-Tartarian age unto the Great Cham into the remotest parts of Tartary. The points which History, was King Haython requested of the Great Cham, were obtained with wonderful con-King of Armestancy of faith and sincerity; for as the Armenian Writer of this History testissieth in his 24th Chapter, he accomplished the first point, in reference unto Baptism, without delay; for after that he had been instructed in the Christian Faith, he with his whole Court, and all his Nobility, with the rest were baptized by a certain Bishop that was Chancellour of Armenia, and by his Brother Haython, the King of Armenia; and having now happily discharged his Embassie, and accomplished his desires, accompanied with Haolan, after that he was restored unto his Kingdom, he gained the possession of all Persia, being then without a King, without almost any resistance: He despoiled also the Caliph besieged in Baldach, and plundred the City, that abounded with innumerable riches, and blocked up the Caliph, the Head of the perfidious Mahumetan Religion, a person extreamly covetons, who referved his money to raise an Army, in a Castle or Tower, and thence cast out his Gold, Silver, and precious Jewels, to maintain and preserve his life, if possible; but he famished him by depriving him of all provision, and thus spake unto him: If then hadst not so coverously and penuriously reserved this Treafure, thou hadst freed thy felf, and thy City; but now enjoy thy wealth, and eat and drink that which thou hast so dearly delighted in. And thus he reposing considence in his riches, perished with hunger. Thence wheeling about his Army he wan all Turcia, and reduced into his possession Alepo, a most strong and populous City, and also abounding in all wealth, after 9 days Siege; which being gained in, and Damaseus being assaulted and taken by the same Valour of mind, he then subdued with the like success the Holy Land, even unto the Defart of Ægypt; where in all the Kingdoms now subjected under his Dominion, this was his only care, that whatfoever Christians he found either exiled or debarred of their liberty, were restored unto the same again, and also had the priviledge of their Churches granted them, and those that were demolished, were re-edified at their cost; being induced unto this more especially by his Wife, who was named Doucoscaron, who was reported to be one of the Lineage of the three Kings that were led by the Star, and offered their Presents unto our Saviour at his Birth: For she as having been long before instructed in the Christian Religion, so also being instamed with a zeal and defire of promoting the Christian Faith, made it her whole endeavour, by the extirpation of the wicked Sect of Mahomet, to restore the Holy Land and the Sepulchre of Christ unto the Christians. Therefore it so hapned by the zeal of this Haython to the Christian Faith, that besides the hithermost Tartary, both the Kingdoms of Armenia and Colchis, and also Turcia, Babylon, Syria, and Palestine freely and with great liberty enjoyed the Christian Profession, with a great accession of the Insidels unto the Faith of Christ. And in the Greater Tartaria, all every where, following the example of the Great Cham, embraced the Christian Protession even unto the utmost bounds of Cathay.

Saint Antonius confirmeth all this in his 3. Tom. tit. 19. chap. 8. sect. 21. and he, whom we before called Haolon, he calleth Ercaltay, a Prince and Brother of Cublai the Great Cham; for he a long time after his Baptism, being sent in the name of the Emperour to destroy the persidious Sect of Mahomet, out of a great and incredible zeal he had to the Orthodox Religion, and also to recover the Holy Land, as we have before related, atchieved many exploits worthy eternal memory. There is an Epistle of his extant, in the same quoted place of Antonius, unto

Saint

Saint Lewis King of France, who was also at the same time intent on a War undertaken against the Mahometans in the Island of Cyprus; in which Epistle he ardently exhorteth him to accomplish the same Enterprize together with him, and The Letter of because it is worthy of consideration I thought requisite here to insert it. This is Saint Lewis the Exemplar or Transcript of the Letter which Ercaltay Prince of the Tartars sent unto King Lewis, and by his command translated into Latine word for word.

The words of Ercaltay fent by the Power of the High God from the King of the Land of Chaam, unto the Great King, the Strenuous or Victorious Conque-'rour of many Provinces, the Sword of the World, the Victory of Christianity, the Defender of the Apostolical Religion, Son of the Evangelical Law, King of France, let God increase his Dominion, and preserve his Dominion for many years, and fulfil his defires in the Law, and in the World now, and in the World to come by the Verity of his Divine Power, that leadeth all men, and all the Pro-'phets, and Apostles, Amen. An hundred thousands of Salutes, and Benedictions; and this I request, that he will accept these Benedictions, and that they may ap-'pear great in his sight; God grant that I may behold this magnificent King, who hath approached so near unto us. Now the most high Creator grant this our meeting may be in Charity, and cause us to assemble together in Unity. Now 'after this our Salutation, let the King know, that in this our Epistle we intend 'nothing but the advantage of Christianity, and the strengthening of the hands of 'the Christians, and I beseech God, to render the Christian Armies successful, and that they may become triumphant over their Adversaries that contemn the Cross. 'Now on the part, or behalf of the great King, let God advance him, let God increase his Magnificence in the presence of Cyochaym: we come with Power and Command, that all Christians be free from Servitude and Tribute, from Force, 'Compulsion, and the like, and that they be honoured, and had in reverence, and ' that none taketh away, or deprive them of their Possessions; and that their de-'molished Churches be re-edified, their Tables sounded, and that no person may restrain them to pray with a quiet conscience, and free mind for our King; now we have sent hither by our faithful Servant the venerable person Sabaldi, David, 'and by Mark, and they declare those good Reports, and relate by word of mouth 'in presence, how matters are carried with us; now the Son may receive their words, and may concredit them, and in our Letters the King of the Earth may be exalted: his Magnificence commandeth, that in the Law of God there be no dif-'ference between the Grecian and the Roman, the Armenian, Nestorian, and Jacobite, and all those that adore the Cross; for they are all one with us, and so we desire that the magnificent King would not be divided, or be contrary amongst us, but that his Piety may be shown upon all the Christians, and that his Goodness 'and Clemency may continue. Thus far the Example of the Epistle, which was sent unto the King of France into Cyprus from Ercaltay Prince of the Tartars, unto which other Letters are sufficiently consonant, which a little before were presented unto the same King from the King of Cyprus, and the Count of Joppa; a Transcript of which also, together with the Transcript of the foresaid Letter of Ercal-The Letters tay were sent by the venerable Legate unto Pope Innocent the IVth. This I have

perour of the

to the Great

unto the Em- transcribed out of Antonius. Also Saint Lewis sent unto the fore-mentioned Ercaltay, and to the great Cham, Embassadours of the Order of Saint Dominick, with precious Gifts or Presents, of saint Lewis whereof one was that which they call a Baldachin, which the great Cham command? ed to be sent unto him, a most precious and magnificent Present, in which the whole Life of Christ was beheld interwoven in Tapestry-work by wonderful Art, together with a piece of the Cros: But concerning this, see more at large Saint Antonius in the place cited; as also Vincentius Bishop of Bellay in his Speculum Historicum, or Historical Looking-glass; all which happened about the year 1256. and are confonant to what we a little before alledged out of Paulus Venetus and Haython: Saint Antonine afferteth, in the place quoted, that some Tartars came unto the Councel held under Innocent the IVth; at length, Anno 1300. as Vadingus relateth in the Life of Saint Odiricus, many Religious persons of the Order of Saint Francis, were sent unto the great Cham into the greater Cathay and Tartary, and remained in the Cities of Cambalu, Nanchin, which they call the City of Heaven, as also in the Kingdom of Tebeth, converting many of the Infidels and Pagans unto the Faith of Christ. This Saint Odiricus above-mentioned, was a person of the same Order, who being inflamed with a zeal of gaining all the people of those Kingdoms unto Christ, is reported to have travelled thither, as is shewed at large by the Reverend Fathers Bollandus and Hoënschenius in that splendid Work of the Lives of the Saints, unto which I refer the Reader, where in the first Tome on the 15. day of January they at large demonstrate the same in their Learned Commentaries. And therefore by this occasion the Gospel of Christ, being spread throughout all Tartary and the Kingdom of Cathay, which is China, was in every place much augmented. But as we have often said before, what through the defect of the Cultivators of the Vineyard of Christ, or by the various Successors of the Empire very little addicted unto the Christian Faith, or from fome other causes, the Tartarian Church reduced unto its Chaos, partly adhered unto the superstitions of the Gentiles, partly unto the Law of Mahomet, or else to the Heresie of the Nestorians; who Anno 1300. undertaking an Expedition or Voyage from Chaldea into Tartary to fow their Tares, infected the minds of the Christians there yet remaining with the venome of their impious opinions, and also taught them, who were ignorant of Writing before, the Use of the Chaldean Characters, which the Tartars use unto this day. But how the Tartars became Mahometans, read in Matthias Michen in his first Book of the Asiatick Tartary. And this is that which in brief I esteemed requisite to acquaint the Reader with concerning the Change of the Christian Religion in China, Tartaria, and the other Regions of India. ez affairs, he kindled

begrawagon doidworm CHAP. VIII.

Of the last introduction of Christianity into China.

Herefore the Church of Christ continuing from Anno 636. in which the Syro-Chinestan Monument was erected in China, and making great progress, behold the Enemy of Mankind, by the assistance of wicked men, threw down at one shock, or storm, whatsoever the Church of God had perfected in many years; the Preachers of the Christian Faith out of the hatred and envy of the Bonzii being partly put to death, and partly banished; whence the Faithful at that time persevered in the constancy of the Faith received even unto the death, but their posterity in process of time being brought up in the Rites of the Law of the Gentiles even unto the year 1256, in which the Great Cham Emperour of the Tartars, The various making an incursion into China or Cathay with an innumerable Army, in a short Christian Law in China. space, as I have related before, subjected the whole Country unto his Dominion, who as he was instructed in the Christian Religion, so also a great multitude of Christians, as Paulus Venetus and Haython record, entering with him, propagated

themselves in a great number, who at length, when again the Natives recovered the whole Empire, and expelled the Tartars, the Christians also, whether out of fear of persecution, or out of hope of living better amongst the Tartars, left China and followed the Tartars; and those that remained behind, retained nothing but some external Ceremonies: And these are those Christians whom the Chineses, by the name of the Adorers of the Cross, relate to have lived in China; con-

Xavier.

first that unexpedition.

The Gospel of cerning which see what I have said before. Therefore China being again accustomed unto its Country Worship of Idols, so continued unto the year 1542, in into China by which a new light of truth shone forth unto it; for after that Saint Francis Xathe Society of wier, an Apostle elected by God for the salvation of the Indians, had sowed the feed of the Word of God through all the unknown parts of the World with a great and incredible gain of Souls, and had united Japan, an Island hardly noted to the The zeal and World, unto the Faith of Christ, at length he applyed his mind, inflamed with a fruit of Saint Francis Xavi- thirst of obtaining Souls unto Christ, to the Conversion of the Chineses; whence er in the con-version of the he so wholly used his endeavour, that he might become Master of his desires: But it seemed otherwise fit to the divine disposal of the Heavenly Majesty; for expecting an opportunity of entering into China, in Santian, an Isle adjoyning to the Coasts of China, he was leized with a Fever, where being replenished with Me-The Death of rits, and now ready to receive the reward of eternal bleffedness for those his signal labours performed, he rendred his spirit unto his Creator, and took his flight unto Heaven, and what he could not perform of himself, that he obtained with God by his intercessions that his Successors, in so great a Charge, might accomplish, after the Alexander Va. manner that followeth: Alexander Valignanus of our Society, who Anno 1582. conducted the three Viceroys of Japan, who were converted to the Christian Faith, dertook that to render obedience to Pope Gregory the 13th; he, I say, had come out of Europe, as appointed Visitor by the Vicar-General of all the Indies, and now having patted over that part of India that is on this side of Ganges, he set sail to view that which is situated on the other side of Ganges, and at length he arriving in the Port of Amaca, he determined with himself to pass over into Japonia; but being hindred by the Laws of Navigation, he continued full ten months in our station of Amaca, there being wholly informed of the Chinesian affairs, he kindled the ardency of his Voyage or Expedition that hitherto lay hidden in the Embers; for from the magnitude of the Empire, the nobleness of the Nation, their great Peace now enjoyed for so many years, the Prudence of the Magistrates, as also the Political Mode of Government, unto which none were admitted, but only such Persons as were accomplished in all kinds of Literature; hence he most rationally concluded, that the Chineses being a Nation subtle, and most addicted unto the Studies of good Arts, might so far at length be wrought upon, as to admit of, or tolerate certain persons excelling in the same of Virtue and Learning, to abide or inhabit in their Empire, and especially such as were not unskilful in their Country Language and Learning; and he seemed to be of that perswasion, that in time it might so come to pass, that the Rules or Statutes of the most holy Christian Law might have a Propitious Influence on this Nation, teeing that those Rules were so far from the disturbance of the Political or Civil Administration of the Republick or Empire, but rather highly promoted the same; whence China abominating their Heathenish Vanities, might conceive an hope or desire of the Heavenly good things, and have an eye unto Eternity: therefore on that very account he commanded without any delay, some per-Father Michael Rogerius fons, fent for out of India, to employ their endeavours for the attaining of the and Father Matthew Ric- Chinefian Language and Learning; they were two Italians, viz. Father Michael eins the first Rogerius, and Father Matthew Riccius: which when that these had in some the Church of measure attained, with very great industry they entered the City of Canton, with

hope to get some habitation in it; but being often frustrated in their intentions, they returned to Amaca. It can hardly be expressed how many and various adventures or casualties interposed, which rendered the business of the undertaken Voyage, if not desperate, yet at least very much eclipsed and fading; all which in the end being overcome, the matter was brought to the wished conclusion by Father Matthew Riccius, unto whom by the prosperous lot of our Fathers, the first way was opened into the Empire of China, unto whom also the blessed success of the Christian Law ought deservedly to be ascribed. This Perfon had been formerly the Scholar of Father Christopher Clavius, and one very well skilled in the Mathematical Sciences; he being affociated unto Father Rogerins, and being stored with an abundance of curious things, together with a formal Embassy from the Portugals to the Vice-Roy of Canton, made his entrance Father Ricciinto China, and so bewitched the fancy of the Governour with the Novelty Novelty of
of the Presents that he brought with him, that he avouched that neither he gaineth the
himself, or all China ever beheld the like; and he also not only so retained these affection of
the Vice-Roy Fathers with him as persons dropt from Heaven, but likewise shewed them all of Cantons the respect and civility that possibly he could. The fame of such great matters being noised abroad, possessed the minds also not only of many learned Persons in the Kingdom of Canton, but of all that were throughout the whole Empire, whom when that they could not possibly behold in presence, or carry those admirable things with them that were so reported of, they called them unto them every where, by Letters dated out of all the Kingdoms, to come and behold them; for those things which were now grown common in Europe, were esteemed as Miracles in China, being there as yet both unseen and unheard of. Now there were amongst the rest a Clock both exact and curiously framed, shewing besides the hour of the day, the rising and setting of the Sun, the day of the month and age of the Moon: There was also a Trigonial Glass, which some thought to be an inestimable Jewel, and others supposed it to be a part or portion of the Celestial Orb; moreover, Geographical Maps which expressed the Globe of the Earth, unto the great amazement and admiration of all. For as the Chineses were of an opinion that there was nothing else without the vast Empire of China, so they could not apprehend that the Globe of the Earth was furnished with fo many, and those so Potent Nations and People unknown unto them, that it should be encompassed with so large an Ocean, with so great a multiplicity of of the Chineses.

Islands here and there on every side scattered abroad. Adde moreover that Eu-that there rope should be situated so far off in the ultimate recesses of the West, dis-joyned were no other Regions but by the interposal of so many Lands and Seas, resplendent for so many Kingdoms china. and Monarchs, and more especially for the Majesty of the Roman Empire; also that China should be placed in the utmost corner of the East; this indeed they admired at, and were withal much displeased, that their Empire, beyond which they imagined nothing to be remaining, yea, which was fixed in the middle of the Earth as a Jewel in a Ring, should be cast into the extream part of the world. Father Riccius being moved at this their displeasure, that he might not any way abate of that reputation he had gained amongst them, he designed a new lineation of the Globe of the Earth in a greater form, distinguished into two Hemispheres, that China, the proportion of the Parallels and Meridians being observed and kept, should be in the middle. Lastly, he Illustrated all the Kingdoms, Regions, Provinces, Cities, Mountains, Rivers, Seas, Lakes, in the Chinesian Character and Language; which work of so unusual diligence and labour you can hardly express, how much it drew and fastned the minds and eyes of all upon it, especially seeing that now, what before they admired as a rude indigested heap, having no further understanding of it; now they did not only behold the

constitution of each part of the world declared in their own Language, but also comprehended and discovered all and every place in it; whence when that the house was not able to contain the great number of Persons that came to see this hitherto unseen work, that many might become partakers of so great a good, the Map at the cost of the Vice-Roy was speedily Engraven, and abundance of the Copies of it were dispersed throughout the whole Empire, which excited such a flame in the minds of persons that were curious, that they believed Matthew Riccius like a revived Atlas, to be the most excellent Astronomer in the whole world, and to have fallen from the Clouds. Therefore the Grandees of the Empire The promoti- being smitten with those first fruits of his curiosity, every where laboured to call Christian Re- our Fathers unto them, but by reason that they were unmeet for so great undertakings, having fent for divers of the Fathers of great Abilities from Maccao, they employed them in Fishing; by this means first the minds or phantasies of the great Personages being allured by such preparative inventions of curious things, as they acquired an high esteem of their admirable Learning and incomparable Wit, so nothing was more easie then by laying hold on the occasion, which was the chief inducement of their Voyage into China, to discourse concerning Religion and the God of Heaven; now the Chineses, who for a long space of time had a great controversie about the Worship of the true God, being captivated with their deep reasonings that were strengthned with the great weight of Arguments concerning the one and true God, and the nullity of the Gentile Figments and Images, presently submitted themselves to be instructed in their Worship and Discipline; whence within few years, Men of great note, together with other persons of all states and conditions, discovering the vanity of The Nobility their own Religion, being washed with the Sacred Water of Baptism, were reof China receive di nto the bosome of our Holy Mother the Church; amongst which were
ceive the Law
of Ghrist. many noble Persons and Governours of the Empire, whom they term Mandomany noble Persons and Governours of the Empire, whom they term Mandorins and Colaos, who acknowledging the benefit of the Divine Call unto the safe harbour of saving Faith, so warmly embraced the Law of Christ, that they seemed hardly able to rest before that they had brought over many others to embrace the same: Hence many Books which delivered the Fundamentals of the Christian Religion in the Chinesian Language, were written throughout the

whole Empire, and by and by divulged, unto the incredible advantage of Souls. But the great Enemy of mankind suffered not such a prey to be rescued from him; for now places of residence being established through the chief Provinces of the Empire, and Churches also ereded unto the service of God; by the envy and hatred of the Bonzii, that is their Priests, who were almost frantick at the so great advancement and propagation of the Divine Gospel, so heavy a Persecution was raised against our Fathers and Converts, that often being clapped up in Prison and cruelly Tormented; and lastly, by their withdrawing and the total exilement of the Christian Profession, so happy a Progress of the Faith was almost reduced unto the extreamest hazard; but that by the assistance of the Divine favour, and the indisturbed constancy of our Father, and also by the Zeal, and Books published by great Persons whom they had gained unto Christ; also by reason of the great Authority that they bore, the innocency of the Fathers demonstrated by the detection of the calumnies of the Adversaries, they were restored unto their former liberty; they learning from this one example, that it cannot possibly be brought to pass that such another Persecution should ever go about to obscure the so famous Fruits managed for the Glory of the Divine Majesty, no more then a shadow can put out the light of the Sun; therefore matters being again brought unto this Tranquillous condition, Christianity arose to so much the more height, by how much it had been the more lowly and violently depressed; for the Faith

of Christ did not only extend it self throughout the utmost bounds of the Empire, but also entered the Palace of the Emperour; and the inviolable force of verity was such, that it drew the Empress and her Son into the love of it, by the pains of Father Andrew Cossler an Austrian; whence being washed with the water of Baptism, the Empress triumphed with the name of Helena, and her Son with that of Constantine; the chief Minister of whose Court Pan Achilleus, having now a large while been instructed in the Christian Religion, and being a Person mightily inflamed with the zeal of propagating the Christian Faith; so that he often solicited by ardent entreaties, that Letters might be sent unto the Pope, and also unto the General of the Society of Jesus, for the sending over of a great plenty of Labourers into China; they had so great a devotion towards the Apo-Rolical See, that what Homage and Obedience they could not perform in their own persons, they enjoyned Father Michael Boim to discharge at Rome unto the Pope in their steads.

Things thus prosperously succeeding, and according unto the desires of all, behold a new Whirlwind with great violence from the North disturbed the prosperous and fortunate Transaction of the Christian Affairs, which being established and confirmed by the broad Seal of the Emperour, they hoped might have enlarged the Preaching of the Gospel throughout the whole Empire: But the Tartars being allured or inticed by the Intestine or Civil Wars of the Chineses, and breaking through the Fortresses of the Walls, did not only reduce Pequin, but also as it were by a certain inundation, and in little space after subjected all China unto their Empire. Vumly Emperour of the Chineses being forced unto that exigency, that when no place of safeguard was granted unto him by his Re-rour Vumly bellious Subjects of China, so great a Monarch deserted by all, that he might not when that he had slain his be compelled to see or behold so great a confluency of imminent or approaching Wise and Daughter, mischief or calamities; having sirst with his own hands slain both his Wife and hanged himhis Daughter, at length heightned unto a despair, he miserably concluded his life selfby the Halter; concerning which occurrences, he that desireth farther to under-

stand the Catastrophe of humane concernments, may have recourse unto Father Martinius in his Tractate of the Tartar War, and from thence he may learn not to be any farther inquisitive after the height of an unhappy Monarch in such sort exalted, which lyeth subject and exposed unto so horrible Precipices, and so great Ruines, in the fo great disturbance of Asfairs and confusion of the Empire. The Christians placed between hope and fear, with careful minds expected the inclination of the now Emperour, acknowledged by them, unto the progress of the Christian Faith hitherto continued; at length they found it more propitious unto them than ever they could have wished or desired, in the manner that followeth.

There had now been residing in China for many years Father John Adam Father John Schall, Native of the City of Colonia in Germany, who as he was inferiour to none, Adam Schall, whether that you have respect to his knowledge in the Mathematicks and other Sciences in which he excelled, or his excellent skill in the Chinefian Tongue; or lastly, the prudence of the Person, and use in the management of Assairs acquired by long experience: so was he the most famous throughout the whole Empire; concerning whom when that the new Emperour had been informed many worthy things of him, as in reference unto a stranger, he was very much joyed with this information, that he had found a stranger, which for a long space he had defired, so much knowing in all the Affairs of China, unto whom he might safely and securely intrust the closest secrets of all his Councils, and whom he discovered happily to have conjoyned the Chinesian Arts unto an European Wit or Capacity; therefore having called him to Court, he received him with great testi-

mony of Friendship, and observing the gravity of his deportment, his candour of

Father Adam life, prudence, and excellent Wit at sudden repartees; he was so well pleased with his Conversation, that he immediately created him one of his most intimate Coun-Privy Council cellouis, a Mandorine of the prime rank, and assigned unto him the highest place in the Astronomical Tribunal of the Calender, and commanded all throughout the whole Empire to obey his Astronomical determinations; he especially wondering at his infallible prediction of Eclipses, in which the others did so much erre, performed by his accurate Calculation; he admired his skill in the Mechanick Arts, especially in casting of great Ordnance. The Emperour being taken with these things, loved and honoured him as a Father, for he looked upon him as more then Man, as having something of Divinity about him; and when any address was scarcely admitted unto so sublime a Majesty, besides that of the Empress and Eunuchs, he obtained without any prohibition, a favour granted unto none, a priviledge of coming into the Emperours presence, whether at home or abroad; and therefore he was esteemed as his Massa, for so the Emperour called him, that is to say, Venerable Father, a priviledge never read of in the Annals of the Chineses. He sour times in a year vouchsafed to visit the House and Church of our Society; going into all the corners of the House, he was pleased to converse with the Maffa privately in his lodging room, refusing all Ceremonies of State befitting so great a Monarch, sometimes sitting upon the Bed Pallat, and some time in the old decrepid Chair, condescending to view some of our rarities, not refusing to smell flowers which he presented him from his own Garden, the Churches and never seemed more pleasantly to recreate himself than in the house of the eth the holy poor Priests; and in the Church he wondred at the brightness of the Altars, and the elegancy of the European Images, curforily enquiring concerning the Books their Characters, and Images, with the mysteries thereof; which when explained unto him, he worshipped, especially the Figures of Christ and the Blessed Virgin, and afferted that the Christian Religion was the best, and excelled all others; his Ancestors have formerly been of the same perswasion, and that he might not seem to esteem of the Christian Faith in words only, he resolved to do something in honour thereof; for on a great Marble Stone erected before the doors of our Church, he caused to be engraven in the Tartar and Chinesian Character, his will and pleasure for the propagation of the Faith of Christ, by a Regal Edict, which at this day is to be seen Printed on a China sheet of Paper in the Library of the

HE Heavenly Science of Astronomy deserveth, which our Progenitors so highly esteemed of, as we also do who trace their Footsteps, to be extolled unto the Skies, especially after that the same, formerly under divers Emperours, being almost wholly collapsed, is restored, and especially bath been rendred more exact by Co Xeu Kim, in the time of the Empire of Juen, Emperour of the Tartars, who formerly ruled the Chineses 400. years: and lastly, was become very much erroneous in the latter part of the reign of the former Emperour Mim. There is found John Adam Schall coming from the farthest part of the West into China, who understandeth not only the Art of Calculation, but also the Theory of the Planets, and what soever doth belong unto Astronomy; he being brought unto the Emperour our Antecessour, by his command took upon him the care of restoring the Mathematicks and Astronomy in the Univerfity; but because that many apprehended not the fruit that would redound unto the Commonwealth from this Science; he could not then conclude that his Subjects should employ themselves in that Science, but now I being come unto the Empire, make the order of time my first care, as conducing unto the profit and advantage of my Empire; for in the Autumne of the first year of my rule, demanding of an experiment in that Art

Roman Colledge, which is as followeth.

and worship.

which John Adam hath restored, I commanded him to observe the Eclipse of the Sun, which he had most diligently calculated long before, and having found both the moments of time, and also the points of the Eclipse most exactly to correspond in all circumstances with his Calculation; and also in the Spring of the following year, when that there was an Eclipse of the Moon, I commanding him with the same diligence to observe it, I also found this not to erre or differ an hairs bredth; wherefore I presently discerned that Heaven sent this Person unto us at such a time, in which I undertook the regiment of so great an Empire, whence I committed unto him the whole government of the Mathematical Tribunal; but because John Adam is chast from his Youth, and will not undertake any business contrary to the rules of the Religious Order, I thought it necessary to bind him with an absolute command to undertake this Function, and to adde the dignity of the second Order unto the title of the Master of the Celestial Secrets, in which office he being now employed for some years, hath daily used more diligence and study; and because that he hath a Temple or Church near the Gate of the City, named Xun Che Muen, in which, according unto the Rites of his Law or Religion he offereth Sacrifices unto God; I therefore contributed some assistance unto him for the building and adorning of it, and when I entred that Temple, I discerned the Images and Utensils of it to have the shapes of strange things; and when that I had asked him what the Books of his Religion, which I found on the Table, contained; the aforefaid John Adam answered, that they contained the explication of the Divine Law: I indeed, although that I had first applied my mind to the Doctrine or Religion Yao Xun Cheu, and that I learn some things out of their Books Cum Cu; and albeit that I have read somewhat in the Books Foe and Tau, yet notwithstanding I can remember nothing contained in them, and seeing that I could not by reason of the Affairs of my Kingdom bitherto peruse the Books of this Divine Law, but only cursorily, therefore I cannot pass an exact judgment out of them concerning the Law; but if that you reflect upon, or consider Father John Adam, who for many years having been conversant with the Chineses and with us, followeth this Law and Preacheth the fame, then I judge and esteem it the best; for John Adams doth so reverence his God, that he bath dedicated this Temple unto him with fo great modesty and integrity, for so many years always conforming himself in the same method unto this Law, and The approbanot in the least point varying from it: this indeed is an evident sign that the Law is tion of the most perfect, in which John Adam sheweth himself of most approved Vertue, and or Religion. fulfilleth that exactly by his Fidelity, which that Law teacheth or commandeth, viz. to serve God, to obey Kings and Magistrates, to do wrong unto no Person, and to have a respect to the good and welfare of the Commonwealth and our Neighbours; and would to God that both all my Magistrates, Officers, and Subjects, would imitate this his method in ferving of God, and keeping of this his Divine Law, and at a long distance would but shadow this in the homage they owe unto their Emperour, without doubt it would fall out better and far more happily with me and my whole Empire; as for my own part I praise and greatly approve of this his Belief and Law which he followeth, and therefore in a perpetual Commemoration I affix this Title to his Church, Tum hiuen hia Kim, that is, The excellent place for ascending to Heaven. Given at Peking the seventh year of our Empire.

This Patent written in the Chinesian and Tartar Languages and Characters, on a black Table by a polite and elegant hand, is to be seen in our Study, or Gallery, and the Tartar Characters do indeed resemble the form of the Syriack, wholly different from those of the Chineses. Now on what occasion the Tartar granted this priviledge, is related before. From whence it is manifestly apparent, what assection so great a Monarch had for the Christian Faith, and how much he endeavoured the promotion and promulgation thereof, even to the embracing of it

Polygamy the himself, confessing the only obstacle of his Conversion was Polygamie; which only hinder- Dectrine being so dissonant to the Customs and Nature of the Heathen Princes, made them boggle at first, and then slye from that true Faith they were ready to ance of the Emperours . receive, to the perdition of their Souls But to return to our purpose. not becoming

versions in the Court both of the Noble Perfoof the Eumuchs.

in Marble.

From this most ardent propensity of the Emperour unto our Religion, imme-Notable con- diarely there succeeded a great conversion of the Ladies of Honour, the Eunuchs, and Mandorines; the Christian Law being spread abroad in the City of Peking, there were gathered into the bosom of the Church almost eighty thousand Conhages and also yerts. But all this flourishing and blooming Spring was blasted in the bud by the sudden death of the Emperour, he not obtaining that eternal salvation which he so much desired on the behalf of others; and although oftentimes he requested the ghostly assistance of Father Adam, yet by the craft and subtlety of the La-The Death of mas and Bonzii, who stood before the Emperour in the last conflict of life and the Emperour. death, it so fell out that all address was obstructed unto him, until it was too late;

for being frustrated of his hope, whom he thought alive, he to his incredible forrow, found dead. Now when his Funeral Rites were performed, a pile being The dead made of precious wood, the Treasures of so wealthy a Prince were cast into the Corpfe of the Emperour burnt together flames with the dead Corpse, which put an end to his Imperial Magnificence and with most rich trezsures. Grandeur.

His Son a Youth of 14 years of age succeeded him in the Government, who as he was under the discipline and tuition of Father Adam, being wholly committed unto his care by the Emperour, so he devested not himself of that innate affection which he had to the Christian Faith and our Religious Fathers. Now how much the Christian Concerns were augmented under these Emperours in respect of former times, is evidently shewn by the Inscription of this new erected and confecrated Church at Peking; which, as being worthy of confideration, I shall here subjoyn instead of a Conclusion.

THE INSCRIPTION OF THE CHURCH OF PEKING BELONGING UNTO THE SOCIETY OF JESUS.

Fter the Faith introduced by Saint Thomas the Apostle, and after the same was The Inscriptiagain and that more largely propagated by the Syrians in the time of the Reign Fathers of the of the Emperour Tam. And the third time the same being again divulged in the time sus engraved of the Regency of the Emperour Mim, by the conduct of Saint Francis Xavier and Father Matthew Riccius of the Society of Fesus, both by preaching and Books published in the Chinesian Tongue, performed with great study and labour, but by reason of the inconstancy of the Nation not altogether with equal success. The Empire being now devolved unto the Tartars, the same Society for a conclusion of their labours of restoring the Calendar called the XI of Hien Lie, bath publickly placed and dedicated this Temple to the most high God, at Peking the Royal City and Palace of the Emperours of China.

> Anno 1650. and the 7th Year of Xun Chi. Father John Adam Schall of Zell a German, Professor of the Society of Jesus, and Author of the forementioned Calendar, out of the labour of his hands bequeatheth this Temple and his patience unto posterity.

are set at the world for the contract of the set of the following the research Stille gettingered of the same to the linguistic transfer and an one of the

CHAP. IX.

Of the Correction of the Chinesian Calendar, and how much Good redounded from

THE Chineses never so much delighted in any thing, as in an exact Calculation of Times and Seasons, without which they justly believed, that neither the Actions of Princes, or the Histories of any Age could methodically be composed; alwaies endeavouring to confirm the same, if that their Rules of the Astronomical Science had not failed them; for they relate in their Annals, that they have had an Academy of Astronomers maintained at the publick and royal cost above 3900 years, whose employment was, to compute the course of the Sun and Moon, and the Eclipses, and as accurately as might be to note the Houses of the New Moons entring, and her other apparencies; that by these Lunary Observations they might give advice to the Husbandman and others concerned; for they had no knowledge of the various walks of the Planets, so that they were of an opinion before the arrival of the Fathers of our Society, that all the Constellations of what Sphere soever, were equally distant from the Earth; discovering thereby their gross ignorance in this Science. relate that their Astronomy had its original from a very antient King called Jao; of the Chinesis he had two brothers, one named Hy, and the other Ho, most famous for their Aftronomy skill in Astronomy, whom he enjoyned to declare and set down in a short and clear method whatsoever they thought might be known concerning the compute of times, to be observed by a constant rule; which they performed with such care and diligence as was requisite: but after the space of about two thousand years, Cin Hoam obtained the Empire, who in the 34th year of his Reign did not only The Empe? prohibit the use of all Arts, but also caused to be burned all the Books that he rour Cin Hocould find; but so it hapned in course of time, that amongst the ruines of vast of all Books! Fabricks, the so long desired Astronomical Volumns were discovered, to the univer-stronomical sal joy of the Empire: but as they had lain neglected for the space of so many be burned. years, so also they were found so erroneous, that they were of little use without correction; the emendation of which at length was undertaken by Cofcencin an Astronomer of great note in China: at length it came to pass also, but how I know not, that a Book concerning the Diurnal motion of the Planets was found preserved in the Kings Library, which was presented by the Embassadour, sent out of Persia to the Emperour of Tartary, when the Tartars were expulsed out of China by the Emperour Humun; he caused the same Book to be Translated out of the Persian and Arabick Tongue into the Chinesian Language, hoping that in time to come their Chinesian Calender might be restored unto its Prisine Persection. But the Mandorines most learned in the Arts, not fully understanding the subtle Theories of the Persians, it came to pass that the Chinesian Calender remained uncorrected until the arrival of the Fathers. The Masters of the Astronomical Function being forced to make use of their accustomed erroneous Tables in the yearly publication of the Lunaries, with such grand escapes in the computing Eclipses; in which having in vain employed themselves three years, they ingeniously acknowledged that they were wonderfully mistaken, and therefore presented the Emperour with a Petition, in which they shewed the By the Empegreat necessity of correcting the Calender, recommending unto him the Fathers of our Fathers the great Western part of the world, both in relation unto their skill in Astro-to correct the nomy, Calender.

nomy, and also the acuteness of their ingenuity in that Art. The Emperour

when he had read the Petition, was very much rejoyced, and affented unto whatfoever they defired, and presently by his Proclamation manifested his Majesties high pleasure for the carrying on of the work without delay: Our Fathers being exalted to an honour, they never durst hope for, or ever could desire a means more commodious for the propagation of the Gospel of Christ, willingly applyed themselves unto a business of that great and weighty concernment: those that were first employed were Father Sabatinus de Vrsis, and Father Jacobus Pantoja, Anno 1611. Persons excelling in the knowledge of the Astronomical Sciences; Father Sabatinus immediately endeavoured to have the Theories of the Planets, very necessary to the understanding of the motion of the Constellations, Translated out of the Latine Tongue into the Chinesian, by the assistance of two Mandorines, Paul and Leo, now become Christians, who with great proficiency had some while since attained the Astronomical Disciplines, by the instruction of Father Matthew Riccius; then he applyed himself to find out the longitude of the City of Peking, by observations made by his Correspondents both in China, India, and Europe, without which the Calculation of Eclipses is in vain undertaken. Pantoja undertook to search out the latitude of the Cities of China, beginning from Canton he most exactly measured with the Astrolabe through the latitude of the whole Empire, in a direct line from the South unto the limits of the North of Peking, sporting himself night and day in the indagation of the preparative exercises, concerning which there was not the least hint in the Chinesian Astronomy; and although the Chineses vaunt so much that they excel other Nations in fubtlety of Wit, they knew not what the longitude or latitude of places was; so that when the Fathers of our Society first entered in China, and caused some Sunof the Chine-dyals to be made, they admired that the Cities of China should be under divers elevations of the Pole, feeing that they assigned but thirty six degrees unto all China, relying upon the tradition of the Antients, who foolishly perswaded themselves that the Earth was not Globular, but that it was extended into an infinite Superficies, and that the Sun and Moon about or under the West entered into a certain deep Cave, from which again they arose about the East: moreover that The ignorance the Sun and Moon were no bigger than what the eye demonstrated them to be, of the Chineses viz. that those lucid bodies are not above six handfuls in magnitude: from Globe of the whence it is manifest how maimed, lame, and imperfect the Chinesian Astronomy But to return to our purpose, this happy beginning of the emendation of the Calender continued not long, by reason that the Academy of the Mathematical Colledge being enraged at our Fathers for the great honour granted unto them by the Emperour, they presented an humble Petition, in which, with great eagerness they complained of the suppression of the Studies of their Country Sciences, and of the fignal advance of Barbarians in the Royal Employment; but the Emperour having discovered the deformity of the Computations made by the Adversaries, and that the Calculations of our Fathers alwaies agreed to the point of the Prediction; at length by a New Patent, granted unto the Fathers a Plenary Power, in reference unto the Astronomical Arts, Father John Terentius being more especially taken into this employment, at the request of the Mandorines Paul and Leo.

> This Father John Terentius was a German of the City of Constance, who before he entered into our Society was in great favour and request with Princes and Nobie Personages, for his exact knowledge of the Occult Secrets of Nature, and happy skill in Physick; but weary of his honour and fame, divulged far and near, and renouncing the world, resolved to employ his Talent in the Conversion of the Infidels; so he undertook the Indian expedition, which he obtained

Earth, the Sun and

Moon.

with no great labour; for as he had shewed himself an indefatigable searcher out of the mysteries of Nature, so now by this opportunity, through the vast Voyages of the Ocean, not after the mode of idle Persons, and such as sleep away their times, or spend it in other trivial employment; but our Terentius left nothing unenquired after, whether that you have an eye to the natural fituation of Promontories, or Coasts, the original of winds; and lastly, the properties of the Sea, and the varieties of Fish therein. And being now arrived in India in the Fields and Woods, being a most skilful Botanist, he met with no kind of Plant, but having most exactly examined, he entered them in his Book, together with their proper shapes and distinct forms: hence having searched out the Coasts of India, Bengala, Malaca, Sumatra, Couchinchina, and the rarities of Nature worthy confideration; he at last arrived at Maccao, and from thence he came into China, the accomplishment of his desires, over all which he Travelled by a direct, transverse, and oblique Voyage; and because many Rarities of Natures Secrets more perspicuously presented themselves in these most distant Climates, viz. in Stones, in Plants, in Animals, and in the Customs, and Manners of the Inhabirants, he left no way unsearched, nor means unexamined, but made tryal of the Vertues of each by Philosophical Experiments; and as he was not unskilful or unseen in Painting, he exhibited each of them Penciled to the life with his own hands, according to the Prototype or Draught of Nature, unto the admiration of the Chineses, in two large Volumns which he called Indian Pliny, a title becoming so great and worthy a Work: It was the only intention of this Person by these his admirable Secrets, first for to lay open a way for himself, and at length for others, both of the Learned and also of the Mandorines, to obtain their assent for a liberty of Preaching the Gospel; which he so dexterously gained, that there was hardly any person that did not esteem and honour him as a man sent down from Heaven; and being an excellent Physician, he was sent for at last unto all persons, of what estate or condition soever they were, that were afflicted with any distemperature, whom with the embracements of the bowels of an invincible Charity, he both cured of their bodily Distempers, and healed their Souls that were oppressed and infected with the darkness of Gentilism, by the Word of Life, unto the incredible fruit and advantage of the Christian Commonwealth: therefore being intent on these Concernments, after the so long suspended business of the mending of the Calender, and the return of our Fathers from Exile, as a Master now of a long while exercised in the Astronomical Disciplines, by the labour of Leo the Mandorine now converted unto the Christian Faith, he was called unto Peking, at the Emperours cost to correct the Calender, and when that he only employed himself in this Affair, being seised on by death, the business was obstructed, unto the great grief of all Persons, and more especially of the Emperour; but there were not wanting new Atlases, for in his place immediately were substituted Father Jacob Rho an Italian of the City of Milan, and Father John Adam, who by an united force at length happily brought the business to effect. But Father Rho departing this life, the whole management of the the Affair was laid on the shoulders of Father Adam, who with the applause of the whole Empire made a final conclusion thereof; but the malice of their Adversaries can hardly be expressed, when in their Apologetical Writings unto the Emperour they seem to lament, that they had prescribed the Laws of the Arts and Sciences unto the Chineses, to the disgrace and signal contempt of the whole Empire, and that the Barbarians and Sons of an unknown Land should be exalted with so great honour from the Emperour, and that by the Imperial Diploma or Patent; as if that the excellency of Wit of all the Chinesian Learned Men concentred in the heads of two obscure Persons, leaving

them for the future no hope of Glory: And when they could accomplish nothing by fuch like accusations, returning unto horrible Calumnies, they were invective against our Fathers as the overthrowers of the Republick, the contemners of the Gods, promulgators of a new Law wholly and diametrically contrary unto theirs. The Emperour perceiving their malice, answered: That the Astroof the Empe- nomical Concernment had nothing to do with their Religion, and that they should know Calumniators. his Royal Judgment was just and right, which laying aside all respect, was confirmed in the truth of reforming the Calendar, and Calculation of the Eclipses, in which he had long since found them very much mistaken; always discovering the Calculation of our Fathers to answer exactly to their predictions. Wherefore he commanded them to cease from contentions, if not, according to the severity of his suffice, he would immediately inflict due punishments upon the unjust slanderers: Therefore, being as it were thunder-struck, they defisted from any farther contradiction, judging it more fit, for some space to decline the displeasure of the Emperour, than by such accusations to lose all hope of farther promotion, and to run the hazard of banishment, and the loss of life it self.

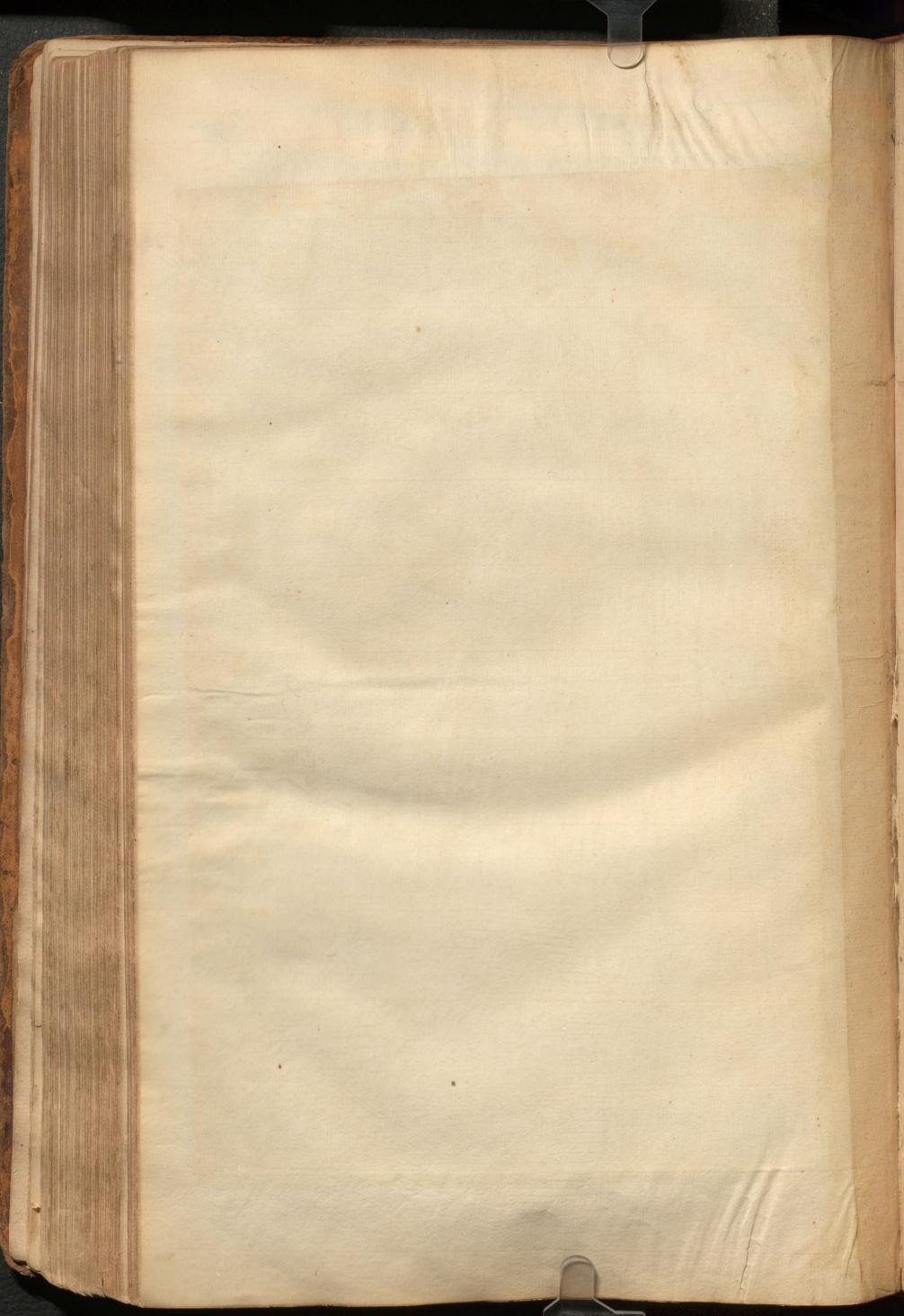
Now the Emperour, by nature most curious, respected and savoured our Fa-

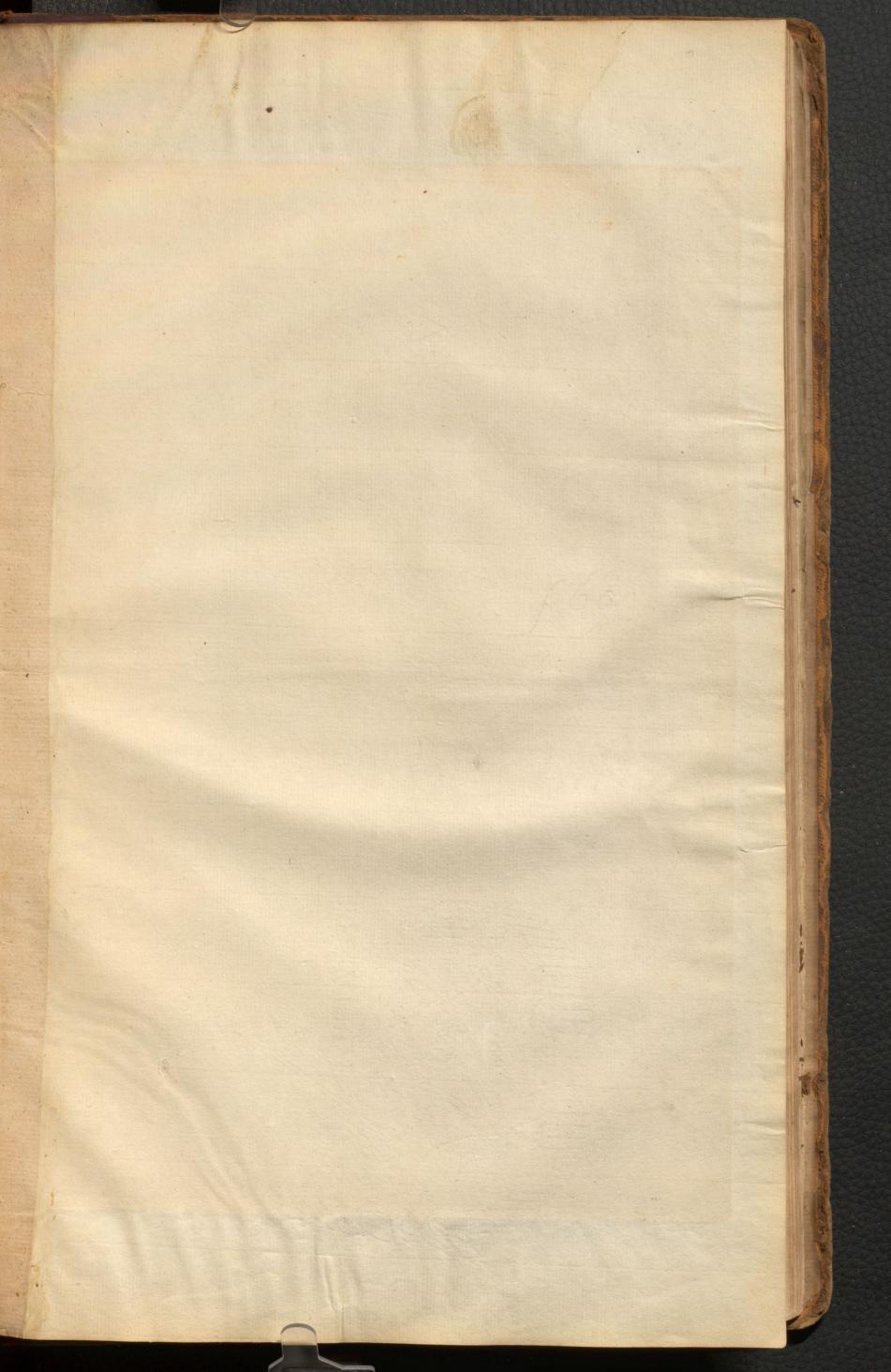
thers for the great collection of Books which they made for the reforming the Books of A- Chinesian Astronomy, which they presented unto him. There was an Astronomitronomy cal Book of Logarithms adapted unto the Chinesian Accompt, which, beside that it

The Mecha-

of Latine into was involved with innumerable difficulties, was altogether insufficient for all manner of Astronomical Operations; for what they could not perform in many leaves The Astrono- by Addition, Substraction, and the other known kinds of numbers alone, those our Fathers by introducing the European Compute, comprehended in a few lines. Trigonometry They also published a Trigonometry, so necessary to the accomplishment of Astronomical Conclusions, concerning which the Chineses even unto that very day The Opticks. had not received the least glimpse. There followed another work of the Opticks, in which was described the situations of the Stars, their magnitude, their distance from the Earth, and from one another, the Doctrine of Parallaxes, of their other accidents and phænomenas, or appearances. Next unto this succeeded the Mechanicks, or the Use and making of Astronomical Instruments; with which the Emperour being much delighted, they reduplicated his joy, by presenting him with each Instrument, as they were newly made in Europe; and he was so taken therewith, that he gave a strict order they should be laid up in the most withdrawing recess of his Bed-chamber; and that he might exactly understand each, he would be instructed therein by the Fathers. And from that time they obtained not only what concerned Learning, but also the propagation of the Gospel of Christ, accompanied with Revenues necessary for their own private support; moreover the Emperour deputed an hundred of the Chinesian Astronomers, who should acquiesce in the Judgment of Father Adam Schall, in the decision of all things, as the supreme Head and Arbiter of the Tribunal of Rites or Astronomical Councel. Which Edict was confirmed with so great force, that unto this very day no person durst so much as to motion any thing contrary unto it, and his Authority was such, that no Ephemerides that was wont every year to be divulged through the Empire, might now be Published without it were Composed or Authorized by him, a great penalty being inflicted on those that should act to the contrary: But the Person that desireth to know more concerning the matters above-mentioned, may have recourse to the whole, if that ever it chance to be Published, which Father Adam Schall hath compiled concerning the reformation of the Chinefian Astronomy, which I have read in the Manuscript; and the curious Reader, if that it be made publick, shall with admiration discover how much the labours of









these our Fathers hath contributed unto the free propagation of the Gospel of Christ throughout the Universal Monarchy of China, and how much Glory, Honour, and Reputation hath thence redounded unto all Europe; and from the favour that Father Adam Schall had with the Emperour, may conceive great hopes of the Conversion of the Insidels; for of a certainty this Grand Prince is so inclinable unto the Faith of Christ, which he acknowledgeth his Predecessours to have formerly been instructed in, that being convinced by the undeniable truth of our most holy Faith, he hath for a long while since determined to receive Baptism, but that the affection he beareth unto Polygamy, which consists not with our Religion, hath proved an obstacle, and also equally hindereth the minds of all the Indian Princes from this holy resolution; otherwise he willingly admitteth of Christians, especially the Doctors of the Divine Law of the great He glorieth Western World, so he termeth the Europeans, by whom he saith, that he hath that his Ances flors were learned from the Antient Monuments of his Predecessours, that the Christian Christians. Faith was formerly Preached and received throughout all Tartary, and that in many places of his Empire of Tartary many Crosses are erected, and other Emblems of Christianity: and he glorieth that the Characters which they use in writing, the Tartars received from the Masters of the Divine Law of the West; fo that in this respect he hath very little favour for the frantick and fond Wor- He abhorreth the Chinesian thip of the horrible Deities of the Bonzii; and if at any time enforced by his Customs. own Imperial Law, he go to their Temples according to custom, it is not out of Religious but Politick respects, having an antipathy to the Manners of the Chineses, which is evident from his rejecting the Habit that the Chinesian Emperours used to wear, and commanding the Officers of Court to follow his example; and that the difference may be the better discerned, the following Figure doth represent the Emperour in his Royal Habit, also Father Adam Schall; the Emperour and of the Emperours Habit is adorned with Dragons and Feathers of Fowls, as also with rour and of Father Adam Jewels and Pearls of inestimable value, by which he strikes an awe and reveren-Schall. tial fear in his Subjects. Now the cause why all that have admission into the Emperours Court stand near the Throne with their arms hanging down, is this; the Tartars esteem it a grand offence in the presence, to gesticulate acting with the hands, or moving with the feet; from whence fearing his high displeasure, they stand like Statues without any motion, and their eyes fixed on the Earth: the Emperour by the same posture of his part, seemeth to demonstrate what others ought to do, neither may any one dare to appear in his presence in any other habit but that which the Dignity of his Office, or the Mode of the Royal Employment prescribeth; for by that habit his Office is known, both by the Emperour and all others; hence by the Figure of a Crane on the Breast of Father Adam Schall, is declared the Dignity of his place: and because it is esteemed dishonorable to come into the presence on foot, therefore both the Colai and the Mandorines of the highest rank, are carried in Magnificent Chairs placed on mens shoulders. Now how much this Habit is different from the Habit of the Emperours of China, the Reader may easily collect from that Figure which is exhibited in

Now how much this Habit is different that Figure which is exhibited in China, the Reader may easily collect from that Figure which is exhibited in the first place of the Geographical Chart of the Empire of China, where I the first place of the Geographical Chart of the private Persons in each Prohave also set down the proper Habits of the private Persons in each Prohave also set of the time of Matthew Riccius, in which the Chinesian Emperours reigned, the chief Colai and Mandorines of the Tribunals were also vested in a different Habit, such as is this that followeth, where you see the Habit of in a different Habit, such as is this that followeth, where you see the Habit of Father Paul Riccius, which is proper and peculiar to the Doctors of the great Western World, which the Fathers of our Society used constantly before the

Invasion of the I artars.

The other is the Portraichure of Doctor Paul, long since converted unto the Chri-

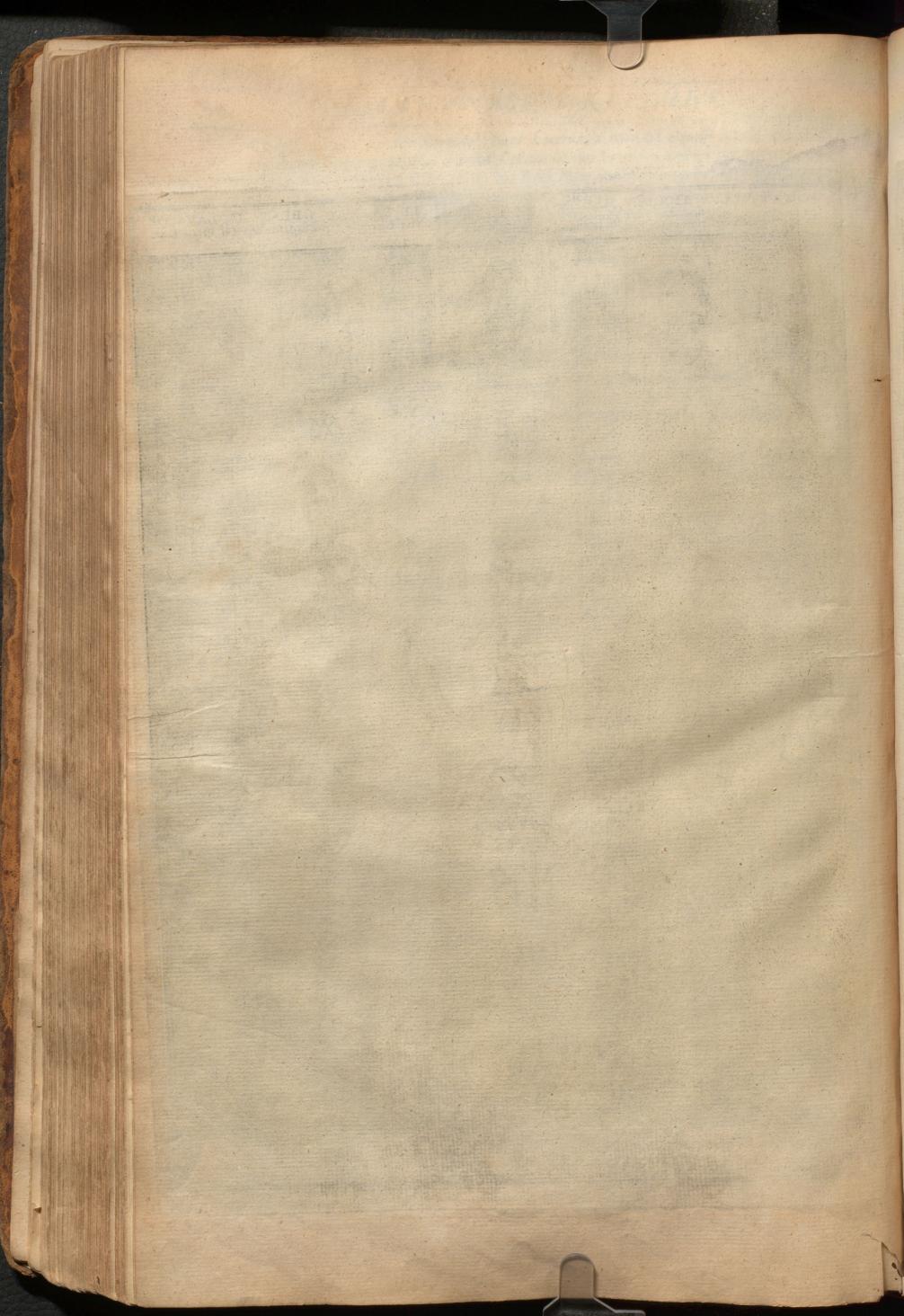
Christian Faith by the foresaid Paul Riccius, a man of a most quick and clear judgment, who as he was a great Colaus of the Empire, and of great Authority amongst the Chineses, so both by his Preaching and Writing he very much Illustrated the Christian Religion: But seeing that the Historians of China have sufficiently described their Lives and the Grandeur of their Actions, I thought it not requisite to repeat them; wherefore it shall suffice here to set down both their Pictures in the Chinesian Habit.

Now the Emperour of the Chineses before the irruption of the Tartars, when he went unto the Tribunal, was accustomed to present himself unto view, like a petty Deity from a losty place at a window; he bore in his hand a skreen of Ivory to cover his face, and another half a Cubit broad and a Cubit long over his Royal Diadem, from which, Pretious Stones of inestimable price were so inserted on threads that they hung down, and by their lustre masked his presence,

by a certain affectated fort of Divinity, from the eyes of the beholders.

As for the Women, the Chineses have this custom, the Plebeians and Poorer fort buy their Wives, and as often as they will they sell them again; for the Emperour and the Royal Lineage in their Matrimonial Contracts have regard only unto the Beauty of the Body, neither do the Noble Personages aspire unto such Marriages, both by reason that the Queens and Empresses have little command, and being confined in their Palace are for ever deprived the fight of their Relations; and also because in the election that is made by the Magistrates that look after the concernments of Marriage, very few of an innumerable company are advanced to the dignity of the Royal Bed. The Emperour hath one primary Wife, besides which he and the Heir to the Crown marrieth nine others somewhat inferiour; and lastly thirty fix others, all which enjoy the Conjugal title: Unto these are added a far greater number of Concubines, which are neither termed Queens, Empresses, or Wives, reserved for collateral pleasure; the primary Wife only fitteth at Table with her Husband, all the rest, especially those that are not of the Royal Kindred, are Servants to the Prince, and Ladies of Honour unto the Empress, who in the presence are not permitted to sit; neither do their Sons call them Mother, but the primary Wife: It can hardly be expresfed how strictly the Women are kept throughout the whole Empire, not only those of quality, but the common sort, who are obliged by an inviolable Law so strictly, that not only those persons that are not allyed unto them by any affinity, but also those that are near unto them by blood, yea, their very Children come not at them; for the Womens Apartments are so contrived, that they can neither see or be seen by others; from whence they very seldom have liberty granted to go abroad, which if on urgent occasion they obtain, they are so closed up in Sedans, that there is not so much as a chink or cranie left open to shew themselves. The Chineses esteem their Beauty chiefly to consist in small stature and little feet, so that what may seem unto us unbecoming, they esteem as miracles of Beauty; whence from their very Infancy their feet are so closely swathed, which continueth all their life, that they can hardly go without great pain; if you demand a reason of them, they answer, that they have kept this custom derived unto them about 2800. years, by the example of Tachia the Wife of the Emperour Chei, which Empress for her incredible Beauty they suppose to be placed amongst the Gods, and therefore she is esteemed by them for the Chinesian Venus; and they feign the Beauty of this Personage to have arose from nothing else but the straight binding of her feet, which consequently caused the smallness of them: Others say that this coarcitation was enacted by a Law of the wife Men, that Women may learn to sit at home, which if they do not voluntarily, they are by this means compelled. Their habit is modest and full of gravity, being vailed so, that no part









of their body is naked except the face; they adorn their heads, especially the more noble fort (and those that live at Court) with divers wreaths or fillets beset with Precious Stones, which adde wonderful splendour; their Vests interwoven with Flowers, Birds, and the like Ornaments, trail at their feet, but yet so, that what they esteem their chief beauty is not obscured; and to pass away their time, they sport with little Dogs, Birds, and such delights: But that their Habit may be the better understood, the Attire of the Court Ladies is set forth in the annexed Figure brought from China by some of our Society. ment of the Mule maricks, and chings lendbir, both to caule admiration, and

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ealth a repute to the European world: Laftly, fome Documents of Moral Philosophia and Aller and State of the State of the

but example of an exquifice, excellent, and innocent life, removed from all de-

propagation of the Divine Law. And arthe Precepts of the Chiffian faith from Of the Mode that our Fathers are wont to proceed in, in the Conversion of variation of the chineles alvo them wood boll signs dancers past d through, that they may be rendred expable of rece vine our more

y kaw, and the reach of the hime, dextroutly or centicely explain IF that ever any Monarchy in the world were constituted according to Political Principles, and the dictate of right reason, I dare be bold to say it is that of the Chineses; for in it I find all things disposed in so great order, that whereas all in a manner are subject to the pleasure and command of the Learned, so almost nothing is transacted in the whole Empire, which hath not a dependance on them; neither is any one advanced to any dignity before he is sufficiently instructed in their Learning and Arts, and by a rigid examination of the Learned Tribunal hath first been approved, and by so much any person obtaineth an Office of great Port and Honour, by how much he is the more eminent in the knowledge of the Sciences, and the principles and intrigues of Policy; and these have the charge of the Empire, whom they vulgarly term Mandonines, the Governours of Cities, or Vice-Roys of Provinces, who are distributed in such order, that nothing hapneth Vice-Roys of Provinces, who are distributed in such order, that nothing hapneth throughout the whole Empire which the Emperour is not made acquainted with: The Emperour now seeing that the answers and dictates of the Emperour hath an obligation of ately informed of whata Law amongst his People, there is no person but doth forthwith put in executi- soever hap-neth in the on his will and pleasure, under a penalty of the privation of his Office and Dig- whole Empire nity, than which nothing is more feared by them; fo that the least concernment falleth not out in so vast an Empire, that hath relation either to the Machinations or Plots of Forreign Enemies, or the fidelity and care, or the negligence of the Mandorines in their charge; or lastly, the Revenues of the Empire and Grievances of the Subjects, which is not first made known by these sorts of Mandorins unto the Colai, and by them immediately the Supream Monarch hath intelligence, whence every one dischargeth his place with incredible care and solicitude, without any respect had either to friends or kindred: now seeing that amongst all their other Laws that is the chief, by which all Strangers are prohibited entrance into China; it is manifest both from what we have declared, and also from what is related in the Histories of China, how greatly our Fathers laboured for divers years to procure a difpensation from this Law, which by the favour of Almighty God they obtained, not without the incredible labour of many years, if you consider their unskilfulness in the Language, which is the most abstruse of all others to write and speak, in which if a Stranger be not well feen, he can neither lye obscured without the Character of Treason, or commerce in publick without evident danger of banishment or infliction of torments, being presently discovered not only from the pronunciation of the Chinesian speech, but also by their persons very much diffe-

ring from the Chineses. These things being proved by experience, it was concluded that none should undertake this expedition, who was not in some tolerable measure instructed in the Chinesian Language at Maccao, where on purpose the New Converts Teachers of the same were kept; and being skilled in the Tongue, they expected no fruit of their labour, unless they obliged the minds of the Mandorines by some curious Presents of their Ingenuity: where is no place for them to boast of Metaphysical Speculations, nor study of Scholastical Quirks and Subtleties, or more sublime Theories, but you must extract and shew some undertaken specimens of the Mathematicks, and things sensible, both to cause admiration, and to gain a repute to the European world: lastly, some Documents of Moral Philosophy, unto which they are addicted, to be approved not by vain gaietie of words, but example of an exquisite, excellent, and innocent life, removed from all desires of mundane pretensions, such as becometh the Apostolical Labourers in the propagation of the Divine Law. And as the Precepts of the Christian Faith seem to differ as much from their Religion as the Heaven doth from the Earth, so it cannot be expressed how many toyls and labours must be undergone, and how many dangers passed through, that they may be rendred capable of receiving our most holy Law, and the truth of the same, dextrously or genuinely explained; here the vanities of Polytheism, or of having many Deities, must be confuted; here Polygamy, or the Marrying of many Wives, must be razed and destroyed by strength of Argument; here the incomprehensible mysteries of our belief must be inculcated with great dexterity and caution, wherein labouring with more then ordinary patience and continual subjection of the body, how many calumnies must they be subject unto! But for this peruse the History of Father Daniel Bartolus, lately Published in the Italian Tongue. And because the Preaching of the Gospel could not take root without the publication of Books, I might treat opportunely in this place concerning those published on this occasion. As first the Works of the Venerable Father Matthew Riccius of Macera, the founder of the Chinesian expedition after Saint Francis Xavier. Secondly, Father Nicholas Trigantius a Flandrian of Doway. Thirdly, Father Facob Rho of Millan; all which writ many large and learned Volumns; and besides these there were many who Published large Treatiles to satisfie the curiosity of the Europeans, as the twofold Universal History of Father Nicholas Trigantius, Father John Terentius his Indian Pliny, and many more particularly mentioned by our Author, from Folio 117. to 121. in which are the particulars at large.

The

PART III.

CHAP. I.

Concerning the Idolatry of the Chineses.

HE Books of the Chineses make three Sects of Religion in their World of China; having little knowledge of any other.

The first is that of the Learned; the second is Scie- The three quia; and the third they term Lancu. One of these three chineses. all the Chineses, and other conterminate Nations which use the Chinesian Characters, do profess; such are those of Japan, Corian, Tonchini, and Cocincina. These three Sects do very much resemble the Egyptian Priests or Wise-

men, their Hierogrammatists or those that were versed in the Sacred Writings, confusius the and the Plebeians. The Sect of the Learned Chineses rule the Commonwealth, Moral Philo-sopher and abound in Books, and are applauded above the rest: They acknowledge Con- the Hermes of futius as the Author and Chief of the Philosophers, as the Egyptians do their Author of the Thoyt, whom the Grecians call Hermes Trismegistus; and as the Egyptian Sages The Learned worshipped one God, whom they termed Hemepht; so the Learned Men of Chi-men worship one Deity na, according to the Dictates of Confutius, worship not Idols, but one Deity, whom they call the King whom they term the King of Heaven.

Concerning whom thus writeth Trigantius in his Christian Expedition into China. They affert that the function or office of sacrificing to, and worshipping of the King of Heaven doth only belong unto the Prince; therefore the Emperour hath two magnificent Temples in his Palaces of Nanquin and Pequin; the one dedicated to Heaven, the other to the Earth; he himself formerly sacrificed in them, but now the most grave Magistrates supply his place, they slay and offer up Bulls and Sheep in Hecatombs to the Heaven and the Earth (as the Egyptians did to Oficis and Isis) and perform many other Rites. The peculiar Temple of the Learned is that of Confutius, which is erected by Law in every City, in a place above their Schools; The Temple the stately Edifice hath the Magistrates Palace adjoyning, being President over those of confuins. that have taken the first degree in that Learning; this Statue is obvious in the most The Statue of noted place of the Temple, full of Characters, or instead of a Statue his name inscri-confutius. bed in Golden Letters on an elegant Tablet; on his side stand the Statues of some of his Disciples, whom the Chineses have canonized amongst the Deities of inferiour order. All the City Magistrates meet every New and Full Moon in this Temple, with those that have taken the degree of Batchelors, to honour their Master with accustomed cronching even to prostration, lighted Torches and Incense. Much after the same manner that the Egyptians on the first day of the Month Thoth performed their Solemnities unto Mercury. There are also various Statues of this God, some of them very great, others small, and easily carried about with them; one was communicated unto me by the Reverend Father, Assistant of the Portugal Society of Jesus, Nunnius Mascarenias, the which engraved I thought good to adjoyn.



The other Sect of the Chineses answereth to the Philosophers amongst the Egyptians, and is called Sciequia, or Omyto, but vulgarly Amida, the Japonians term it Xaca and Amidabu; this Law came to the Chineses from the West, brought from a Kingdom called Threncio or Sciuro, which Regions, as Trigantius affirmeth, Chineses what are concluded under the only name of Indostan, situated between the River Indus and Ganges. This Sed will eafily appear by their Opinions, to have proceeded from the Gymnosophists, Brachmans, Persians, and Bachrians, who antiently inhabited this Indoftan, and have planted their Colonies in China; for they hold a multitude of Worlds, a Metempsychosis or Transmigration of Souls into Brutes, professing all the Philosophy of Pythagoras: Father Martinius in his Atlas thus relateth concerning them.

Xekiao is a Seet which our Fathers hold to have been introduced into China first after Christ; it admitteth a Transmigration of Souls after Death as a punishment for sins committed, and that both external and internal: they Worship Idols, and perpetually abstain from whatsoever had life, a Law judged necessary by them, for a withdrawing of the rude Multitude from Vice, and as an incitement to Virtue. The internal Metempsychosis is that part of Moral Philosophy most famous and excellent, as having reference unto the Vacuity and universal Victory of the passions and depraved affections; that this may take place, they hold that they pass into Plants and Animals, as they were obnoxious and inclineable unto their affections; in their sceptical may they will have nothing to have the stamp of truth in this life, but as we apprehend it, and that good and bad are the same in respect of divers. Now Trigantius subscribeth unto this: This opinion framed, saith he, with Democritus and others, many worlds, but they seem chiefly to have borrowed the Transmigration of Souls from the Doctrine of Pythagoras, and they have added many other fictions unto it, to Paint over the falfity: now they appear not only to have received these Tenents from our Philosophers, but also to have borrowed a certain shadow from the Evangelical light; for they introduce a certain mode of a Trinity, in which they feign three Gods at length to co-unite into one Deity. Of which also the Spanish Epistles make mention in these words; They had notice of the Gospel, because in the Province of Peking, amongst other Idols, there is the figure of a Man which bath three Heads, and they look one towards the other; and the Chineses say, that it signifies that all three of them have but one will and de-

The fecond Sea of the it containeth. fire. And a little after: there is another Image of the Figure of a Woman, with a Child in her arms.

Father Martine Martinius reporteth that he hath seen many Images, the Prints, or Footsteps of the Christian Faith in the Province of Fokien; he also afferteth, that he beheld antient Crosses, and the Image of the Blessed Virgin embracing her Son, which are now to be seen in our Church: now we may piously suppose these to be the reliques of Saint Thomas the Apostle, or of some later propagators of the Gospel; and it is more probable that Idols had their original from the Persians, Medes, and the Indian Philosophers, Heirs of the Egyptians, amongst whom it was a peculiar property to make many Statues to significe the effects of one thing. They continually shave their heads, they give themselves up unto contemplation on Mountains, and in Caves; their Temples are so full of Idols made of Brass, Marble, Wood, and Clay, that you would take them for Egyptian Chappels.

The third opinion of the Prophane Religion called Lanzu, answereth to the The third Ple-Plebeians and Egyptian Magicians, and had its original from a certain Philosopher beian Sect of the Chineses, who flourished at the same time with Confutius; they seign that his Mother bare him eighty years in her womb, wherefore he was called Lanzu, that is, the old Philosopher: this opinion promiseth Paradise unto those that are made up of Soul and Body; and they hang up in their Temple the Essigies of certain Persons, whom they sable to have soared up unto the Heavens; they prescribe certain methods of exercises to attain the same, which consist in various Rites, and certain Prayers, also in Potions, by which, and with the favour of the Gods they promise a long life; it is the peculiar office of the Priests of this Sect by impious Prayers to exorcise Devils out of houses, which they attempt by affixing on the walls the horrid shapes of Damons delineated on yellow Paper with black Ink; then they fill the houses with such strange cryes, that themselves seem to be Furies; they also promise to setch down showers in a drought, to stop great rains, and to avert pri-

vate or publick misfortunes.

And these are the three chief heads of the opinions of these Idolaters, but the fubtlety of these Masters have wrought them into so many Meanders, that they feem scarcely to be numbred, and the incredible number of Images sufficiently thew the same, which they do not only expose often to be adored in their Temples, but also in each private dwelling, a place is deputed for them; and in the Market, the Streets, their Ships, and publick Palaces, they are first obvious to the fight, wherein they imitate the Egyptians who were infamous for all forts of Idols. But to clear this; first as the Egyptians and Grecians believed certain Deities to preside over the Universe, so unto these do the Chineses build mystical Temples; these they, after the manner of the Egyptians, pacifie and attract with various Rites and Ceremonies. The second Argument, that the Religion of the Chineses was borrowed or derived from the Egyptians, is so manifest, that no person can in the leastwise doubt or question the same; and it is this, that unto this very day there are found Temples Dedicated unto Mars, Venus, Fortune, Peace, the Oreades or Nymphs of the Mountains, and other Gods common both to the Grecians and Egyptians, which the Ichnography of the Metropolitan City of Nanking in China, no less elegantly than exactly imprinted on Chinesian Silk by our Fathers, and sent from China, to Rome some years since, will sufficiently prove, which I have here adjoyned as I copyed it with great fidelity, to demonstrate the great affinity that there was between the Chinefian, Grecian, and Egyptian Religion.

The Temples of the Chinesian Gods.

The Temple of the Dragon of the Sea or Typhon.

The Temple of the Queen of Heaven, Dedicated to the Moon.

The Temple Dedicated to Heaven.

The Temple Dedicated to Damons and Spirits.

The Temple Dedicated to Mountains and Rivers, that is, to the Oreades and Nereiades.

The Temple of a grateful mind.

The Temple Dedicated to the Planet Mars.

The Temple Dedicated to the President of the Walls.

The Temple Dedicated to good Peace.

The Temple Dedicated to the Spirit of Medicine, Esculapius, or Apollo.

The Temple Dedicated to the President of the Woods or Diana.

The Altar of Heaven.

The Altar of the Earth or Ceres.

The Altar of the God of Rain.

The Altar of the King of Birds.

These are so agreeable to the Grecian and Egyptian Deities, that all their Idolatry seemeth to have made a Voyage thence into China. The third Argument is, That besides their Letters, in which they come very near the Hieroglyphicks of the Egyptians, as I have shewed in the second part of my Oedipus, they have the same Ceremonies.

But know that the Egyptians always adored the figures of the Pyramids with a certain Divine honour, the tracts of which fort of worship continue in China; for they have also Pyramids, which they call Chinees, in so great Veneration, that no person dareth to undertake any thing before he hath performed his devotion there; I shall alledge Petrus Jarricus as a witness of this matter, who in the Fifth Book of his Indian History Published in French, the 5 t. Chapter relateth concerning them in these words.

Besides these Wooden Idols, there are others which they call Chinees, made for workmenship in fashion of Pyramids, within which there is a certain kind of white Ants or Emmets, which discover not themselves without, but have their slittle Cabines or Lodges within, so that none knoweth from whence they receive their nourishment; and they destroy the Lodges where they have the Troughs, which are made in form of Oratories or private Chappels; which the Idolaters are much admirer, for they greatly fear these Chinees, insomuch that when they buy a Slave, they first bring him before some one of these Pyramids or Chinees, with a Wine offering, or other things which they present unto it, supplicating the Idol, that if the Slave should run away, he would cause (in a sort) the Serpents, Lizards, and Tigers, to kill and devour him; whereupon the Poor Slaves are so fearful, that although they are ill used by their Masters, yet do they never presume to forsake them.

From which it is apparent that the Chineses borrowed all these from the Egyptians, Persians, and others, who, as I have shewed in my Oedipus, worshipped a Stone or Rock terminated in a Cone, or a Pyramide, instead of a Deity; but for the Novizonian Pyramids hear Father Martinius, who in his Atlas folio 57. thus describe th them. In the Province of Foquien are many beautiful Fabricks, not a sew Temples; but the Tower without the Walls excelleth all the rest in splendour and magnitude of work: the figure is eight-square, it rises from the ground nine stories in height, and therefore it is called Novizonia: its perpendicular from the Vertex to the foundation is 90 Cubits, unto which the bredth answereth in a due proportion; the exteriour wall is adorned with carved and painted figures made of the finest clay, of which

which they make their Porcellain: the inward wall is vested with party-coloured marble, which is so polished, that like to a most bright mirrour it reflecteth the face of the beholder: You ascend by stairs, built not in the middle of the Tower, but within the doubled walls; from which there is a passage unto each story, and thence to most beautiful footpaces cut in marble, and gilded Iron Grates, by which the Galleries are every where fortified and adorned. Without the Tower to the Galleries, and especially at the top small bells and tinckling instruments are so hung, that being moved by the wind they make a most pleasant Musical Consort: The last round containeth the Idol, unto which the Tower is dedicated, it is cast in Copper and gilded over. About the Tower are, somewhat adjacent, Temples of Idels, which may easily compare with the ancient Fabricks of the Romans. And this is one of those Towers which I have said to have been superstitionsly erected by the Chineses, they supposing that their Fortune and Felicity doth depend on it; I have briefly described it, because that I my self ascended it, and diligently viewed every corner of it; and though there be many more beautiful than it, yet from this (as the Lyon from his paw) you may collect and judge of the rest, seeing they are for the most part alike, and built in the same order of Architecture. Moreover as the Egyptians necessitated and confined their Demons within Statues, and Consecrated certain Temples unto them, so in like manner do the Chineses; concerning which, hear Farricus before cited, in the place above quoted, thus discoursing.

'There is likewise in every Empire a place dedicated to the Devil, where they 'go to make their most Solemn Sacrifices unto him in a little Isle; they call the 'the Idol Camassono, and those that pass by, much dreading this Idol, and fearing 'lest their Vessels should be cast away, when they are over against the Isle, make 'an offering, casting in the Sea either Oyl or such other Merchandise as they have

'aboard.

Concerning their Oracles, thus writeth Trigantius in the First Book, Chap. 8. of the Voyage into China. 'Some of the Chineses consult the Devils, and there 'are many familiar Spirits which they commonly suppose to have more of their 'Good Demon, then any fraud or malice of an Evil Spirit; they discover things 'past, declare present, and foretel suture events; these we read to have been common to all the Heathen. But there is one special Science peculiar only to the 'Chineses, the erecting of a Terrestrial Scheme, that is, by the Configuration and 'Position of the Mountains as we may term it, in present Prospect, as if they were moving Planets, aspecting variously several fixed Constellations, all Landskips so 'altering by the least change of place, either in longitude or latitude, they calculate 'and so chuse a piece of ground to build on, either publick or private Edifices, in which those that reside or are most concerned, may live happily, & be successful in 'the future, and also to Intere the departed, supposing such situation very much addi-'tional to their eternal bliss and quiet after death; which choice Plot they so settle 'in posture with the Dragons they dream of under ground, affirming this place to be just over the Dragons head, that his tail, and there his feet; for from these 'Subterraneous Spirits they more then Superstitiously believe all Humane Affairs, 'private or publick, even to the Translation of Kingdoms and Empires, depend on; 'and therefore many grave persons are employed in this more mysterious and oc-'culter Science, who are especially consulted when any publick Buildings, Ma-'chins, or Operas are to be erected; to which kind of Prediction not only the Great ones, but the whole Nation are enclined, every corner of the Streets and 'Houses of entertainment swarming with these blind Prognosticators. Thus far Trigantius; and who beholdeth not here another face of Egypt, in which all Affairs were carried on by Auguries and Omens; he that desireth to know more of this may have recourse to the Authors cited.

These things being proposed, I shall adde in this place a Scheme of the Chinesian mad Idolatry, by which the Learned amongst them are bewitched; and that they may appear to be somewhat wiser than the vulgar, they divide their false Deities into the three orders, the Supernal, Terrestrial, and Infernal; they place in the Supernal the Properties of the Divine Essence, whom they Worship under the name of the one God, termed Pußa; but for this see our Syntagma, or Treatise concerning the Cabala of the Hebrews: And for better Illustration I shall here annex the Effigies of the Chinesian Pussa, drawn from the Original, which Father Gruberus not long fince brought out of China to be preserved in our Study.

The three Deities worshipped under the name of one Pussa, are seated in a more elevated place, together with two Attendants, which the Chorus or Quire of the Deasters beneath, with stretched out and lifted up hands seem to uphold; in the middle is the Deaster termed Fe or Fo, which signifieth a Saviour, like another Jupiter resplendent with an August face, and wonderful majesty, encompassed with many Gods and Goddesses (whom they call the Heroes of the antient times begotten by the Gods) under which are again placed a Troop of the Semi-Gods, Gods of Nature and Kingdoms, which are usually exhibited as so many Internuncii, who with great Veneration and fignal readiness attend to execute the

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PART IV.

THE PREFACE.

Eeing many things related by our Fathers concerning the Indian Kingdoms and the Empire of China, are carped at by some Criticasters as being feigned and false; I shall here call them anew unto examination, that it may be manifest there is nothing in those places so strange or exotick, which is not found both in Europe and also in other parts of the World.

CHAP. I.

Of the wonderful situation of China, and the manner of the Peoples Living there.

OW as the Empire of the Chineses is the most Opulent, Potent, and Populous, containing fifteen Kingdoms, so the Government is the most abfolutely Monarchical of all other Nations, being furnished both with the Arts and Rarities of Nature, Policy, and good Order, that being independent and totally separated from the rest of the world, it seems a Microcosm or little Universe within her self, Nature having on the North and West, besides a Wall of three hundred Italian miles, hedged it about with the vast and unbounded defence of a Sandy Sea; on the East and South she has so fortified it, both with the unlimited, and as yet unknown recesses of the East and South Ocean, and also with wild Roads and unsafe Harbours for Shipping, that without manifest danger you can hardly approach her Shores, both by reason of the boisterousness of the winds, and the most violent reciprocations of the Marine Tides; and lest on the West fome entrance should be granted, Nature hath blocked up her paths with rugged unaccessible, and yet unpenetrated Mountains, and so armed with Garrisons of Wild Beasts, and Venemous Serpents, Ambuscaded in their obscure recesses, that on this side no one can hope for passage; wherefore China is often called in their Language Cunghoa, signifying the middle Empire; for they believe themselves to be situated in the midst and navel of the world; and sometimes Cungque, a Garden in the midst, or a florid Garden, by reason of the affluence of all things necessary for humane life: for the whole Empire is so much enriched from the defusion of Lakes, and Rivers, breaking out every where from the Mountains of the West, and from the Mediterranean Parts of the continued Mountains, that there is scarcely a Field that is not watered with them, almost no City but may hold a correspondency with others by Shipping, that fail through Rivers and Trenches, to thegreat conveniency of Merchants and Travellers: the most perspicuous Rivers are, Kiang, for its largeness termed the Son of the Sea, and another Hoang, so called from his Saffron colour; these water all China, and rising from the bordering Indian MounMountains by a divided Dominion separate the whole Empire, at length disembogue themselves into the Eastern Ocean. And this is also most worthy of admiration in the Chinesian world, and which hapneth unto no other Monarchy, that at this day the Empire is so situated from the South towards the North, that not content with the proper muniscencies of the temperate Zone, it hath moreover subjected both the torrid and frigid unto its jurisdiction; for being from the 18. degree of the torrid Zone, and proceeding in a straight line through the temperate, it is extended almost unto the 70. degree of the altitude of the frozen Tartarian Ocean within the frigid Zone, which space maketh 32. degrees, which if divided into 15. make 780. Astronomical miles, of which 15. make one degree, and 3120. Italian miles, 60. of which miles make one degree.

From whence it followeth, that all forts of Fruits, Aromaticks, Trees, and Animals, are so common unto this Empire, as they are each of them proper to their peculiar Climate, and therefore what is scattered in sundry parts, is here collected with abundant increase: What Monarch ever had the happiness every day to have his Table surnished with the seasonable and proper Fruits of the Indies brought from the burning Zone, and to be delighted with the variety and abundance of all Fruits peculiar to the temperate Zone, and what ever else serves for Food, Rayment or Pleasure? for what this vast Empire hath, either rare,

delicate, or admirable, is all served up for the use of the Emperour.

CHAP. II.

Of the Political Government of the Chineses.

Eeing in the former Chapters we have treated at large of the Political Empire of the Chineses, here I thought good to adjoin some things worthy of greater consideration: The Emperour of China is absolute Lord of the whole Monarchy, and the Empire is so governed by him, that no person may undertake any bufiness of importance without his assent; the Monarchy descendeth successively from the Father to the Sons, and where the direct line fails, it runs collateral; all therest whether they be Brethren or Nephews, or otherways joyned in Consanguinity, are Honoured with the Title of Kings, each of them having a Province affigned him, which they Rule, but yet with such a limitation of Authority, that having certain Revenues assigned them, all the rest is transferred into the Emperours Treasury. There are six Tribunals or Courts of Justice which determine all Causes and Controversies of the whole Empire: The first for chusing of Magistrates. The second the Exchequer of his Imperial Majesties Revenues. The third for Emergencies in Ecclesiastick Assairs. The fourth for the Militia. fifth orders Publick Edifices and such like Buildings. The fixth spreads it self into several Courts concerning Criminal Causes; and by these fix, with their subordinate Officers, all business is dispatched. The Emperour hath Lords of his Privy Council, which they call Colaos, who as they are perfons excellently verfed in the knowledge of State Affairs, so also are they had in estimation next to himself; he hath likewise his Governours, or Lords Lieutenants of divers degrees, which are termed Mandorines, all of them accomplished in variety of Learning and Knowledge, so that the whole Kingdom is in a manner ruled (as Plato's Commonwealth) only by Learned Men; and that Kingdom cannot but arrive to the greatest height of Felicity, in which either the Prince acts like a Philosopher, or a Philosopher reigneth. This is manifest by the innumerable multitude of the Inhabitants, which the Emperour governeth with as much facility, as the Master of a Family doth his House; it is clear from the Magnitude, Splendour, and incredible Magnistence of the Cities, and the frequency of Bridges, the structure of which, whether you have a respect to their length, or the Rules of Architecture, hath amazed such as beheld them: adde unto this the conveniency of publick Passages, the assumption of Shipping from all parts resorting to the Metropolitan Cities, the indefatigable labour and industry of the Husbandmen in cultivating their Lands, the great vigilancy and unwearied guard of the Souldiery, the extraordinary rigour and severity of the Judges in punishing Malesactors; all which cannot have their original in so great an Empire, without the supposition of excellent Laws established for the confirmation of the Peace and Tranquility thereof.

As for the Emperours Annual Revenues, although they are not always fixed and certain, by reason of the vicissitude and alteration of times, yet for the most part in Peace they easily amount to 150000000 millions, according to their Exchequer-rolls, in which, as Father Martinius avoucheth, they have not only the number of the Inhabitants in every Province and City, but also a compute of each years Revenue most exactly Registred. In the Regency of the Emperour Vanly, the number of the Inhabitants throughout the whole Empire amounted to about 200 millions, not accounting the Emperours Servants, Eunuchs, Women, and Children, and the Revenue was estimated at 15000000 of Goldaster our rate; but now under the Regency of this Emperour, the Revenues of his Kingdoms being also in the Audit, it sar exceeds; and for better satisfaction, I have here annexed a Table of the Annual Incomes of each of the sifteen Kingdoms of the Empire of China paid into the Exchequer, together with the number of Inhabitants contained in every one of the Kingdoms in the time of the Emperour Vanly, which Table I have extracted out of Martinius his Atlas.

A Catalogue of the Families, Fighting-Men, not reckoning the Emperours Retinue, together with the Tributes yearly paid throughout the whole Empire, excepting of Tolls and Customs, extracted from the Book of the Compute of the Chineses, in the year that the Empire flourished, according to Father Martine Martinius and others.

	Families.	Fighting Men	Sacks of Rice.	Pounds of Silk.	Truffes of Hay.	Pounds of Salt of twenty four ounces.
balu the Metropolis, and an hundred 35 Cities under it.	418989	3452254	2274022	45135	8737284	1808.70
2* The Kingdom of Xansi hath under it five Metropoli- tan Cities, unto which are	589939	5084015	1929057	4770	3544850	420000
subject ninety two less 3. The Kingdom of Xense.	831051	3934176	2812119	9218	1514749	
4. Xantung hath under ne fix Metropolitan Cities, and ninery two Cities subject to them.		6759675		2 2 2	3824290	dr war an
5. The Kingdom of Ho- nan hath eight Metropolitan Cities, and an hundred Cities subject to them.	589296	5106270	6106960	9959	2288744	Control of the Contro
6. The Province Suchen.	464129	2204170	2167555	6339	FF SITE	149177
7. Huquang hath fifteen Metropolitan Cities.	531686	4833590	1616600	17977	oposto/i	rolliu cos
8. Kiangsi hath thirteen Metropolitan Cities under it, and sixty two Cities under them.	1262620	6549800	5995034	11516		on the A
9. Nanking, or Quiang, hath fourteen Metropolitan Cities, and a 100 Cities under them.	1969816	9967429	25 1029	28452	5804217	5804217
great Cities, and sixty two Cities subject unto them, it aboundeth in Silk.		4525470	883115	2574	8704491	444763
tropolitan Cities, and unto them forty eight others.	509200	1802677	101777	600		
Canton, hath ten Metropo- litan Cities, unto which are subject seventy three.	483360	1978022	101777	2		37380
13. Quangsi hath twelve Metropolitan Cities, and sub- ject to these above one hun- dred others.	186719	1054760	431359			
14. Queichen hath eight Metropolitan Cities, and to these ten others are subject.	45305	231365	47658			
Metropolitans and under them eighty four Cities.	132958	1433110	140056	8		56965
	Control of the	dr. m. de	The state of the s		AND DESCRIPTION OF THE PARTY OF	

CHAP. III.

Of the Cities of China, and the Customs of the Inhabitants.

ATHER Martinius, Samedus, Trigantius, and Gruberus, Eye-witnesses, relate that the Empire of China is so full of Inhabitants, the Towns and Villages so contiguous, that did the Wall reach the South Sea, it might deservedly be termed but one City; but there are Metropolitans and chief Cities of Provinces in number 150, and those of the inferiour order 1262. all fortified with Walls, Works, and Trenches; besides, there are Castles, Corporation Towns, Villages and Granges without number: The Cities for the most part are built four square, their Houses generally are Wood, and not above one Story, poor and rude without, but within very splendid, each House is bound to affix a shield upon the door, containing the number of Inhabitants, and of what condition each person is, to the end the Mandorines may know how many persons every City contains, for the avoiding of Seditions, and to gather in the Revenues; by which means it cannot be thought strange, that if Forraigners come into China they are discovered, their Landlords being obliged under the infliction of a severe penalty not to conceal The Mechanithem. The Mechanick Arts are in great esteem amongst them, and they so ma- cal Arts. nage them, that they suffer not the vilest dross to perish, but convert it to some gain: The learned gang apply themselves unto no other Sciences, but Politick, speculative and Moral; they know not the name of the Scholastick and Speculative Disci-Sciences. plines, which is wonderful in a Nation that aboundeth with Ingenious Persons; yet their Physitians by tradition are endowed with an admirable knowledge of the The skill of Pulse, by which, with incredible industry, they find out the most Latent Causes their Physicisof Diseases, and then apply for cure their proper Remedies; but in the Arts anviled out by modern curiofity, as Architecture, Sculpture, and Weaving, if you except the knowledge of Proportions and the Opticks, they come not behind the Europeans: for their other Acquirements see what I have said in the preceding discourse; and he that desireth more full information, may have recourse to the above-cited Authors.

A Recitation of some Rarities found in China.

CHAP. IV.

Of the Mountains of China, and the stupendious Prodigies of Nature which are observed in them.

A Lthough in this Empire Mountains are so numerous, yet the greatest are the continual Theme and Argument of their Studies; for what our Astrologers perform by the Celestial Houses, they make out by the Terrestrial Hills: But amongst their many enquiries by Terene Calculations after their good and bad Fortunes, there is nothing they more labour in, then the business of Sepulchre, about

about which they spare no cost or pains, not only observing with no small Scrutiny the Summits, tops and superficies, but also make subtle inspections into the very bowels of the Mountains, to find a fortunate spot of ground which they fancy resembles the Head, Tail, or Heart of the Dragon; which done, they joyfully conclude they have found a place in which the person Interr'd shall be happy, and his Posterity successful, which I believe to be inculcated by some Grave Philosopher, to advance a filial Piety to their Deceased Parents, and more special care of the honour of Funerals. Now the Mountains of China are for the most part encompassed with great Villages, pleasant for most Beautiful Sepulchral Monuments, Chases, and Groves, and a waving Sea of Rice make them like a Plain, which when Groves and Woods do smile with their Summer attire, render a most pleasant Prospect, the Chappels placed on them excelling for magnitude and splendour; there are also the Monasteries of the Priests, but yet in the thick and overgrown Woods livetha Barbarous Nation not yet subjected to the Chineses.

Many things are observed in these Mountains, which if true, they may deser-The wonder- vedly be accounted amongst the Miracles of Nature; some by reason of their imful properties mense height have a perpetual serenity on their tops, others are covered with a continual dark Mantle of ambient thick Mists; there are some which triumph only with wholsome Plants, exiling all Venomous Weeds. In the Mountain Queyn, both small and great stones are found in a cubical or foursquare Figure, which are also in one of the Mountains of Calabria, of which we have treated in our Book of the Subterranean World. The Mountain Paoki in the Province of Xensi, hath the Figure of a Cock, who on the approach of a storm sendeth forth such murmurs and roarings, that may be heard far distant; and Olaus Magnus in his History of the Northern Regions saith, that such monstrous sounds happen in the Mountains of the Botnick Sea.

A moveable Mountain.

That is worthy of admiration which the Chinesian Oreoscopists relate concerning the Mountain Cio, that on the top of it there is a stone five perches high, and another also in the Kingdom of Fokien, which as often as a storm is near totereth, and is moved hither and thither, as Cypress Trees shaken by the winds. Vide Author Part 4. Folio. 170.

There is another Mountain continually covered with Frost, the cause of which may be conjectured to be the Nitrous Spirits, which the Mountain, together with the vapours of the watry receptacles therein laid up, perspireth. Further Vide

Author Part, 4. Folio 171.

A Mountain in the Province Kiangsi hath two tops, the uppermost of which resembles a Dragon, seeming to stoop siercely at the lower Spire, which appeareth like a Rampant Tyger; from whose various Aspects the Priests make many rules of divination for their Disciples.

Another Mountain by its seven tops configureth the seven Stars in the Constel-

lation of the greater Bear.

But the Mountain fashioned in the shape of an Idol near the City of Tunchue, in the Province of Fokien, exceedeth all admiration; concerning which thus writeth Father Martinius in his Atlas, Folio 69. The first Mountain of this Provinceis worthy of admiration, being situated on the banks of the River Feusfor from this Mountain they have, as I may say, not formed a Monstrous, but a Mountainous Idol, which they call Fe; it sitteth with cross legs, or decassated feet, folding the hands in his bosom. You may judge of the Magnitude, the Eyes, Ears, Nostrils, and Mouth, being perspicuous to the beholders at least two miles, supposed not to be cut out, as Dinostratus offered to carve the Mountain Athos into an Alexander, holding a City in one hand, and a River in the other; but the meer work of Nature much assisted by fancy.

They report of the Mountain Taipe in the Province of Xensi, much celebrated by the Oreoscopists or Mountain-Diviners, that a Drum being beaten on it raiseth suddenly thunder, lightning, and great tempests: Therefore is there a strict Law and severe punishments provided to the contrary.

The Oreologists relate that there is a Mountain in the Province Uquang, which is so tenacious of its own right, that if any one hath feloniously taken any of its wood, fruit, or the like, he shall never be able to depart thence, being perpetually included as in a Labyrinth; but he that religiously abstaineth, may go thence without trouble. But we reckon this amongst the Fables of the Bonzii.

There also are Æolian, or windy Mountains, such as in Europe; for in the Province Huquang is a Mountain called Fang, from which, as Martinius relates, in the Spring and Autumn not the least breath appears; but from the hollow Caverns in Summer assiduous blasts and continual blowings issue.

chap. V.

Of the Wonders of Lakes, Rivers, and Springs.

HE Lakes of the Chineses are like their Mountains, full of Rarities. There is a Lake in the Province Fokien, which converteth Iron into Copper; the water being very green, we presume it is full of Nitrous spirits, and so discoloured with Coperas, which operates in the conversion of this metal.

Another Lake called Chung in the Province of Fokien, hath a greater wonder; for they report, that in a fair House there erected, as often as rain or a tempest is approaching, there is a sound heard like the ringing of a Bell. For the reason wide the

Author, fol. 175.

In the Mountain Talans, in the Province Quantung, is said to be a Lake which is most clear throughout the whole year, except in the Autumnal Season, in which it is tinctured so deep with a true blew, that it dyes into the same colour whatever is dipped in it. For the reason vid. Ath. fol. 175.

There is near Sining a Mountain called Tenlu in the Province Quantung, full of Caverns, and dreadful to behold; in it, as Father Martinius witnesseth, they report a standing Pool to be, into which if you cast a stone from alost, you shall presently hear a roaring and noise like unto thunder, and immediately the Sky being troubled disembogues violent showers.

In the Province Junnam is the Lake called Chin, so much celebrated by Geographers and set forth in their Maps; concerning which their Histories relate, that out of the ruine of a great and populous City swallowed by an Earthquake, after whose dreadful devoration the Scene suddenly changed into the prospect of this pleasant Lake, none but a Child swimming on a piece of wood escaped. This pleasant Lake, none but a Child swimming on a piece of wood escaped. This Lake is called also the Starry Sea, from certain weeds appearing on the surface like beamy Stars.

CHAP. VI.

Of strange or foreign Plants in China.

As the Empire of the Chineses by a continuated tract of Lands participateth the properties of things with India, the Seas being subject to the Torrid Zone; so also it must of necessity produce foreign Plants endued with rare qualities. But to recount some of them; The first is the Rose of China that springeth out of Trees, which twice every day changeth its colour, even now being all purple, or red, and by and by becoming altogether white, yet without any sweet scent. Vid. the Author, Part 4. Cap. 5. fol. 176.

There also groweth in the Province Quantung, a Plant which they call Chisung, which is to say Weather-wise; for the Mariners, as Father Martinius relateth, do by the number and distance of the Knots growing thereon, predict how many tempests shall be throughout the whole year, and when they shall happen. Far-

ther vid. Author, Part 4. Chap. 6. fol. 177.

In the Province Quangsi there groweth a Tree, which they call Quanlang, which instead of pith hath a soft pulp like unto flour, whereof the Natives make bread, and is applicable to the uses with flour; of which Trees Marcus Paulus

Venetus maketh mention. Lib. 3. chap. 19.

There is said to be a Lake near the City Vuting in the Province Hunnam, which is called Hociniao, on every side beautifully surrounded with Trees; the Leaves that fall from them are changed into small Birds of a black colour, in such numbers that the Inhabitants suppose them to be Spirits. So Martinius in his Atlas. The like in Scotland and elsewhere, as Soland Geese, Clack Geese and Barnicles.

The Atlas of China mentions an Herb, in the Province of Huquang, called Pusu, which liveth a thousand years, and hath the virtue of restoring Youth and chang-

ing gray hairs into black: of which the truth may well be doubted.

There is also found the Root called Ginjeng, in the Province of Leaotung, most famous throughout all China; stom the operation of whose wonderful virtue the vulgar Chineses believe strange restoration of Health and Longevity. See Father

Martinius, in the 35. folio of his Atlas.

There is the Plant called Cha, which not being able to contain it self within the bounds of China, hath infinuated it self into Europe; it aboundeth in divers Regions of China, and there is great difference, but the best and more choice is in the Province Kiangnan, in the Territory of the City Hocichen; the leaf being boiled and infused in water, they drink hot as often as they please; it is of a Diuretick faculty, much fortifies the stomach, exhilarates the spirits, and wonderfully openeth all the Nephritick passages or Reins; it freeth the head by suppressing of fuliginous vapours, so that it is a most excellent drink for studious and sedentary perlons, to quicken them in their operations; and though at the first it seemeth insipid and bitter, yet Custom makes it pleasant; and though the Turkish Coffee administer the like cordiality, and the Mexican Chocolate be another excellent drink, yet Tea, if the best, very much excelleth them, both because that Chocolate in hot Seasons inflameth more than ordinary, and Coffee agitateth choler; but Tea in all Seasons hath one and the same effect. But concerning this Plant, the Draught whereof we have here inserted, see Martinius in his Atlas Sinicus at large.



It is reported, that there groweth an Herb in the Province Xensi, called Quei, which being eaten causeth mirth and laughter, somewhat like unto the Weed

Our Atlas reporteth an admirable kind of Withy or Vine to grow in the Mountains of Quantung, called by the Chineses Teng, by the Portugals the Wheel, you would believe it to be a rope wreathed by Nature, of a very great length creeping along through the Mountainous Earth; it is full of prickles, and with oblong leaves, it often spreads for the space of a furlong; there is such plenty of it in the Mountains, that the long branches being entangled within one another, make the way unpassable for the Deer; they make of it Cables and Tackle for Ships, and being wrought into fine threads, it serves to make Bee-hives, Cratches, Chairs, Pillows, Beds, and Mattresses; for no Vermine will be harboured in it; in the Summer it greatly refresheth persons wearied with heat.



There are also in the Provinces Junnan, and Chianfi, Trees whose Wood may deservedly be reckoned amongst the pretious commodities; they call that which is young and tender Aquila, and when it is grown to maturity it is called Calambi; the value of this Plant confisteth in the odour, which is sweetest when aged, and nothing can be more fragrant. There is such plenty of the best fort of the Aqualin in the Mountains of Conchinchina called Moi, in Junnan and Chiansi. Provinces conterminate on Conchinchina, that it is free for all persons, and sometimes transported to a hundred-fold gain, especially amongst the Brachmans, who make sacred piles of it on the great days of Solemnity, in which Women Consecrate themselves unto the flames, out of love to their deceased Husbands; or when the Corps of great deserving persons are burnt : for they sottishly believe their false Gods are wonderfully delighted with such kind of odours, and are thereby rendred propitious unto the souls of the departed, in their Transmigration: but the Calambi is of a greater price, and reserved for the Emperour; it groweth upon the Mountains, and is fetched thence by night with Torches, the better to evade the incursions of wild Beasts there residing. In Japan the Noblemen make of it Odoriferous Chairs; some suppose this Wood to be a kind of our Lentiscus, or the Turpentine, although by the benificency of the Sun and Climate, it is much improved.

In the Provinces Suchuen, Xensi, and the City Socieu, near the Chinesian Wall, is found in great abundance that so famous and Physical Drug Rhubarb, concerning whose variety, excellency, mannner of gathering and preserving, vide Author Part 4. Chap. 6. Folio 183. The form of which you have in this annexed

Print.

There are in the aforesaid Regions, especially in the Province Chekiang, near the City Sungiang, Pine-trees of so wonderful bigness in the waste, that eight men with their arms extended cannot fathom them, within whose vast rind forty men may well stand; also Reeds of so great bigness, that the joints betwixt the internodes or knots will serve to hold liquor instead of a Kilderkin or Barrel.

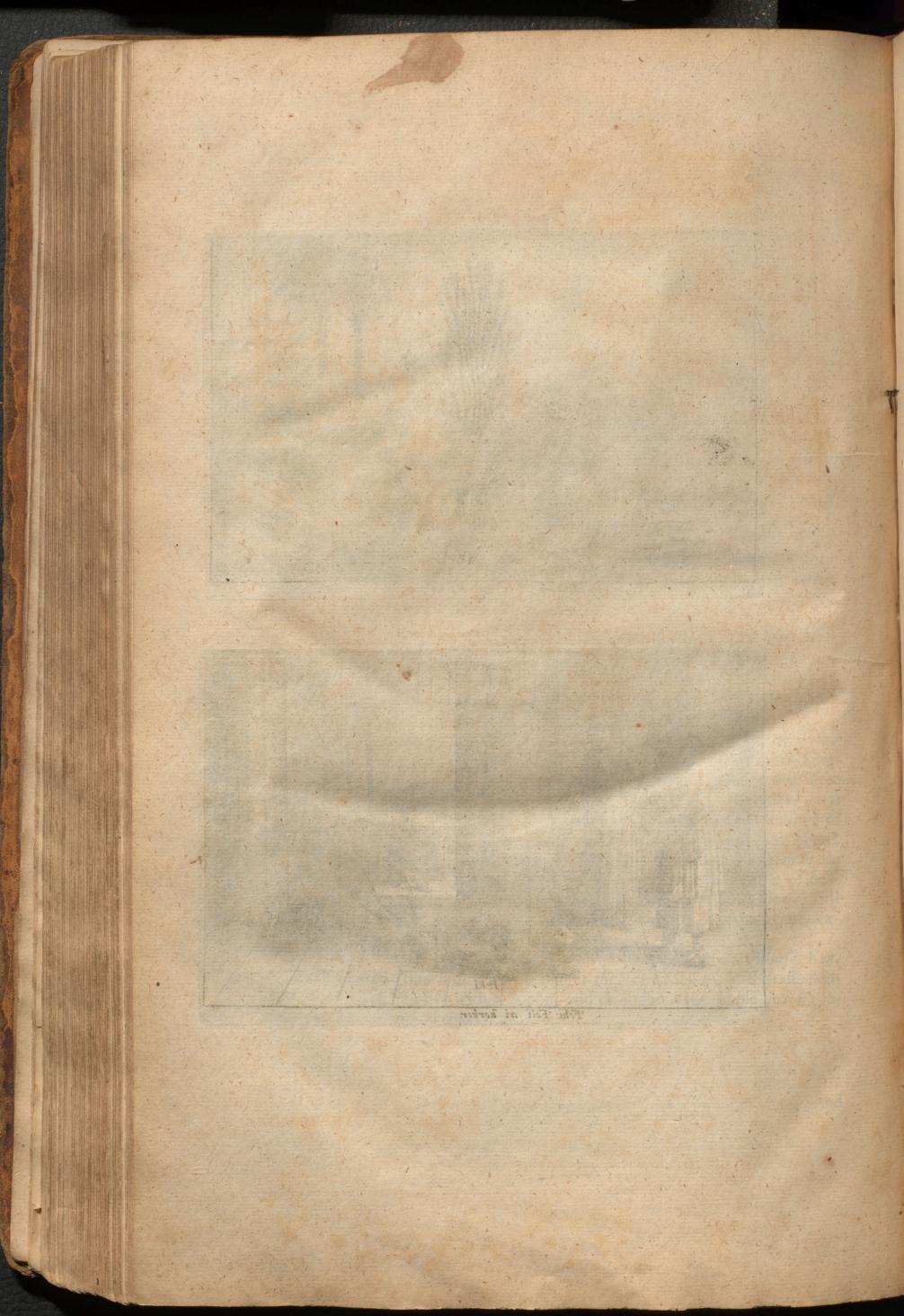
There are such variety of Fruit-bearing-trees in China, that they answer to all the products of that nature in every Climate of the world, what ever the Torrid, Temperate, or Frozen Zones produce; but amongst them she boasts of one Tree which bears no Fruit, as we may say, and yetabounds with delicious variety; it is called for its thorny and prickly leaves, by the Chineses Po-lo-nie, and instead of Buds and Blossoms it thrusts forth excrescencies of a prodigious size, bigger then our largest Pompions, and not unlike, some of them as much as a man can carry; the rind is tough and bristly, which opened, assordeth a store-house of delicious varieties, enough to satisfie twenty persons, insomuch that the Chineses call it a Sack full of Honey Fruite, the meanest of which for taste, as some report, excels the choicest of our Mellons.

Like unto this is the Tree which the Indians call Papaya, and the Chineses Fanyay-Xu, it beareth a bunch of fruit no bigger then our Mellon, of the taste delicious, the juice to be eaten with a Spoon, and throughout the whole year it glo-

ries in Flowers green, and ripe Fruit.









And besides they have in China a Tree called Kagin, yielding Fruit twice a year, which by inversion thrusts forth the seed or kernels, like warts or such excrescencies on the out-side of the Fruits, and is in common to the East and West Indies, who call it Ananas; but the Chineses call it Fam-polo-Mie: it groweth in the Provinces Quantung, Kiangsi, and Fokien, and is supposed to have been first brought from Peru; the Tree on which it groweth is not a shrub, but an herb like unto Cardnus, they call it Cartriosoli, on whose least a fruit groweth sticking unto its stalk, of so pleasant and exquisite a taste, that it may easily obtain the preheminency amongst the most noble Fruits of India and China; the spermatick faculty is innate in all the parts thereof, for not only the seeds shed on the ground, but its sprouts and leaves being planted, produce the like Fruits; concerning which admirable product of Nature, see what we have discoursed at large concerning the Seeds of things, in the 12th Book of my Subterranean World: the feeds of such sorts of plants conduce much to prove, that new Philosophy of Plants, of which I have there laid the Platform.

The most noted Fruits, Manga, Lici, Quei, are every where described; but how Manga is inocculated in the Pom-Citron, is much different from the Art of the Europeans, being performed without transfoliation or inoculation; for they only bind a bough of the fruit Manga, to a bough of the Pom-Citron, and dawb it about with clay; which being done, they conjoyn, and so bring forth the most excellent fruit of both.

The Atlas Sinicus relateth of a Tree in the Province Chekiang, which produceth a fruit that is fat, whereof they make most excellent White Candles, which neither foul the hands, nor make any ill scent being extinguished; the Tree is like unto our Pear-tree when the fruit is ripe, they break the bark, macerate and steep it in hot water, and when that they have watered the heated pulp, they make it up into a lump, which is like unto Suet: and from its Nut they extract Oyl, like our Oyl of Olives, very useful in the winter season; the leaves are stained with a Copper-like redness, which dropping to the ground, affordeth the Sheep and Kine good food, by which they become wonderful fat.

The

CHAP. VII.

Of strange Beasts or Animals in China.

Here are in China, but especially in Junnan and Quansi, great plenty of Elephants, Tygers, and Bears; but I shall treat of such as be seen no where else but in China.

In the Western Provinces of China, viz. Xensi and Kiangsi is the odoriferous Stag or Deer, for so the Chineses call the Xechiam; it is an Animal produceth Musk: Concerning which thus Atlas Sinicus; That there may be no doubt what Musk is, I shall discover it, having been more then once an Ocular Spectatour; there is a certain bunch or excrescency towards the belly of the Animal, called by the Chineses Xe, much like unto a Purse, consisting of a thin skin, covered with hair: the odour or fragrancy thereof is called Xehiang, which signifieth Musk; it is a four-footed Beast, not much unlike a Deer, the hair of it somewhat more black, and altogether without borns, the flesh of it when killed, is eaten by the Chineses: In this Province and in Suchuen, Junnan, and the places more near the West, is found great plenty of Musk; those Bunches or Purses if they be not adulterated, are of so strong a scent as the pure Zybeth: but the crafty Merchants Stuff the purses which the skin of the Beast maketh, with the blood, skin, or some part else, and sell them for the true and genuine; some mix it with Dragons blood, and by this means of one bladder make two or three, but yet the more skilful do discern the fallacy, for if being burned it evaporateth, it is believed to be true, but if when it is burned there remaineth somewhat like unto a Coal or Cinder, it is adulterate. Almost the same is delivered by Father Philip Marinus in his History of Tunchino, in which place there is plenty of these Animals, which he faith is so simple, that not knowing how to escape, it will of its own accord present it self unto the Huntsmen to be slaughtered.



The Hippotame or Sea-Horse, called by the Chineses Hayma.

These Animals are often seen on the Shores of the Chinesian and Indian Ocean, in Hainam, the Philippine Islands, the Maldiva, and especially in Mozambique, on the Southern coast of Africa; it is a very deformed creature, and terrible to behold. Father Boim whilst that he staid at Mozambique, dissected and inspected him, of whom thus in his own words. I have annexed a double Scheme of the true Sea-borfe, of which when I was at Mozambique, I saw a great company wallowing on the Sea in a creek on the sands. The Judge of the City Mozambique sent the head of an Hippotame unto the Colledge, that I might peruse it; which measuring, I found in length three Cubits from the mouth to the shoulders; on the lower jaw it had two high bended teeth, unto which in the upper jaw the great teeth were consentaneous, othe tongue lolling out. Afterwards viewing the more inland parts of Crafraria, coasting the shore in a Gally, we beheld at least fifty Sea-horses within a stones cast, neighing and playing divers tricks in the water; a Slave with his Musket killed one of them, which bringing ashore, sharing his pieces amongst themselves, they pulled out his teeth, and gave me the bigest; his skin is very hard, he bath no bairs but only in the end of his tayl, which are bending, they cast a brightness as polished black born, and about the bigness of a quill or small reed, of which the Cafres make Bracelets, both for Ornament, and to prevent the Palsie: Of their Teeth are made Beads, Crosses, and Images, they stop the Flux of Blood; but all have not this vertue, only those that are taken at a certain season of the year. In the Royal Hospital at Goathere is a great Sea-borse tooth, the which applied to a Veinthat is opened, will immediately stop the blood. The story of a Prince of Malabar flain by the Portugals, is sufficiently known, whom finding wounded with many Bullets, yet without any fign of blood, though his wounds were gaping, they striping and pulling some piece of the bone of the Hippotame that hung about his neck, the blood, like a Torrent that breaketh over the banks flowed out of the dead Corps, whose frigid nature fo stops and coagulateth. Thus Father Boim.

The Province Fokien hath an Animal perfectly resembling man, but longer arms, and all over hairy, called Fese, most swift and greedy after humane flesh, which that he may the better make his prey, he feigneth a laughter, and suddenly There are also in China Apes and while the person stands listning, seiseth. Baboons of a different kind, whereof some imitate Men, others Dogs and Cats, and are also tractable and docile to admiration, of which take Father Roths relation, he being an eye-witness. The King of Bengala in the year 1660. dispatched unto the Emperour of the Mogores a solemn Embassy, with many rich Presents, amongst which was a Triumphal Chariot drawn by two white horses wonderfully adorned with Gold and Gems; but that which was more worthy admiration, the Charioteer was no humane Creature, for a great Baboon guided the Reins with no small skill and dexterity, his Livery Cloak and Cap shining with Scarlet and Gold, the Champion, a great Mastive sitting on the highest seat as in a Throne of Majesty, decked and adorned with Gold and Jewels in so great splendour, that he looked upon himself as a Demi-god, and not a Dog; his Valets-de-chambre, Pages, and Lacquies, richly drestaccording to their place and office, were all Apes and Monkies, officiously attending round about him, who so well had learnt his lesson, that when any person of quality drew near, he not only performed due reverence, making low Congies, but his well instructed Life-guard did the like: which the Emperour beholding with great pleasure and admiration, caused a high Treatment to be prepared for them, where each had his own proper and peculiar Mess, where his Guests seasted themselves with good order and gravity. This pleasant Comedy I saw acted in the Imperial Palace at Agra.

CHAP. VIII.

Of several Fowls no where seen but in China.

Mongst which the Bird Royal, which they call Fum Hoam, deserves the first place; of whom in his Flora thus Father Boim: This Bird of most admirable Beauty, if at any time absent or a while unseen, it is an Omen of some missortune to the Royal Family; the Male is called Fum, the Female Hoam; they have their Nests in the Mountains near Peking, their heads are like a Peacocks; the Chinesians Emblem their shoulders to the Vertues, their wings signific Justice, their sides Obedience, and the Nest Fidelity; this pious Bird, as they term it, is like unto a Rhinoceros, it never turns but goeth backwards, with the Majestick pace of a Stag; it hath a Cocks train, crested like a Serpent, feet like a Tortoise, and Angels wings; the Emperour, Colais and Mandorines have these Birds embroidered in Gold on their Vests and other Habits.



In the Kingdom of Suchue are fleece-bearing Hens, they are small Duck leg'd, yet bold and daring, and they are much esteemed by the Women for their callow Down, and soft Plumage resembling Wool, delightful to handle.

They report in the Province Suchue, there is a Bird produced of the flower Tunchon, which therefore is called Tunchonfung; this Bird doth measure out life with the days of the flower, so fading, and so expiring; she is vested with so great variety of Plumes, that her wings expanded lively deportraiture the beauties of the flower when blown.

Between Conchinchina and the Island Hainan, are many great and small Rocks, within which in the Spring-time a multitude of little Birds, like unto Sparrows, or Swallows, flock to build their Nests; from whence they come is not known,

they fix their Nests to the Rocks with singular Artisice, they lay their Eggs, hatch their young ones, and then slye away; their Nests are gathered up and transported by whole Cargoes into China and Japan, where they are esteemed delicacies; these Nests are in a manner Diaphanous or Transparent, I have three in my Study, they are somewhat of a Yellowish colour, of an Aromatical composition, and being mixed with what meat soever, season the Mess with a grateful taste; the matter whereof their Nests are built, they produce out of their stomach, which sixing on the Rocks, they curiously form with a liquor they find issuing from the Clests; but farther, see Father Daniel Bartolus in his History of China, and Father Philip Marinus in his History of China. Folio 42.

CHAP. IX.

Of the Fishes of China.

Here is in the Province Quantung the to be admired Animal, called by the Chineses Hoangioyu, that is, the Saffron Fish, which in the Summer season is wonderfully transformed to a Bird of the same colour, and like other Fowls flying over the Mountains, seeketh its nutriment; but when Autumn is ended, returning to the Sea, it is changed into a Fish, which the Natives sish for as a delicacy, for it is of a most pleasant taste. The cause of this Metamorphosis, vide Author Part 4. Chap. 9. Folio 199. 200. and 201.

They report of a Fish in the Province Quantung, which they call the swiming Cow, that it often cometh a shore and fighteth with the Land Cows; but continuing long out of the water, the Horn waxeth soft, and becoming of no defence, the Fish is compelled to return again to the waters to recover the hardness of the Horn.

The Atlas saith there are a kind of Bats in the Province of Xensi, which are as big as a Hen or Goose, and much sought after by the Chineses as a singular dish, their slesh being much preferred before the most delicate meats that can be made of Hens; see what I have said before concerning Bats in the Empire of the Mogor.

In the Province of Quantung is found a Sea-monster with four eyes and six feet, which liveth by feeding on Oysters, and vomits up things like Pearls, it resembles the creature called a Sea-Spider, and both like unto a Tortoise. The Atlas also relateth, that in the Province Quangsi, in a Cleft of a Monutain, there are Fish that have four feet and horns, which the Chineses call the delight of the Dragon, and esteem it an offence worthy to be punished with death to injure them; they say also that there is in this tract of land an Animal that resembleth a Bird in the head, and a Fish on the tayl, which they call Rondoves, that is, Swallows; I have one to show in my Study, which will turn it self unto that part from whence the wind bloweth.

Atlas likewise reporteth, that in this Province are found Crabs, which when they have left the Water and come into the Air, immediately are turned into a most hard stone, yet retaining their form.

CHAP. X.

Of the Serpents of China.

The Magnitude of the Serpents.

Ome of which are of so prodigious a size, that, as the Atlas relateth, in The Province guangsi there are some, thirty foot long, unto which if their bulk answereth, one would believe that greater cannot be. 'The Flora Sinensis reporteth of the Serpent called the Gento, that it devoureth whole Stags, yet 'is not very venomous; it is partly Ash-coloured, their length from eighteen to 'twenty four foot; being hungry it rusheth out of the Thickets and seizeth his 'prey; Erected upon the tayl he maintains a fight with Men or wild Beasts; often-'times it will seize upon a Man by leaping from a Tree, and kill him by his violent windings about him: the Chineses preserve his Gall to cure the diseases of the Marcus Paulus Venetus testissieth the same of the Serpents in the Province of Carrajam, which be so great, that some are in length ten paces, in thickness ten palms; a Geometrical pace confisting of five foot, the length of this Serpent must be fifty foot, and so it exceeds the Serpents of Quangfitwenty foot; but if it contain the common pace which is three foot, then they are equal: But thus Marcus Paulus, 5 There are bred in the Province of Carrajam very great Serpents, some 'in length ten paces, and in thickness ten palms, having instead of feet claws like 'those of a Lyon or Falcon; they have great heads, and fiery eyes staring like saw-'cers, and bunching forth like foot-balls; their mouth and jaws so wide, that they 'are able to swallow a Man, with large and sharp teeth, being terrible to behold; they are taken after this manner, this Serpent in the day time lyeth hid in Caves of the Mountains, and in the night time goeth forth hunting the Dens of Beasts for prey, which he devoureth, not fearing either Lyons, Bears, or any other Creature, and having satisfied his bunger, returneth to his Cave, with 'the weight of his body plowing exceeding deep Furrows, the earth being fandy, 'in which tract the Huntsmen fix strong stakes, pointed with sharp Iron, which 'they conceal with the fand; and when the Serpent cometh forth to feek his prey, or returneth home, as he creepeth along the fand giveth way, and the Iron spikes 'pierce his Breast, goring his Intrals; where being fastned and sore wounded, 'the Huntsmen kill him, and sell his Gall at a great price, it being Medicinal; the flesh they sell for meat, and Men feed freely on it. Thus far Marcus Paulus Venetus. And though these may be reckoned amongst Dragons, yet are they without Poyson, of which there are divers others, as the Atlas relateth, in the Province of Chekiang, vide Author for the reasons, Part 4. Chap. 10. Folio 203. and 204.

There are also other Serpents in China full with incurable poison, called Cabra de Cabelo, that is, the Hairy-headed Serpent, of whose stone we have made mention. In the Empire of the Mogor there is another fort swollen with deadly venome, and yet exceedingly valued for the excellent Antidotes that are compounded of them; let this Serpent be steeped in a large Vessel full of rich Wine, so that his Head may come out at a hole made in the middle of the cover, then put fire under it till the Wine be ready to boyl, and the poyson of the Serpent breath out, and is all dissolved into smoke, the head being cut off, the sless is the most pretious

Antidote against all poysons.

There are Tortoises discovered in the Chinesian Ocean, as the Atlas testissieth, that afar off appear like Rocks.

The

The Flora Sinensis says, that there are found Tortoises in the Kingdom of Honan, some green, and some blew; there are also others that to mend their pace have wings added to their seet.

CHAP. XI.

Of the wondrous Stones and Minerals in China.

A TLAS, and other Writers fay, That Nature hath here sported her self in Stones, and the Occonomy of Minerals, as well as Animals. In the Province Huquang at the Mountain Xeyen, especially after the fall of rains, are found Stones, which they call Swallows, so resembling that Bird, that they want nothing but life; the Physicians distinguish them into male and semale, and use them in

their several Compounds.

The Chinesian Geologists report that a Stone is found in the Province of Xensi, of an inestimable price, for that it increaseth and decreaseth according to the Full and Wane of the Moon; but many Writers of Natural Observations report, that the Stone called Selenitis hath the same essect amongst us: This is a kind of Talcus or Specular Stone, which I have oftentimes observed, not only to shine at the light or splendour of the Moon, but perfectly to shew, as in a glass, the figure of the Moon, when at Full, when an half Moon, and in a sextile figure; whence I suppose the sable to have its original, how that this Lunary Stone sometimes increaseth, and othersome decreaseth according to the appearance of the Moon.

They have an Earth called Quei, a Mineral very bright and much esteemed by the Women, being endowed with a Cosmetick faculty, which insused in water with a gentle Fucus mundifies the skin, taking away all Morphew, Freckles, Flushings, Pimples, and such rubifying ebullitions; they call it Quei Xi, that is the

Noble Lady.

There is in the Province of Xantung a Stone taken out of a Cows paunch, of a clay colour, about the bigness of a Goose Egge, but inferiour to Bezoar in solidity, being of a lighter substance, and therefore thought by some to be more eminent in virtue.

In the Province Kiangsi at the Mountain Yangkin is seen a wonderful Stone, which, being formed into an humane shape, either by Nature or Art, assumeth diverse colours according to the various temperature of the Air, as some affirm,

by which they prognosticate either fair or foul weather.

The Chinesian Atlas tells of an Herb called Ashestus in Tanin, growing upon a stone, that desieth the slames, not suffering in a siery tryal, but cometh forth a Conquerour, no way impaired by the siercest ardour, though a sibrous small excrescency like hairs; but being put into water it moulders like Clay and is suddenly consumed. How this Ashestus is hatchel'd into slax, spun and woven into since linnen, whose maculations and all other soil is, as we may say, washed and rinsed by sire, as other linnen is by water; see my Mundus Subterraneus, lib. 12.

There is a City called Jaochen, on the Northern bank of the River Po, in the Province Kiangsi, which alone hath the honour to make the best Porcellan Ware or China Dishes, so highly esteemed in Europe and elsewhere; yet they setch their materials from another City that hath that precious Vein of Earth in great abundance, which yields them small Audits, not being able to make the like use thereof:

thereof: The Body is rather of a fandy than clayie substance, tender and brittle, which they knead, with often sprinkling water, into a contiguous Paste, thence raising and modeling vessels of what size or shape they please, which they bake with great care by lent and yet continued heats, till they bring it to some perfection; and being broken they new mould them, bringing them to almost their prission value.

As the Mountains of China are replenished with other Metals, so also there are plenty of Gold and Silver Mines; but by the Emperours Edicts they are prohibited to dig them, because from the virulent exhalations of the earth, the workmen are exposed to disease and death: But they have Golden Ore, which they extract from the sand of Rivers and Springs. And besides they have those which promise to themselves and others Mountains of Gold by the Art of Chymistry, and there is a place near Pukiang in the Province of Sucheu, that boasts of Hoangtius, the sirst Professor of Alchymie and transmutation of Metals into Gold, 2500 years before the Birth of our Saviour. And that this Empire is rich in Gold and other Metals, the plenty of hot Baths, the abundance of Nitre, Alumen, Vitriol, Sulphur, and Subterranean Fires, do prove.

There is a Spring in the Province Honan, the upper part of whose water is very

cold; but thrust your hand in a little depth, and it is scalding hot.

But that which is more worthy admiration is, in the Province Xansi there are Wells of fire, as common as Springs of water in other parts; the Inhabitants therewith dress their meat, closing up the mouth of the Well, that it admitteth of nothing else but the Pot or Kettle; the heat so contracted easily makes the Pot boil. The Atlas saith, That this fire is thick, and not so bright as other slame, and though very hot, yet consumeth not wood cast into it; being collected as in a Stove, it may easily be carried about, and used to boil meat, but at last it will expire. They have also in this Province, Coal like unto that which the Dutch call Leigh Coal, of greatest use to the Northern Chineses, especially for heating their surnaces; they are digged up in huge great pieces, but they break them, and mixed with water they make them up into lumps, which with difficulty take sire, but once kindled burn siercely and continue long; the furnaces in their Stoves are like those in Germany, but sometimes they are made like unto a Bed, and serve to lye upon in the Winter: Thus the Atlas. A Scheme of the Fiery Wells is here annexed.



PART V.

Concerning Archite Eture and other Mechanick Arts of the Chineses.

THE PREFACE.

Lithough the Chineses have not that knowledge of the speculative Sciences, as the Europeans, yet they are very capable of them, and have profited so far in the Mathematicks, that although formerly they hardly understood any other part but Astronomy and Arithmetick; yet diligently studying the Books composed by us, they have attempted to publish somewhat concerning occult Philosophy, abundantly labouring in the Ethicks and Politicks, together with the Oeconomicks, judging him sittest for the great Dignities and Employments of the Empire that is best read therein, in which their Governours are great proficients, as appears if you consider with what admirable order their Laws are formed for the Preservation, Glory, and Riches of so large an Empire.

CHAP. I.

Of the Bridges and wonderful Fabricks of the Chineses.

ND first the Bridge called Loyang in the Province of Fokien, exceedeth all admiration, builded by a Prefect or Governour named Cayang, the longitude extendeth above 360 perches, the latitude about fix, where this Bridge now stands; there was a passage for Ships but very dangerous, the violence of the Current was fo great, the building of this Bridge cost 4000000. Crowns, concerning which thus relateth the Atlas: 'I twice beheld the famous Bridge Loyang with amazement, which is all built of one fort of black hewen stone, there is no Arch, but it 'is erected upon 300. Massy stone-piles, all of the figure of a Ship, on each side 'ending in an acute Angle, that they may the less suffer by the force and beating 'of the Waves; on the tops of these piles are laid stones of an equal length, every 'stone is twenty two paces, which I there measured walking leasurely, and two 'paces broad, so that there is 1400. mighty stone-beams all alike, a most stupendious work; and to prevent falling off, there are rails with Lyons cut in sone on both with many other ornaments: But this is only the Description of part of this Bridge which lyeth between the Town Logan, and a Castle built upon the Bridge; 'the other part being equal. That this Bridge should be built with so little cost, is 'no wonder, considering the greatest part of the Labourers serve Gratis in publick works, and those that receive wages have not the tenth part so much as our Labourers in Europe. Marcus Paulus Venetus maketh mention also of this Bridge when he describeth the City Xartes. There Cc

There is a Bridge in the Province Queichen called Tiensem, that is built by Heaven, it is a most excellent work of Nature, consisting of one stone over the Torrent Tanki, whose latitude is two perches, and the longitude twenty; this place formerly was shut up within a Mountain, but by the sorce and violence of the floods, the Mountain being eaten away and hollowed, this Bridge was left.

In the Province Xensi is a way made with Bridges by the General of an Army named Chanleang, in the making whereof an Army of many hundred thousand Men were employed, whole Mountains cut through at such a depth, that the sides perpendicularly equal with the top of the Mountains, seem to brave the Clouds, and yet every way admitteth the light that elapseth from above; in some places he built Bridges with Beams, and Spars laid from Mountain to Mountain, and upheld by Beams placed under them; in places where the Vallies are, wide Pillars are applyed; the third part of the Voyage consistent of Bridges of so great height, that you scarcely dare look down; the bredth of the way is capable of receiving four horsemen abreast, and to prevent falling, they have placed rails of wood and iron on both sides; it is called Cientao, that is, the Bridge of props and rails, and was erected for to shorten the way from the City Hanchung unto the Metropolitan City Sigansu, which before was 20000. stadia through turnings and windings, and now by the passage through these Mountains their Voyage is but eighty stadia.

There is another Bridge in this Province near unto Chogan, on the bank of the river Fi, built on one Arch from Mountain to Mountain, whose length is forty Chinesian perches, that is four hundred Cubits; the altitude or perpendicular to the Sassion river, which passeth under the Bridge, is reported to be sisty perches; the

Chineses call it the flying Bridge.

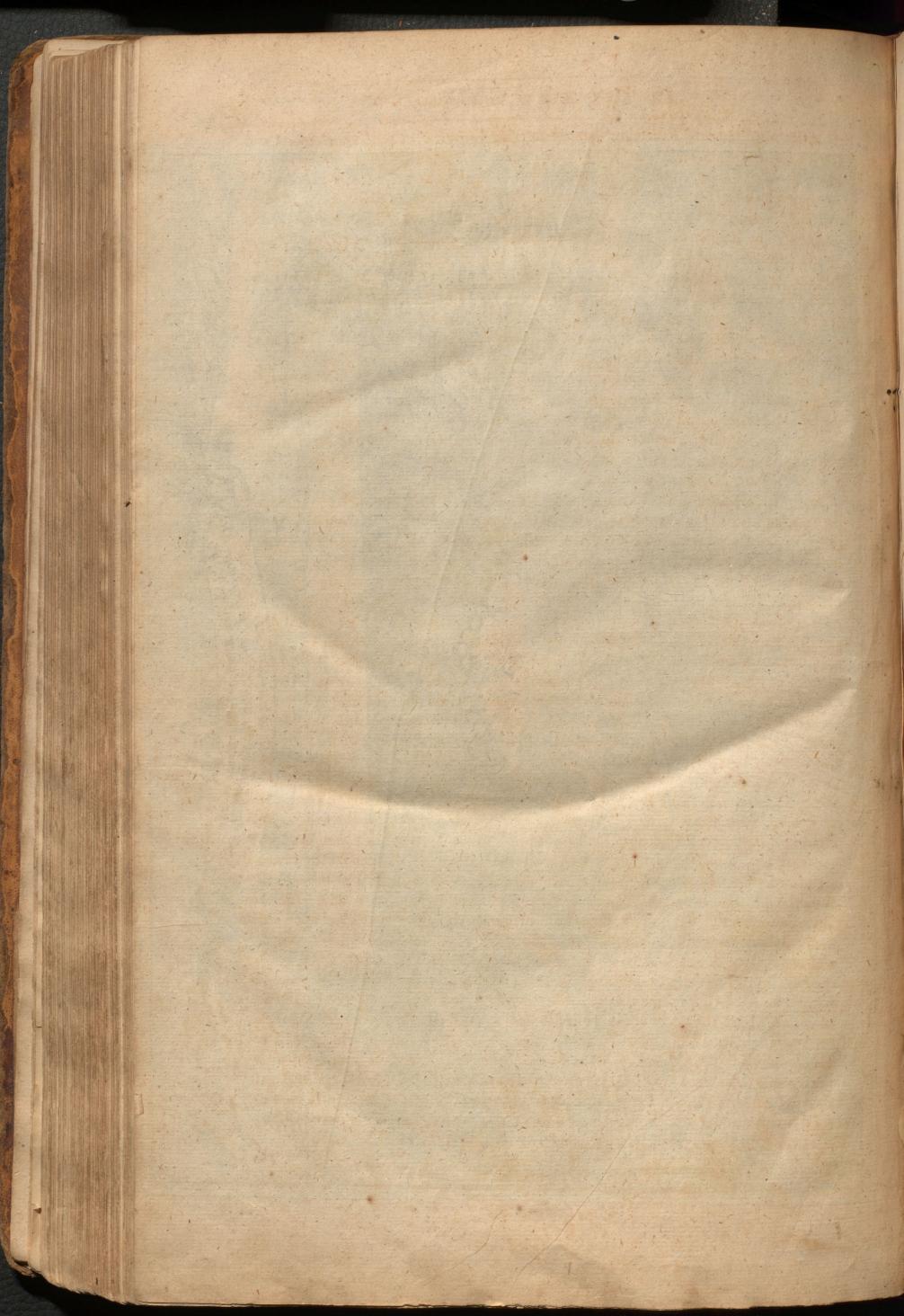
I have here placed the Figure, by which Artists may find out the manner of building that sabrick; I have seen the like Bridge built from Mountain to Mountain in France near Nemanse, which hath three Stories, the first consistent of sour Arches, under which Coaches pass, the other is raised upon twelve Arches, a passage for Horsemen; the third hath thirty six Arches, and serveth for an Aqueduct; report says, twas built by the antient Romans, it is vulgarly called Le pont du Gar-

den, erected over a river of the same name.

In the Province Junnan over a most deep Valley, through which a Torrent runneth with a rapid and violent flux of waters, is a Bridge reported to be built by the Emperour Mingus, of the family of Hame, in the 65th year of Christ, raised not with the cementing of vast stones or plaister-work, but with Iron Chains fastned to rings and hooks, so placing the Bridge to beams above; there are twenty chains, and every one consisteth of twenty perches; many passing over together the Bridge moveth hither and thither, possessing the Passengers with giddiness and fear of the ruine and the fall of the Bridge, so that I cannot sufficiently admire at the dexterity of the Chinesian Architects, who durst undertake so many and difficult works for the conveniency of Passengers.

When once you descend from the Bridges through the craggy Mountains into the Campaign, you enter upon the publick ways, which are so pleasant, being paved with sour-square stone, that you would think you went still through a City; and where the rough Mountains deny a passage, there their ingenuity contriv'd a a way, though performed with great labour and dissiculty; for in one place they were compelled to cut down Rocks, in other to level the abrupt tops of Mountains, to fill up the hollow Vallies, an incredible number of hands employed to make an easie passage throughout the whole Region, which at length they have performed. And in certain distances at every stone or mile boundary, which contain ten Chinesian stadia, are set Posts, by whose diligence, in a very short time, all the Proclamations





clamations and Imperial Edicts are carried unto the Governours with much speed; at each eighth boundary, that is one days journey, are erected publick houses, which they call Cunquon and Teli, unto which the Magistrates direct those that Travel upon publick Concerns, having been acquainted with the dignity of the Person, and the time when they will arrive, so preparing accordingly for their entertainment. The banks of the rivers are as commodious as the Imperial ways, no Tree or other Impediment being lest within five Cubits distance of the water, by which the towing of their Ships and Boats should be retarded; in many places they have made Wharfs of square stone, and placed where necessity requireth, stone Bridges of divers Arches; so that by the Magnificency of these Works, they at least equalize the antient Greeks and Romans, if not excel them; so great is the zeal and study of all persons, especially driving all advantages for the publick good.

I shall here say nothing concerning the Magnificency, Splendour, and almost infinite multitude of their Ships, which are to be found in every river throughout the whole Empire, and those in so great a number, that as the Fathers write, any one may well doubt whether more persons live in their Ships, especially in the Kingdoms nigh unto the Sea, or in the Cities; but concerning these, see Trigantius,

Samedus, Atlas, Marinus and others.

As for the buildings within the Walls, those of private persons are not stately, they having more regard to their conveniency than Splendour or Ornament; for the most part they are but one Story, abhorring the trouble of going up stairs; but what they want in height, they recompence in length and bredth, which makes it no wonder to find Cities in China of a vast extent: the six Stories of the Roman Colledge placed in length, would extend fifty paces more then half an Italian mile, which with the Gardens, Schools, and Courts, would make a City; nor doth the Splendour or Beauty of the Cities of China come near those of Europe, for they admit of no Windows near the street, but all inwards, like the Religious Houses of Nuns amongst us; the Houses of wealthy persons are splendid and costly, but those of the Magistrates or Mandorines exceed the rest, and may truly be called Palaces; in each Metropolis there are fifteen or twenty, and oftentimes more, in the other Cities for the most part eight, in the lesser four, all built alike, but that some are bigger than others, according to the dignity of the Prefect or Magistrate, and all erected at the Emperours cost, for his Officers, either Gowned or Martial. Neither doth the Emperour only allow them Palaces and Ships, but also Furniture, Provision, and Servants; the greater Palaces have four or five Courts, with as many houses on the front of the several Courts; in the Frontifpiece of each are three Gates, that in the middle biggest, both sides of the Gates are armed with Lyons cut in Marble, at whose bounds is a most capacious Hall supported with mighty Pillars, it is called Tang, in this the Magistrate administreth Justice, on each side the publick Posts have their lodgings; next to this is the inward Hall called Sutang, this is the Privy Chamber for secret retirement, conference, and saluration. Lastly followeth the great Gate and House, the Apartment of the Magistrates Wise and Children, being most richly adorned, to which is adjoyned Groves, Gardens, and Lakes, for pleasure and delight; but yet these Palaces have this inconveniency, being built of wood, if a fire breaketh out, oftentimes whole Cities are reduced into ashes in a very small space, as it hapned to Peking, which is the greatest City next unto Nanking, which was consumed with fire by a Rebel at the beginning of the irruptionmade by the Tartars, and in four days space; yet it was restored to its Pristine estate, and re-edified by the Tartars in four years time. But I shall shut up my Discourse concerning the Fabricks of China, with the most stupendious work of works. The

The Famous Chinese Wall.

Oncerning which thus Atlas Sinicus; 'This mighty Wall fortifies the borders of four entire Kingdoms, the longitude being three hundred Ger-'mane miles, of which fifteen make one degree, id est, twelve hundred English 'miles; The long series continues without any gap, only on the North part of the 'City Sinen, in the Province of Peking, which is supplyed with the inaccessable part of a Mountain, and where the mouth of the Saffron River receiveth the disembogues of lesser Rivers; the Avenues and Passes for Strangers and Travellers re-'pairing from Foreign Countries, are contrived Arch-wise like Bridges, or through 'Vaults under ground, all the rest unisorm though carried on for the most part 'through rough and uneven Countries, forcing a way not only over the Skirts, but 'the Mountains themselves at commutual distances; where one may assist the other 'are planted high Towers, and strong Gates, or Sally Ports, from whence they issue 'forth or retire when any Invasion or Assault requires; and convenient Fortresses 'also adjoined not only defensive, but accommodated for the reception of the 'Souldiers, which to make good and maintain, takes up no less then a million. 'The Wall is thirty Chinesian Cubits high, twelve broad, and often fifteen.

Xius Emperour of China, and Founder of that Imperial Family, began this Wall, who excelled all the Chinefian Princes in the Magnitude of his Works, and the glory of his Martial Atchievments; having Conquered all China by Subjugating the Family of Cheva, from the Governour of a Province he arose to be absolute and sole Monarch, reducing the Tartars by many signal Victories, and to prevent their future Incursions, he began this work the twenty second year of his Reign, which was two hundred and ten years before Christ, and in the space of five years compleated the whole Fabrick, impressing three Men out of ten throughout that world of China, amounting to many millions; And such was the composure of this miraculous work, being so strongly compacted and closely joyned, that if in any place of the Cementations a nail might by driven between the stones, those that by negligence committed that errour, were to suffer death without mercy: the work thus became so wondrous strong, that it is the greatest part of admiration to this day, for through the many viciflitudes of the Empire, changes of Government, Batteries and Assaults not only of the Enemy, but of Violent Tempests, Deluges of Rain, shaking Winds, and wearing Weather, yet it discovers not the least sign of Demolishment, nor Crakt or Crazed with Age, but appears almost as in its first strength, greatness, and beauty, and well may it be, for whose solidity whole Mountainsbp ripping up their Rocky Bowels for Quar were levelled, and vast Deserts drowned with deep and swallowing sands swept clean to the firm bottom.

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especient. The red believe of the source of the self of the order of the red for the section of the section of



There is also a Channel made by the Chineses at a vast expense of cost and labour, for commodious Navigation unto the Royal City Peking; and although many admire the Dutch for their Trenches or Cataracts cut through the Land for passage from place to place; yet the Channel Jun in China is admirable, beyond all their Works; concerning which thus Atlas Sinicus. The Province Xantung deserwedly boasts of the River Jun, the most famous Channel throughout the whole Empire of China, digged with incredible labour and industry, by which from most parts of the Empire Ships bring Merchandize to the Royal City Peking; this Trench beginneth on the North of the City Socien, from the bank of the Saffron river, thence stretching it felf unto Cining, and the City Lincing; from whence in that Channel it passeth into the river Quei, being some hundreds of miles. I have counted upon it above twenty Cataracts or Water-falls made of hewen stone, firm and nobly artificial, with a passage for Ships, where they damme up the waters with a Sluce, which is easily beaved up by the benefit of an Engine with a Wheel, affording an outlet to the Waters, and a passage to the Ships; and if they want Water for great Vessels, then in the middle passage before you come to Cining, they let in from the Lake Cang, through the greatest Catarast, as much as they please, timely closing the passage to prevent an inundation: These Cataracts are commonly called Tung-pa, because they sustain the force of the Water flowing from the Lake; now when Ships arrive, that they may not be forced to fail through the Lake, they have cut a Trench or Channel on the bank, fortified with Rampiers, by which all Ships do easily pass. At each Cataraci are persons maintained at the publick charge, to attend the Ships until they have passed the Catarasts.

The Province Chekiang rough and Mountainous, not able to compare with other Provinces, for great Cities, multitude of Inhabitants, and richness of Soil, yet produceth two Commodities of great profit, which none of the rest have, and those of so great use, that they are an ornament to the whole Empire. The first is, many thousand Bails of the best Paper, which plentifully surnisheth the 15 Kingdoms; the other is that Gum which they call Cie, distilling from Trees, not unlike that which drops from our Fir-trees; and of this they make that Varnish wherewith they so dress their houses, that though the out-sides be but low and mean, yet within they far exceed all Europe for splendour, every thing therein being so transparent that you can look no where, but as in a mirrour each opposite object

object is represented, and being tempered with divers Colours, and beautisted with Birds, Flowers, and Dragons, the several Essignes of Gods and Goddesses, and other Figures drawn to the life, at once abundantly delight and cause admiration in the beholders. This Gum they gather, and make it of whatsoever colour they please, but the Gold colour is the best, and next the most Black; before it is dryed it sendeth forth venomous exhalation, which causeth Swelling, the Ptissck, and Consumption; but they who use this preparation, have an Antidote ready, which defends them from the infection: Things Printed with this Gum or Vernice dry soonest in a damp place, but once dryed it never yields nor melteth; but of this Secret, with the manner of making and using it, vide Author Part 5. Chap. 1.

The Chineses boast of other Inventions, as first that of Printing, used by them long before it was known in Europe; but though they have found the Invention, yet the right use of it they understand not, being altogether ignorant of the Art of Founding of Letters, or Composing with them, but Cutting or Engraving upon Wood what they have to Print, like our Sculped Plates sitted for the Rowling-Press; so that not being able to distribute their Character, they are forced to have a standing form for every Page, by which means the Printing of one Volumne oft times silleth a whole House with their Typographical Tables; as for example, if the whole have but one hundred Sheets, they must have four hundred Tables.

Secondly, Though we do not deny but they had the Invention of Cun-powder besore us, because the Fathers of our Society have seen great Ordnance big as Bazaliscoes, cast for a Siege in divers Provinces, especially in Nanking, which are very antient; yet they never arrived to our perfection, being unskilful in Fireworks; but their Art in casting excels, as appears by the mighty Statues, great Guns, and ponderous Bells each where frequent; but the Bells mentioned in a Letter from Father Ferdinando Verbist to Father John Gruberus in Peking, in respect of which the greatest in Europe may be called Saints Bells, shall demonstrate. Anno 1403. there Reigned an Emperour of China named Yum lo, he that first removed the Court from Nanking to Peking, he the better to perpetuate his name, cast many Bells of a prodigious magnitude, whereof one of Iron, and eight of Brass are now at Peking, the least of which are 120000. weight: I saw seven lying in one place near unto Chum leu, all fair and like ours, but the Margents are not so spreading, nor the top so Conick; and because Father Athanasius Kircher in his Musurgia, Folio 522. hath set down the measure of the Bell of Erford in Germany, which for the bigness he termeth prodigious; I will here give the dimensions of one of those which I saw at Peking, and compare it with that of Erford, reducing Measures to the Cubits of China.

The Bell of Peking.

- 1. The Altitude included in the Curvature is 12 Cubits.
- 2. The Diameter of the Orifice or Basis 10 Cubits and 8 Digits.
- 3. The thickness of the Bell 9 Digits.
- 4. The exteriour circumference meafured by the Diameter only three times taken, that is omitting 7 of the Diameter, is 39 Cubits and 6 Digits.

5. The weight 1 20000 pounds.

The Bell of Erford.

- 7. The Altitude included in the Curvature, is 8 Cubits 5 Digits 1.
- 2. The Diameter 7 Cubits 1 Digit.
- 3. The thickness 6 Digits and 3.
- 4. The Circumference or Periphery, according to the measure alledged by Father Kircherus, is 26. Cubits and Digit.

5. The weight 25400. pounds.

The Diameter of the Bell of Peking next to the Canon, where the Bell beginneth to close at the top, is eight Cubits five Digits, the circumference of the handle bended is three Cubits, and there the thickness or Diameter is about one Cubit; the Altitude of the perpendicular Canon above the top of the Bell is three Cubits: now the Chinesian Cubit is divided into two Digits, whereof nine are equivalent to our Geometrical foot. Both Bells are compared in the annexed Print.



PART

PART VI.

Of the Hieroglyphical Characters of the Chineses.

HERE is no Nation so barbarous but they have some way to manifest their Conceptions one to another; but above others the Chineses have the most significant Characters, the first Inventor of which was Fohi, about three hundred years after the Flood, as their Records say; forming divers Figures drawn from Animals, Birds, Reptils, Fishes, Herbage, Plants, Trees, and abundance of other things; so that according to the numerous variety of the products of Nature and her several Resemblances, fuch and so infinite were their Characters, which though the modern Chineses taught by experience have rectified, yet at this day they have above eighty thoufand, the study of which is the Apex of all their Learning; but they are able with 10000 to make out handsomly most expressions upon all occasions: Yet those that wade farthest into the puzzles and difficulties of so long Lessons and so tedious a Science, are preferr'd to the highest Offices and Dignities of Place, which seldom happens till they grow Aged. The hardness of the task ariseth from that they have no Alphabet, Declinations, nor Conjugations, but every Cafe and Gender in Nouns, and every Person and Tense in Verbs, with the like, have their several and distinct Characters. Formerly when they did treat about things of a fiery nature, they used Serpents, Asps and Dragons; in the description of Aerial Bodies, the various Order of Birds; in a watry subject, Fishes; in describing of Vegetives, Flowers, Leaves, and Boughs; in the Constellations, Points and Circles, each of which expressed a Star; in indifferent Arguments they exhibited Wood, Globes, and Threads disposed in a certain order: But now instead of these Figures they use strokes and lines so contrived that they answer to the fignifications of those drawn from Animals, &c. The Emperour Fohi invented the Characters composed of Serpents, Dragons, &c. And the second was found out by Xim Num composed of the Husbandmans Tools; and used in describing what belongs to Pasturage or Cultrature. The third fort were by the Emperour Xan Hoam composed of the Wings of the Bird Fam Hoam. The fourth form of Characters were contrived of Oysters and Silk-worms by the Emperour Chuen Kim. The fifth were of Roots. The fixth made up of the Claws of Birds, used by the Emperour Choam Ham. The seventh was the work of the Emperour Yao, of Tortoiles. The eighth fort were Birds and Peacocks. The ninth are made of Wings, Reeds, and Herbs. The tenth fort was their Art of Memory. The eleventh of the Stars and Planets. The twelfth were Characters used in Grants and Priviledges. The thirteenth are the Characters of Yeu Chan Chi Cyan Tao. The fourteenth are the Characters to express Quietness. The fifteenth are composed of Fishes. The fixteenth is a composition that now is neither read nor understood. And these are the Characters of the Ancient Chineses, very much like the Egyptian Hieroglyphicles, but not adorned with fuch illustrious Mysteries; in making of which they did not use a Pen and Ink, but a Pencil, and rather paint then write; as the annexed Figure describeth.



The Chinesian Characters being so numerous, the Language is wonderful equivocal, and one word oftentimes by the only different pronunciation or placing of the Accent, may signific ten, or sometimes twenty various things, whereby it is rendred more difficult than possibly can be imagined. Mandorine Language is common to the Empire, and is the same as the Language of Castile in Spain, and the Tuscan in Italy: The Characters are common unto the whole Empire of the Chineses, as also to Japan, Conchinchina, Corea, and Touchin, though the Idiom is much different; so that the people of Japan, &c. do understand Books and Fpistles that are written in this fort of Characters, but yet cannot speak mutually to, or understand one another, like the figures of numbers used throughout Europe, and by all persons understood, although the words by which they are pronounced are exceeding different; so that 'tis one thing to know the Chinesian Language, and another to speak the Tongue' A Stranger that hath a strong memory, and doth apply himself to the study, may arrive to a great height of that Learning by reading the Chinesian Books, although he be neither able to speak or understand those that speak it. But Father Jacobus Pantoja, according to the Musical notes, ut, re, mi, fa, fol, la, first of all found out the rising and falling of the accents to be observed in the pronunciation, assisted by which they overcome the difficulties of the Language, the accents they thus set down over the Chinesian words written after the manner of Europe, A, __, I, I, U, A, the first of the five Chinese Accents answereth to the Musical note Ut, and the sound of it is called in the Chinese Cho Pim, as if you should say the first word equally proceeding; the second note ___, answereth to Re, and it is termed in the Chinese Language Pum Xim, that is, a clear equal voice; the third note | agreeth with Mi, and the found in the Chinese is Xam Xim, that is a lofty voice; the fourth note / is founded like F.a, it is termed in the Chinese Kin Xun, that is the elated voice of one that is going away; the fifth note v, answereth to Sol, in the Chinese it is called Se Xun, that is, the proper voice or speech of one that is coming in; for example, that one word Ta written in the European Characters, and having the five notes above affixed, it must be pronounced with divers Voices and Accents; a Tooth Ta, Dumb Ta, Excellent Tà, Stupidity Tá, a Goose Ta. For as the same word pronounced suggesteth gesteth divers significations, and the Speech spoken slower or faster resembleth the modes and times in Musick; so from the words of Monosyllables (for the Chineses have none of dis, tres, or more Syllables) is a timely harmony; by the help of which notes strangers may attain something of the Tongue, though with great labour and indefatigable patience; and though the same word hath one signification in the Mandorines Language, and a contrary in Japan and other places, yet knowing one Speech and their Character, you may Travel not only through the Empire of China, but the adjacent Kingdoms.

HOSE that are earnest to make further scrutiny in quest of all these Wonderful Relations, may resort to the Author himself, and to those in his Quotations; for this we thought a sufficient Appendix to the Dutch Embassy, the one seeming the better to Illustrate the other, many of the same Concerns being handled in both.

FINIS.

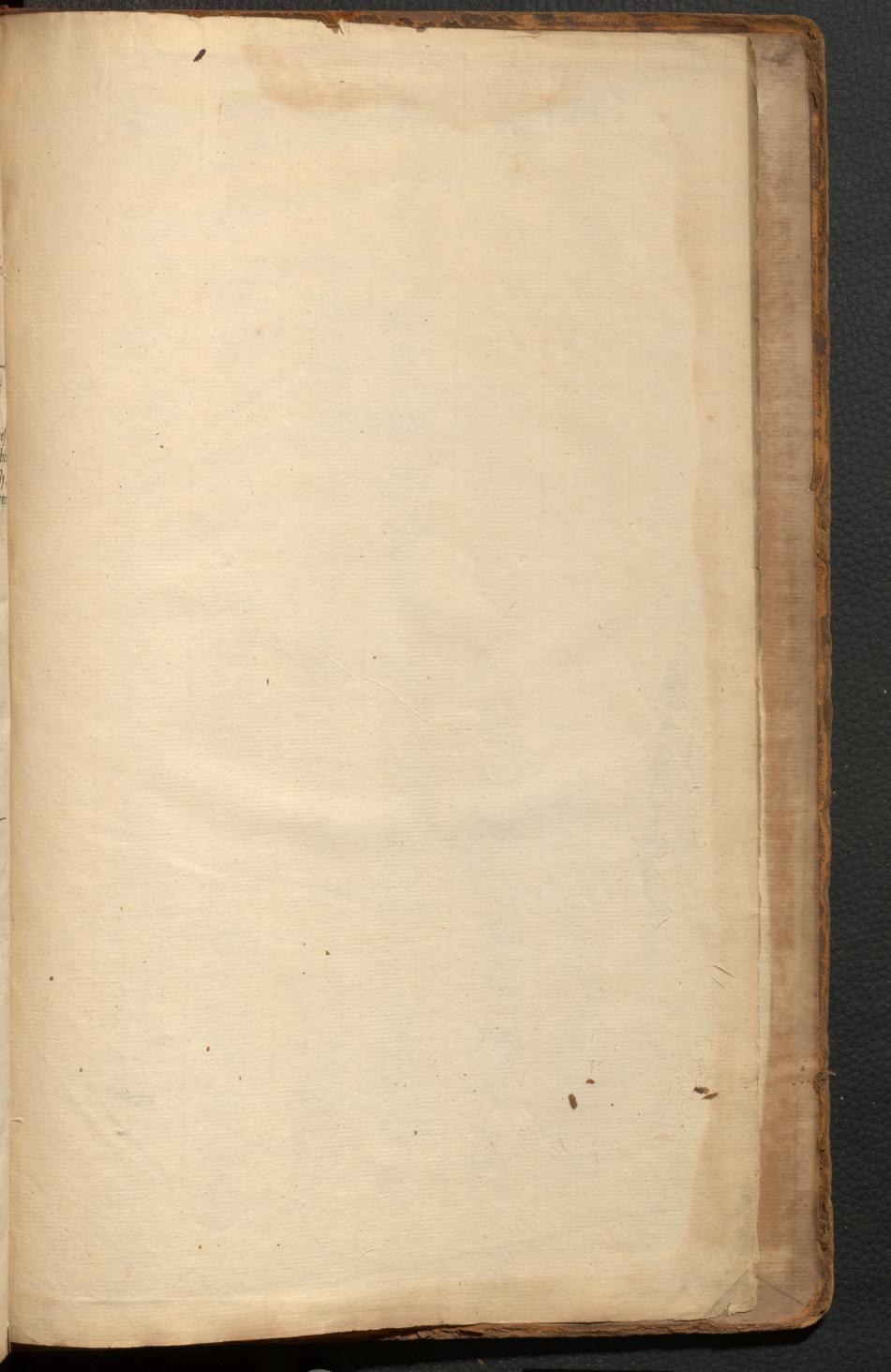


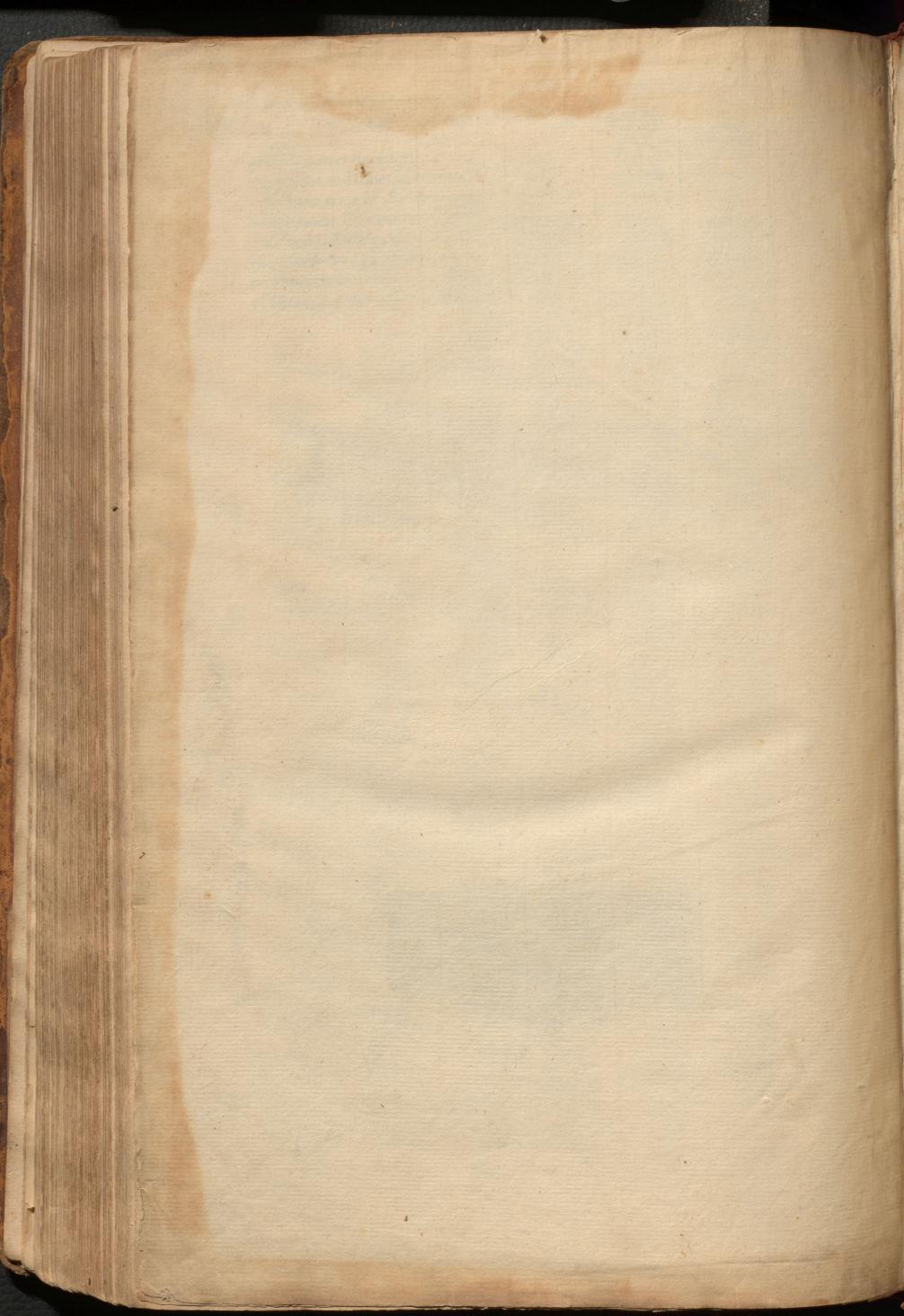
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